

AUDIENCES

LUCKNOW

August - September 1964

***Dr. Roles
Mr. R.A. Allan***

Translator S.M. Jaiswal

The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmine; but the sweet odour of the good man travels even against the wind; the Excellent pervade every place with their fragrance.

From the *Dhammapada*, IV, *The Canto of Flowers*, v.54

Introductory Note

Language

The language which His Holiness speaks is a special one relating only to a particular aim—aim of Self-realisation. No European language is constructed according to that particular aim; each European language—Anglo-Saxon, Latin, Slavonic—has come together as a result of a mixture of quite different aims.

Consequently we could not expect, nor do we find, any European words that correspond to the Sanskrit words. We need only six or seven of those, but it will be better to keep these terms until we understand them enough in our own experience to be able to coin equivalent words or expressions in English. Otherwise confusion will reign.

The required Sanskrit words are the three Gunas—Rajas, Tamas, Sattva; and the three levels of mind—Manas, Buddhi & Atman.

Psychology

In order to understand Shankaracharya's descriptions of psychology and neurophysiology one must get some conception of the way he uses the words 'Manas', 'Buddhi' and 'Atman'. These are nearly always wrongly translated as 'Mind', 'Intellect' and 'Absolute'. Until we are sure of the meaning in our own Self-knowledge, perhaps it would be best to keep the words he uses.

But it is beginning to become apparent that Manas is more like what in Western writings is called 'Cortex' of cerebral hemispheres. In common man this is controlled at the level of desires (limbic circuit, hypothalamus), which project on to different parts of the 'screen'. 'Buddhi' may be found to correspond with Penfield's 'great central headquarters switchboard', or in the 'magic lantern' diagram to the 'Light'—the Thalamus and surroundings.

'Atman' (meaning Conscious Self) can only manifest when all three parts of the organization devoted to the Consciousness work as a fully integrated whole. But it is easier to feel these things than to describe them for other people to understand.

F.C.R.

Lucknow

8 August 1964

Extract from letter from R.A. to M.A.

"... Off this in a family sitting room three or four people were sitting on the floor in front of an empty bed with cushions on it. We were invited to sit down too and within a minute the Shankaracharya came in.

My first impression was how small he was. This is quite forgotten when he sits on the bed. My second feeling was how young he was—though I believe he is nearly 60. I gave him the flowers that Jaiswal had bought and these were put round his neck. During these preliminaries I felt his eyes on me, and when I eventually looked at him saw the intensity of his gaze before he shifted it.

Jaiswal then spoke as Dr. Roles had instructed and then he said the little speech that I had prepared. In this I had said that in order to be of use to F.C.R. I felt it necessary to climb the Ladder of Self-Realization myself. I had discovered that the meditation helped greatly in this, and that I valued it so much I hoped that the S. would help me to take further steps.

He then asked me what the meditation had done for me at initiation, and how it had then developed. His reply was that there were two types of people—those who took things on faith, and those who wanted proof of

everything. The former usually got on quicker and probably achieved the best results. He said that if one wanted to be of real help in the world one had to act as a go-between between the Inner Circle and the people. A go-between had to have confidence in himself and must get rid of doubts. If he had a shred of doubt then this would be passed on. He talked about the need to have wider experience and added that in all men the same one element is where wider experience can be felt.

The conversation ended by my saying that I very much hoped that he would help me to get wider experience through the meditation. He said yes, that this was his domain. We were told to come to him at 8.30 every morning for meditation with his followers, and at 4 p.m. in the afternoon for private talks.

We went this morning for our meditation in a big upper room specially built by Mr. Lalji for this visit. We were given chairs. We started meditating almost at once. A few 'local thoughts' but not the usual 'home thoughts' tried to intrude, but they were not difficult to deal with. I felt bathed in a very pleasant state. At a certain moment he started to hum. Immediately and without effort on my part my hands, face and feet became completely relaxed. Although he had told us that he would not talk, he did in fact say some very interesting things about meditation... (contained in record).

