

Tuesday 11 August—Morning

H.H. In our worldly life one needs money to build a house, have a carriage, buy food, clothes and all other useful things. Without money one can't get these things. But there is a limit to what one can buy. One can get a fountain pen, but one can't buy writing. This one has to do oneself. This experience cannot be bought. Then there are services which one can get from servants, cooks or mistresses, but the services rendered by wife, or mother, or disciples are more than services. They serve with feeling. This feeling cannot be paid for by anything. This can only be appreciated by the Self. In experiencing them they are paid. Likewise in the Spiritual world there are books to give you knowledge, but more knowledge doesn't make you a Realized man. You need experience. Unless you go on the path, knowledge of the path is useless. What books can't give you, a Teacher will do for you. But above everything, you can get almost anything from others, but Realization you must experience yourself.

R.A. Asks whether it is necessary to have a certain number of members of a School at a certain level of understanding in order to push the Leader himself up to a higher level? (No immediate answer)

H.H. The relationship of servant, disciple and Master. A servant is only servant and he will do what he is paid for, many times very efficiently. But a disciple is more than a servant. He works with feeling and emotion; he likes to become One with his Master and feels as Master feels, or does as Master wants. He establishes a subtler relationship. This is done to acquire all his Master has and in due course the disciple takes the charge of Master. He becomes Master after him. Servant remains servant all his life.

R.A. Is it possible to have that relationship between a Realized Man and a School?

H.H. No, this type of relationship is possible only through individuals. Only individuals can establish such relations, and pass on Teaching. And again, this relationship can't be aimed at particular person. The Realized Man has to see whom to choose. There may be many, for very, very few find their way to this relationship.

R.A. Can a Realized Man create another Realized Man?

H.H. This is a two-way process. Realized Man can't create a Realized man because he wants, but there must be someone to become Realized and be able for it. Once the Realized Man meets such a person then only is it possible.

He gives an illustration from the Indian epic of Mahabharat:

The teacher, Dromacharya, was entrusted to train 105 sons of two main clans of the ruling group. They all studied together and received training together. But as in our time we see that brilliant boys usually keep on chasing the teacher even after school hours, and try to hang around and establish a personal relationship. These are the boys who get most and top the list. So did Arjuna. He was so much physically and emotionally close to Dromacharya that a deeper relationship was established. Dromacharya taught everyone equally and at the end he wanted to test them. He placed a dog facing opposite the boys and asked them to shoot an arrow through the mouth of the dog. Since the dog was facing opposite no-one could shoot the arrow through the mouth, and they stepped back. When Arjuna drew his bow and was about to shoot he uttered a sound like shhh... The dog turned his face and the arrow found his way through the mouth.

This is the effect of special relationship. Such disciples are destined for leadership. They become the Master.

J. Asked about the Unity of body, mind and heart in meditation?

H.H. When this Unity is achieved, or when the Mantra is felt by all the three simultaneously, then the real peace is felt. It feels like everything and nothing.

Tuesday 11 August—Evening

R.A. It seems that a man needs to know his fate, or destiny so that he can stop fighting against it and work with it. How does he find out what his destiny is?

H.H. Fate is of three kinds—what is in store, what we usually get each day, and the results, what we create by our actions. These three streams work continuously. Fate in relation to the Spiritual world can only introduce you to that world. Fate has no validity in the Spiritual world once it has introduced you—you must go according to the System. Without that there is no possibility of achieving any higher state. If Fate was effective in the Spiritual world, things would have been quite different. One would take opportunity of being on a higher level in the Spiritual world and that would be that.

R.A. Refers to St. Paul “kicking against the pricks”, and wonders if we can avoid this?

H.H. In St. Paul’s case the potentiality, ability and strength of the man was tremendous. This is the main reason for diverting these potentialities and abilities to the righteous way, for they can carry it out so forcefully. Ordinary men cannot see the potentiality of such men whichever way they are going. Only Realized men, having come across them, can see what potentialities such people have. It may not be manifest, but a little shock can bring them round and make their potentiality manifest in the world.

R.A. Don’t ordinary men struggle against what is in store for them; how can they be helped not to struggle? (Note: short passage is missing here).

R.A. Maharishi has said in one of his lectures that if someone cannot go further in meditation it is because of some sort of wrong in previous life which comes as Fate. They keep on struggling but they can’t go ahead.

H.H. This does not apply to the Spiritual world which is quite a different world. Just as the wealth of the Spiritual world cannot be expended by giving to others or after death, so on this level. This sort of Knowledge cannot be diminished so nothing can check a man from gaining it. A man is free to gain it. His fate wouldn’t come in his way, but his friends might. Their influence might stop him going further or achieving what he wants.