Looking at him to-day I suddenly saw that God became Man in Christ. This was the whole point. There is no object in expecting to find a God amongst men, but one can find a man with the qualities of God, and all men have the qualities of God in varying degrees. This realization has helped me a lot.

Saturday 8 August—Morning

H.H. Sit comfortably, feel your body and let your body relax. When the body is relaxed then the Pranas find themselves moving and agitating for the body gives them no more moving support. Here one feels nervous. Slowly the Pranas also adjust and a smooth and balanced breathing follows. Then of course comes the mind, the most mobile of all. When it doesn't find moving support of body and Pranas, it picks up points to play with and starts rocketing. It would rush to any minute source of sound and engage in unnecessary duels with any thought or idea it can provoke. At this stage one needs to create a feeling of expansion of body so that the body covers the whole of the Universe. Once this is established, everything would seem to happen in your own body, and the Self emerges as the observer. Now the Self takes command and observes that certain things are happening here or there, and he lets them happen without bothering about them. He only watches whatsoever is happening. This deprives the mind of its power, and it loses hold and speed and ultimately quiets down. In this quiet state of body, Prana and mind, the Self dives down to recharge the source of energy and bliss. This is what we earn.

One usually spends less in worldly activity than one gains, and thus accumulation of energy starts. By constant work and practice one goes on accumulating and raises the level of Being. Such a being enjoys bliss himself, and also helps others in their pursuit of Self-realization.

One needs rest before an action, and after. There are two sources of rest, the Tamas and the Sattva. One can either rest in Tamas or in Sattva, for there is no rest in Rajas. The rest in Tamas relieves the body of its tension or fatigue, but rest in Sattva brings in relaxation, relieves tension or fatigue and helps re-create peace and bliss. During meditation some people go to sleep or feel sleepy. This leads to only the relief of fatigue or tired bodily condition. Here nothing is re-created. In deep meditation, although the fatigue also is lost, the vital energy is created and restored to bring in the taste of bliss.

Saturday 8 August—Evening

R.A. Yesterday (private) the S. said that there was one element common to all men in which wider experience could be felt. Could he say more about this?

H.H. In the beginning all men are created equal. By their actions or deeds they accumulate good or bad, and this good or bad gives them pleasure or pain in their life. By deep meditation one can reach to that common element which was created right in the beginning, and through that trace difficulties which come in the way of common man who seeks the System.

R.A. Is it possible to communicate through this common element between two persons?

H.H. There are three ways of communicating. One is the coarse way of the word. You communicate and express through the word. The other way is the subtle way which is the mental way done through the mind, and further to that is the causal way which is done only through the heart. The last two—mental and causal—are in a way very unmaterialistic. You cannot put your finger on them. He says that as we do in the world by talking or by the help of mechanical devices, the Inner Circle does by inner ways of communication. They always do.

R.A. How can one hear those ways of communication?

H.H. Just as there are three ways of communication, there are three levels of those who communicate. The men of the causal level, those who are on the highest level, only they can communicate through the causal source; the men on the subtle level and men with higher consciousness can communicate through the mind. But for the ordinary man only the coarse way is left. In our general experience in the world, if somebody is annoyed with somebody or one has inimical feelings towards someone, one tries to hit him or abuse in order to lower him down. If one fails through all these ways then he starts with the mental process to create ways and means, plans in his mind, contemplates, conspires and calculates in the subtle way of the mind, and even then if he doesn't succeed then his whole being becomes hateful and he wants right from his heart that the enemy should perish. In the same way, if somebody has the feeling of love, the same three ways are experienced, so that if you love somebody you try to do everything good for him. If you find it insufficient you think good in every way, and more so when you love with the heart, and the Realized man also makes use of these three ways in communication.

The physical world works in a different way in comparison to inner world, the supernatural world. In our daily life we can describe a thing, we can know about a thing, we do things and then comes the result. But in the domain of inner world, the result which is the experience has to come first and then communication can be made. So it would be rather futile to try to know the result unless one experiences, and for that there is the example of a degree of Master of Arts. A man who hasn't studied cannot comprehend what it means. It is there and one can describe that it is Master of Arts, you read so many books; but unless one goes through the process and experiences the knowledge, one cannot feel what it does feel like being a Master of Arts; and our aim at the moment in dealing with people and bringing them round to the System is to realize first that our inner and outer world must be united, we must come to a stage where any outer influence does not affect us. If we are moved by any outer influences we certainly don't possess the power to communicate properly, because we will not have the equilibrium. That is the first stage where any communication of this nature is possible. In short, it would be advisable to reach that stage first and then try to comprehend what lies beyond.

R.A. Yesterday H.H. talked about two kinds of people, those who have faith, and those who want proof. I have faith in that I believe the System and I believe in meditation, but I feel that I must also know the proofs so that I can

interest what he yesterday called the middle people. This seems to apply to the West particularly where people are trained not to accept things without proof. Can H.H. help on this?

H.H. Yes, it is possible to give proof to the scientific mind and you could take a common man from the street and measure his beats and the audition of his heart, and give him meditation, and after ten minutes of meditation measure the same and you will find the difference. It should speak for itself. Further to that, after a hard day's strenuous work, anxiety and the tension which one accumulates in the world to-day can be measured, and after ten minutes meditation that should be measured, and after half-an-hour of meditation it should be again measured, and one can see the result in peace and serenity which one can attain without much difficulty and right on the spot.

If the practice of meditation is carried on for three years, one can see that the Being has taken a different turn and the change is obvious. There are of course other ways by which in a short time change can be shown to people, but that is a temporary way and it is not advisable. The right way is the systematic way, and this is the systematic way which has been told to Dr. Roles and to you. So if anyone comes with a challenge, just ask him to meditate for ten minutes. If he is more adamant, ask him half-an-hour and let him see the result for himself and find it out. The continuous practice brings in the Divine holding (sampathi), which in turn makes life peaceful and serene. By personal experience he would learn to appreciate and wouldn't need to be told any more.

R.A. To meditate faithfully and constantly, a strong desire is necessary. This desire comes from dissatisfaction with present state. It would be far stronger if it came from experience of Self-realization. Is it possible to be given this experience so that desire can grow stronger?

H.H. The purpose of life according to the Eternal way is to be whole, complete and One. This is certainly related to the supernatural world—the world which is not very obvious—and this wholeness can only be achieved by those who have a desire for it, and according to the System this Knowledge can only be given to those who have an intense desire for it and not to others. One would not consider even the son, or the disciple worthy if he didn't show the intense desire. What one can do to interest them is to describe the possibilities in different ways to give a fair chance to arouse desire. So one should be careful to whom to give and to whom not to give. Anything which is given free or without any labour involved in it is rather not much welcomed.

This does not mean to stop propagating. A completely secret organization wouldn't produce much effect which is needed, but a general organization would also not produce good result which could be worthwhile, so the best course would be the middle way. In doing so, take people who have been doing meditation and keep them separate from other influences; their Being which will be improved by meditation will become a little obvious to those who haven't, and this would create a curiosity in those who haven't seen the finer things of life. Then one can describe some of the possibilities which lie beyond, and can only be appreciated by experience. If they show some interest and come towards your way, then take them gladly. Keep these people in different groups according to their stage, and don't mix them together so that the influences of different nature don't collide.

Example of medical practitioner: An expert doctor would at first look at the patient, examine him and prescribe a medicine and the prescription will be according to the nature of the illness. If he is so bad as to need personal attention, he will be taken into the hospital and looked after properly. For ordinary ailments only the necessary medicine is given and they are sent back to their home. But if one comes with a pretence of being ill, the doctor knows this too; he will observe this and give him the fitting treatment. The same applies to the supernatural world. They know just by a glance who needs what and it is promptly given. If you become very generous in throwing your pearls they wouldn't [*give result*] bear any fruit, and what use throwing them away when nothing worthwhile is going to come of it.