R.A. Asks how can a man put himself more fully under the subtle influence of a Teacher?

H.H. The physical world, the Universe, the whole of Creation is the Will of the Absolute. Everything is contained within Him. He is not contained within Creation, but creation is contained within Him. He rules over everything. We are not contained in our body, although the individual lives in the body. Body is under the individual, the “I”, the Atman. When a disciple can expand his Being to the level of the subtle world, then he can have relations with the Realized Man in the subtle state. Unless he expands like this he cannot have that relationship.

H.H. relates process of Creation and the process whereby we have our own body:

In the physical world the water is said to be ten times more than the earth; heat is still ten times more than water; air is ten times more than heat ; space, ether, is ten times more than the air; space itself is covered by an element called Ahankar which is again ten times greater than ether. Further, Maya covers the whole of the Universe and is again ten times greater than Ahankar. Reflected Consciousness on mirror (Chitta) is ten times greater still. Atman covers all this and is the Ultimate. The same applies to individuals: We all have the same

five elements out of which our body—the body of dust—is made. Another element is the mind—the intellect—and then our individual self, then the Atman. Unless one realises that everything in the outside world and within oneself is just the same—unless one gets that expansion seeing that whatever happens in the Universe happens in oneself, one cannot realise that nothing makes any difference. You do not become concerned or annoyed with what happens within yourself. Until this stage is reached, this subtle relation of disciple to Realized Man is not possible. Everything you perceive and see must become as your own Self. Then it is possible that this subtle relationship can be established.

R.A. Occasionally one comes out of sleep into wakefulness. How can one prolong these periods and how can one get more out of them? Can one ask to be woken up?

H.H. Once you are awakened there is no question of going back to sleep. Once awake you are awake for ever. Although in the common world we see everyone is moving in sleep, in ignorance. But if one is awakened by one of the Ways—of Knowledge, Devotion, or Yoga, or Action—there is no question of going back. Even if you are sleeping, that realization of the Atman will never leave you.

R.A. Says that what he means by being awake, aware, corresponds to the description of expansion which H.H. gave in his last answer.

H.H. There are two ways to supplement expansion, one is to think, discuss and hear from men of higher Consciousness, or reading books related to spiritual subjects; and the other is practising it in one's own life as much as one can remember it. By practice and study the expansion and awakening would come quicker and stay longer. Persistent practice is the key. One must go on practising. He quotes an example of one who wants to learn to ride a cycle. When he has to make a start, he selects a lonely corner and attempts to ride. He falls and tries again. When he can just ride and move, he takes to lanes, and by and by tries his skill in the traffic, and thus he moves around freely without any nervousness, hesitation or fear. The same applies to the field of Spiritual Knowledge. By persistent practice and study the awakening becomes nature. Once it becomes nature then one wouldn't forget.

R.A. Mentions our practice of alarm clocks and asks if the H.H. can offer any advice?

H.H. Once again the persistent practice. Do what you will, but attempt again and again. You may as well keep your alarm clocks and change them, but by practice a stage should come when you, yourself become the alarm clock. The need for alarm is certainly the lack of practice.

He gives example of Indian ascetics. Some aspirants turn to the woods after seeing the facilities and shortcomings in the home life. In the woods the home facilities are none, so for some it becomes difficult and they turn back. Some face the bodily discomfort for love of Self-Realization, inner peace and satisfaction. After a long practice such people realise the Oneness of all material things and so the comfort and discomfort cease to exist. The elements which make a jungle or a city are the same, only their shapes differ. Then they could live anywhere without any inconvenience. But if someone has a different type of trouble or need, as every individual is different, every patient is different and for different ailments there are different medicines. The prescription can only be given by a trained guide or doctor. Only a guide should look into the needs and give them personal guidance on the way.

R.A. How does a Teacher know the need?

H.H. The different ailments in the field of Spiritual world are manifestations of one real ailment, the ailment of IGNORANCE. That is the root of all ailments by which common men suffer. For a guide it is necessary to

know that all different types of needs with which individuals come are based on ignorance, and the remedy is Knowledge. Some would be cured by the knowledge of meditation, some by particular types of music or knowledge. Everyone is running after more happiness. The materialist or the spiritualist, all are trying their wits for more happiness. The materialist also gets his share, but it is momentary and temporary, but the spiritualist gets lasting and permanent happiness. Need is the same, ailments are different, but remedy is also the same. Give them the Knowledge. In antiquity here lived a very materialistic race. They worshipped matter and man as he is. They believed in what they saw and no more. A prince of the dynasty took to meditation, and small boys used to assemble and meditate together. This showed them the right path and they turned to a better way of life. These people were called Asura, which means ‘opposed to Divine way’. The prince was called Prahlad. In short, if you are assigned to look after the needs of aspirants, cut the roots of ignorance first.