R.A. When thoughts intrude during meditation I try to put special concentration on the Mantra itself. This special concentration seems to involve effort and tension, how can this be avoided?

H.H. One should watch three things, i.e. Time, Place and the Self (Body). Place should be clean, purified, secluded, quiet and devoid of interference. Time factor is also important. The day is divided in three periods of different influences—Tamas, Rajas, and Sattva. From 10 p.m. to 3 a.m. the Tamas influences prevail over the place, and from 8.0 a.m. to 6 p.m. in the day it is all activity, so the particles of Rajas reign over the place during the day. The rest of the time in morning and evening, from 3 a.m. to 8 a.m. and 6 p.m. to 10 p.m. the influence of Sattva prevails, and one should try to meditate during these periods so as to avoid the Rajas and Tamas influences. The third is the Body; one should prepare the body before meditation. There are three places of importance—the hands, mouth and the eyes. Through hand passes the energy, in mouth we repeat the Mantra, and the eyes take in the light. We must clean these properly before sitting for meditation. With a clean body, pure and clean place at proper time we should try to fill ourselves with blissful feeling and visualise the whole of the universe and dive deep into the Self for meditation. This preparation should solve your problem. [*Physically not metaphorically*].

R.A. Sometimes when one does manage to accumulate Sattva, the energy bursts out in some aspect of Rajas—not necessarily anger or negative things, but often just physical energy. When one has accumulated the energy of Sattva how does one steer it towards the achievement of bliss?

H.H. We live in Rajas, we act in Rajas, because activity is all Rajas. It is the direction of Rajas which is important, whether it goes towards Sattva or Tamas. If it goes towards Tamas we become lazy, we postpone doing work and don't like doing good work, and lose our desire for development. If it turns towards Sattva, we have intense desire and continue doing so. If one seems to be falling into Tamas, one can substitute something for encouragement. One can pray, sing psalms or get into good company to discuss good subjects. This would help one to turn the direction from Tamas to Sattva, and ultimately grow stronger desire for meditation.

R.A. Can Rajas be channelled to Sattva?

H.H. One cannot escape Rajas for one lives in Rajas. Those who are thoughtfully enterprising types and wish to improve, they have direction towards Sattva; and those who are idle thinkers, they will go to Tamas. There is no conflict in Rajas and Sattva.

R.A. Asks about storing the energy.

H.H. Accumulation of Sattva would certainly lead to greater energy and there are both good and bad ways of spending them. This Sattva has the power to give you the proper direction, and one doesn't need any direction from outside agency to tell one what to do. One would know by his own Self. But bad company could influence you and drag you to downward trend, so watch the company. They could make you spend your energy far more quickly on the downward trend. The waste is quick and faster than the good use. One should certainly watch the company.

R.A. Asks about Pranas?

H.H. Prana is that which we inhale, another is Apana which we exhale, and then there are the points of contact of the Prana. When in sleep contact of seat of Prana is here at throat, and contact with body very little Prana. You live but you are not aware of your body, not aware what is happening. When you are dreaming the seat of Prana is the heart. The physical contact is extremely little, but still you have some sort of feeling with you. In activity seat of Prana is the navel and with that practically whole body is connected. In meditation seat of Prana

is in the pelvis, which connects every part and particle of body and brings it to equilibrium. In that state this energy is created and contact with every part of the body is established.

Sunday 9 August—Morning

H.H. The sound of a Mela in Indian villages seems so roaring from a distance, but once you go in to the Mela this roaring sound seems to disappear because you become a part of the Mela. Likewise during meditation the distracting noises seem very harsh, but if one expands oneself so as to cover everything, then these distractions become very minor things for they are part of yourself. One would hear them and be aware, but not disturbed.

In the same way in scientific terms, when any thing passes by another object in great speed, then it seems that both are moving. Trains are examples. People sitting in moving train find that the motionless train is also moving, but in fact it is not. If you are in the motionless train and you don't pay attention to the moving train, then you feel motionless; but the moment your attention is drawn towards the moving train you also get the illusion of movement. The same happens in meditation. If you attend to interference it starts interfering; if you don't, well—you are safe.

The Absolute is motionless, but his Ray of Creation is full of motion. Although all motion is his own creation, he never gets involved in it. In meditation the Atman can also be surrounded by moving interference and still he can remain detached and motionless. Absolute recharges the energy of the Universe by dissolving it and we get recharged with energy by sleep in the night. This is Tamas' way of recharging the body, but in meditation in deep rest and peace we also recharge the Being and not only the body.

Music has the power to give bliss because the vibrations emanating from rightly composed notes form certain patterns of particles which create bliss. Composition of Bhagavad Gita is based on certain metres which create Sattvic effect.

J. asked if he would let us hear some pandits chant Bhagavad Gita which we will hear and record for people in London, and he agreed.

Bhagavad Gita is the cream of all Indian Knowledge. It contains four Ways: The Way of Knowledge, The Way of Devotion, The Way of Yoga, and The Way of Action.

In the Way of Action you work in the world but never get involved in it. Meditation is common to all these four Ways. It would be worthwhile referring to some Upanishads and particularly the Mandukya.

Everything is vibration. In vibrations live all words and Knowledge. One can hear the words of past also. The true Knowledge is sometimes passed on to aspirant even without word of mouth. This ensures the continuity of True Knowledge. Time and space don't stand barriers in imparting True Knowledge.

Monday 10 August—Morning

H.H. If any thoughts intrude in the mind during meditation, one should drop the thought and start Mantra again. The sound interference is like a line drawn in the water—as it is being created so does it disappear. One need not chase the line and let things happen.

On this point R.A. said that these Indian sounds don't matter to him at all because he doesn't understand them.

The knowledge of anything is the source of pleasure or pain. With knowledge we associate ourselves with things or events and then derive pain and pleasure. This is the nature of worldly knowledge. In ignorance there is no pain and no pleasure, no Bliss. But behind the structure of knowledge flows the True Knowledge which does not bind us. This is Spiritual Knowledge. With this we rise above the results of pain and pleasure and enjoy Bliss even in the midst of actions.

R.A. In Fourth Way is knowledge essential?

H.H. Of course it is. The Way of the householder is in action. There must be knowledge for any action. We need all knowledge in the worldly life. But one must keep this in mind, that the nature of this knowledge brings in pain and pleasure. What we need is to co-ordinate and harmonise our life with True Knowledge. This should be able to help us to do actions better and more precisely, at the same time binding us no more with pain or pleasure.

R.A. How much more meditation can one do?

H.H. Two half-hours a day is the least for householder. This should keep him supplied with enough energy and Sattva to live and to develop himself. The ascetics who have given their energy for the development of themselves and others also have to undergo a more rigorous schedule. They need six hours of meditation. Even at midnight they have to meditate three hours. But if one has spare time and a desire one could do as much as one can afford. There is nothing harmful in meditation.

R.A. Asked about coarse and subtle energies?

H.H. There is only one store of energy. The energy is always stored in subtle form and in use it is used as both, like a powerhouse which supplies energy for all sorts of coarse and subtle types of uses. If one supply is exhausted then there must come a gap of rest when extra is supplied. You run a lot and then take a little rest and can run again. The switch over of energy only follows a rest, a break. Even in a motorcar, if you stop the car abruptly then you must change gear and give a fresh supply of energy for further push. In Indian villages we have wells to draw water. The farmers draw much water to water their fields and sometimes the well goes dry, but in the night it fills up again and there is plenty for further use.

Monday 10 August—Afternoon

R.A. H.H. said that the company you keep can drain away energy and advised against bad company, can he say more about this?