R.A. Does a man have a chief characteristic or feature which holds him back from Self-Realization? If so, can he be told what that characteristic is and how to eliminate it?

H.H. A story:

A robber called Valmiki used to kill people and feed his ten dependants with his loot. Once some ascetics were passing through his area. He stopped them and asked them to give away everything they had. The leader of the group said, “Although we have very little to give, we will give you everything if you answer one question: You kill and rob people to support your dependants. They share your loot, but are you sure that they will share your sins as well?” The robber said, “I never thought of that”. The leader promptly said, “Well then, this is the time to think, and go to people and ask them if they would like to share the sins.” The robber went home and enquired from each of them. They all said that no doubt we depend upon you for our food and life, but we don’t want you to kill and rob others for us. You could equally work and support us. Why should we share your sin? You love to sin, so it is only your business. This gave him a shock, and on return he requested the leader to tell him the way to get rid of his sins. By meditation this robber not only got rid of sins, but became one of the most celebrated Sanskrit poets and wrote Ramayana.

R.A. Can we ask for a shock like that?

H.H. (Had a good laugh). No, common people don’t need such terrible shocks. They don’t sin that much. For them systematic ways are created and they should be happy to toil that way.

Wednesday 12 August—Morning

H.H. One can easily see the effect of meditation on the physical level, the economy and efficiency of action, peace and freedom with increased happiness; but it is difficult to know the effect of meditation on the Spiritual level, although the cleansing process is working and subtle influence being gathered.

R.A. What happens if one doesn’t reach Turiya before death?

H.H. His accumulated subtle influences according to his level will pass on to his next life, and that will be the point to start.

R.A. One of the problems of receiving guidance on meditation is that when a recognised stage is reached one says to oneself, “Now I must get the feeling of the expansion of the body” or something like that. Immediately this happens the rhythm of meditation is broken. How should one put into practice the guidance one is given?

H.H. The guidance is for preparation. One doesn't have to recollect guidance in meditation, but only to repeat the Mantra. Any such experience will break the rhythm of Mantra. Aspirant has to understand what the guide says and try to make it his own so that nothing is desired during meditation. It is the absence of everything, even the knowledge of the System shouldn't be allowed to flash in mind, and no expectation even of bliss or expansion. The void and Mantra leading to it.

R.A. The taking of alcohol just before meditation clearly makes it more difficult. Is it to be avoided at other times as well, and are there any particular foods which should be avoided?

H.H. Nothing is bad if taken according to measure. How could there be anything bad in creation? Of course, if one takes more than one needs, then anything could be bad. This is a matter of personal observation. One should always watch what is more suitable for one, and how much of it. If one finds difficulty with food or drink, one should minimise the use according to one's nature.

R.A. In meditation, after a period of stillness and when no thoughts intrude, the Mantra itself seems sometimes to be faced by a blank wall. How is this wall to be broken down?

H.H. Wall comes only between two objects; one should pick up Mantra again and start. When there is only Mantra there can be no wall.

R.A. Does Being go up the Ladder to be united with Atman?

(Question was meant to refer to 'Being' in System sense; this may refer to a human being)

H.H. Being is already united with it, but our ignorance sees it disunited. Our actions, misdeeds and ignorance cover the Atman and form sheaths. By meditation and Knowledge we pierce the sheath and cleanse the Being and get nearer and nearer. Atman with his blissful nature is only true and everything forced on it is untrue.

R.A. Are Sattva and Bliss the same?

H.H. Bliss is the nature of Atman. Sattva is one of the Gunas. There may be influx or deflux in the Gunas, but there is no increase or decrease in Bliss. It is the One, pure and simple. Once in bliss, other substances don't penetrate and everything negative keeps away. Even the company of blissful man emanates bliss, and those present around him are relieved of troubles during his stay.

R.A. The feeling of the need for surrender seems to be around frequently in meditation. What does this mean and what must one do?

H.H. No feeling is wanted during meditation. The process is different. The meditator doesn't have to do anything, not even surrender, but the Ultimate or the Absolute embraces his limited Being and that is what 'expansion' feels like. We are not attached, but everything is added.

R.A. How does one carry the influences gathered in one life?

H.H. The physical body dies, and all that is coarse and made of earth remains on the earth. There is another body which is subtler than this. This carries the imprint in the next form. There are different types of forms, higher and lower. Higher forms have less of earth but more of ether, air and heat. They are more mobile than us. They take form at will and do what they have to and disappear [*angels and archangels*]. Then there are lower forms of animals, creeps and so on. Everyone according to his acts finds an appropriate form. One can't say one will get a human form next round.