H.H. Mere knowledge of fact your company is bad will make the effect less. Because in bad company you will be aware, and their influence will be little. There are two factors: either your company is more powerful than you, or you are more powerful than them. If they are more powerful they will do some harm, but if you are more powerful you will do them some good. In any case the knowledge that the company is bad is a surety that the effect will be least.

R.A. H.H. said that Knowledge was never lost. Is it right that only a certain quantity of Knowledge is permitted at any one time and so it has to be rationed? At the same time is it true that there is an inexhaustible supply of Love?

H.H. Supply of Knowledge is unlimited and available at all times. It manifests itself according to the need of the time. It is only available when the need arises. As for Love, stream of Truth is One, but when man catches

it by heart or mind he catches it in two different ways. By heart he means his love, by mind he means his knowledge. But in fact it is always the same. It is always present in the world, will always be present in the world, but people will only take as much as they are destined, or they need.

R.A. Has Knowledge been concentrated in certain parts of the world hitherto?

H.H. Knowledge is not bound to any land or place. No place is favoured. Knowledge is everywhere, all over. If certain types of people are prepared at a place, they will receive it. Preparation of mind is the only key to where this Knowledge will descend. If people at a particular place take to the ordinary way of life they will get ordinary knowledge. If at a certain place people are preparing themselves for higher Knowledge, certainly it will be available. No place is particular for Knowledge.

J. Are there any specially privileged places or people?

H.H. No. Anywhere, anytime, anybody who is looking for this Knowledge must get it, because the Absolute is not for single race, colour, creed or nation; it is for everybody who desires this kind of Knowledge.

R.A. Asks about types?

H.H. Because of nature of people, the way they look for this Spiritual manifestation—those who look through the heart get Love, those who look through the mind get Knowledge. In any event, if they reach the top, or a very high level everyone realises that both are the same. There is no difference either through the way of heart or through the way of mind.

R.A. Asks if knowledge can be obtained through body? He refers to intellectual, emotional and instinctive types.

H.H. Instinctive people have only the job of serving the other two. They are made to serve, and in service lies their glory. In doing service, their mind and heart is little by little influenced, to an extent. It takes long time, but when they do begin to realise their need they have got to find one or other way and take it. Beyond that they cannot go.

R.A. Asks if men of heart and mind ever change with each other?

H.H. Interchange only possible at the top where both are one. The men of love when they reach the extreme Love see everything One, and their mind is turned to the intellect, and they see everything with both. So it happens with the intellectual man—when he reaches the top his heart is full of Love. Before that they are all different, they look different, they act different, everything is different for them.

R.A. Asks if in dealing with these different types one has to act differently?

H.H. Advisable to keep the two groups separate, the men of heart and the men of mind. This is because to bring them together means that different lines will start at different times for those two groups. The progress instead of going evenly will be broken in two lines, so progress will be less. So to lead them on the Way they should be treated differently.

R.A. Asks about blood groups, telling H.H. of Dr. Roles' experiments in this field.

H.H. Human beings as such in all humanity are distributed in three groups, and according to the Vedas (the oldest scriptural writing of India), there are three streams of people. First, instinctive; second, emotional; and third, intellectual. Emotional and intellectual are the two streams of progress. The others are sleeping people, they don't know anything. Unless some sort of consciousness is given to them to raise them to the level where

they could enter into one of the other streams, nothing can be done for them. As for the other two streams, they progress, and once they reach the top they can see the beauty and the glory of the Truth of everything there, which is the Absolute. In that state they can appreciate everything, both the streams, those of Love and those of Knowledge. The same applies to the stream of Knowledge—when they reach the top their heart is full of Knowledge.

R.A. Asks questions as to whether a man temporarily in a higher state can receive Knowledge from that level?

H.H. Although it is possible, it is unnatural. If someone sits with Realized Man, it is possible that the particles of Knowledge from the Realized Man will move round the other man giving him an uplift. He might come to a stage temporarily to have his Knowledge increased beyond his Being. He might be uplifted, but the moment the Realized Man goes away those particles will lose hold because there will be no further supply. He will slip back to the level he was at before. Example: natural abode for birds is garden and trees. If a boat comes into the port some of the birds go and sit on the ship. This is not their natural abode and when the ship starts moving they fly off. As the ship goes further one by one all the birds come back to their natural abode in the tree in the garden. The same thing applies here; one may be uplifted temporarily to a very high level, but that is unnatural and not much use can be made of such Knowledge.

R.A. Is this because the man lacks the memory in which he can store this knowledge?

H.H. In our System, if man is sleeping he won't know anything. A man of Consciousness, if he is awake, has the ability to catch those particles and keep them. A man in sleep might have it by being in association. He will get it but he will lose it very soon. So it is a question of being awake or being asleep that will decide. Further to that, if a man is awake—if he is conscious—it is not necessary that he come very close to the Realized Man; he has the power to receive it from a distance as well.

R.A. Asks about establishing this connection?

H.H. Connection very necessary for both awake and sleeping man. It is very necessary for sleeping man to try to make this connection. But it is not bound by space at all. It can come from a distance or from close, but in the Spiritual world distance counts for very little.

R.A. Yesterday H.H. talked of 'motionless' of the Absolute and the Ray of Creation. This is the movement from unity to diversity. We seek the reverse channel to go from diversity to Unity. Is the way to do this through the Ladder of Self-Realization?

H.H. Ray of Creation is from Unity to diversity. Development is the reverse. The way of the Ladder of Seven Steps told to Dr. Roles is directed to that end. From too much movement to very little movement. As we walk around in the world we need a little rest. That rest gives us a little bliss, which we do not get out of our ordinary activity. The same applies to this Ladder. From activity we go to the level where all activity ceases and we have reached our goal.

The ascending process on the Steps is very systematic. When the preparation is made for the next Step he will ascend, but it is not like a physical ladder which you ascend foot by foot. It is more like a spectrum in which you find your place and realise your step. Once you have ascended one or two steps and have fallen into bad company which arouses in you negative thoughts and actions, then you will be thrown down the Ladder to make a fresh attempt. For a man who doesn't entertain bad company, negative thoughts or actions, there is no fear of fall.

The desire to go up the Ladder is very important. This enthusiasm is so very necessary for ascending the

Ladder of Self-Realization. It is quite possible that, at a certain stage or at a certain time, we couldn't make the required effort, but the enthusiasm and the desire to ascend should be continued in full; there should be no break. Leave behind your degree of effort, for that is unpredictable but once the thread of desire is broken, then ascent will be difficult.

R.A. Is there danger in stopping?

H.H. Yes, the aspirant cannot afford to stop, at least up to the 4th Step. The fall is quite possible in these steps, but once you reach the 5th stage, you acquire so much Sattva and have experienced enough bliss that nobody would like to go back. Although one can't be 100% sure, but the possibility is very small after Step No.5. Hence the enthusiasm and desire for realization must be maintained without lessening or breaking.

The need of Leader is necessary in the early stages, at least up to No.5. Unless you get a Teacher the progress is very hard. If you have one, the ascent is easy for he is always there to help and support. Once you have crossed No.4, then distraction and opposition don't deter you, and your Being becomes of a different nature. For example, the sandalwood tree is usually surrounded by snakes with deadly poison, but the poison never affects the tree. Likewise a man at No.5. is of such strength that even poisonous company of bad people can't drag him down the Way.

R.A. Said that in England we sometimes call bad company 'snakes.'

H.H. A child has to learn in the beginning from a teacher to be told the elementary rules. Once he has reached a stage from where he can pick up knowledge by himself (i.e. No.5) then he can also take exams privately, he may not need a teacher.

J. We are also told in our System that we need the guide up the Ladder, and once we are on the Way we are free to follow the guide or go by ourselves. This corresponds beautifully.