There are three types of food and their influences are also of three types. The coarse food, highly cooked,

spices, artificially made or heavy food creates a heavy body. It gives more strength and bulk but less mobility and far less intelligence. The finer food like fruits, cow milk etc. may not give much weight and strength, but it gives more mobility, freedom and sharp intellect. The more subtle food gives very sharp intelligence and freedom of action and movement. He gave example of milk from she-buffalo and cow. Milk from she-buffalo is heavy and cow's very light. Heavy milk makes heavy body strong, but dull, and light milk makes active, mobile, light and intelligent body. One should take what one wants.

Wednesday 12 August—Evening

R.A. Does meditation work on spiritual plane even when state of bliss is not reached? (Note: this was a re-wording of a question asked at the morning audience).

H.H. Taste of bliss whether little or small amount enjoyed. However much or little you have, you can enjoy its sweets.

Effect of meditation on Spiritual level is always at work, so when you start meditation it starts working. As for realising or getting to the stage when one gets pure Bliss, this is irrespective of time or meditation. Meditation leads to it. In due course one should be able to reach the top, but it all depends on the individual's effort or background. But once you taste the Bliss, the taste is the same, whether you are on a lower state or on a higher state.

R.A. Asks question about man wanting to swim, trusting his teacher, but lacking the confidence to relax in the water. Can he be helped?

H.H. Simile of swimming correct on level of physical world. Only practice will give him confidence. As for physical world, if guide is near he has more confidence. This does not apply to the Spiritual world. Here the guide may be far away, particularly if he is a Realized person. He can direct from the distance, only by remembering. He can establish and keep contact with aspirant from very far away, so one does not have to be very near the Realized Man. Once the Way is started the guidance will be given from a distance.

R.A. Asks if the aspirant has actually to meet the Realized Man before this can happen?

H.H. Yes, he must. This starts the wheel rolling. Need of Teacher is very necessary; without that nothing can start. But in Spiritual world it is not necessary that Teacher should always remain with him. Three examples of different relationships: coarse to very subtle, near to very far.

1. Birds sit on their eggs to hatch them.
2. Fish lay their eggs and keep on looking at them, nothing else—no physical contact.
3. Tortoises lay their eggs, cover them and leave them altogether; but they keep remembering them. The mental influence is there to hatch them and the chicks meet the mother. Same applies to our Spiritual way.

R.A. Wonders whether going to sleep in the arms of God is a better simile than swimming?

H.H. Don't really like either example. Too much action in swimming; too little action in sleep. Proper way to look at it is to realise that all forces of Absolute are coming to you and embracing you from every angle. Everything becomes One and from that grows feeling of expansion and awareness. One should have these feelings before meditation, not during it.

R.A. Asks if Mantra once started goes on by itself or must repetition be continued?

H.H. At start of Mantra you have to say it and repeat a few times. After that the Mantra itself takes over the movement. It must then go on but only in the mind and intellect, which is where we feel it going on. From here it goes deep. This process is automatic; the Mantra must find its own natural rhythm with which it will go deep into the heart. We can't repeat after the start. It should be automatic.

R.A. Asks whether it matters whether one breathes through mouth or nose during meditation?

H.H. Natural process is through nose. Breathing through mouth may come from defect or habit. Nature did not intend this. Our nostrils are connected by Ida and Pingala to inhaling and exhaling. In meditation there is a third source at the middle of the nose where it joins the forehead. This connects with the pelvis through the spinal cord. That takes over when body is completely still. This is when energy is recreated in people. Unless this happens no energy can be created, so it is difficult to believe that those who breathe through the mouth can get anything by meditation. Even away from meditation this third source can be used when extreme attention is directed on anything. After fifteen minutes this happens; it is known to great scholars and thinkers who, though they do not meditate, draw certain energy in this way through their power of attention.

We see the world with our eyes, but they cannot see into ourselves. For that we need the eye of the mind. Eye of mind has limit. Beyond that is intellect which goes into subtler forms. It is limited too. The most subtle field is fathomed only by the Atman, which is beyond intellect. Example shows how Atman feels something deeper: Divers dive for pearls, but unless they surface they don't know what they have picked up. During sleep it may be very profound, but we don't know that it was profound till we wake up. Same in meditation; you have gone deep into your Self, but it is only when you come back into the world that you realise that you had full peace.

R.A. We were told originally that there should be no preparation for meditation, but that one should just sit down and start the Mantra. H.H. has indicated that there should be preparation—washing the hands, eyes and mouth, preparing place and choosing the time. Are there any mental preparations which should be made?

H.H. Preparations mentioned should not be made a great issue. They are only to facilitate meditation. If you chose a place where there are too many distractions they may keep nagging. Same with bodily impurity and time. If you chose time of great activity the particles which you create by meditation may not be enough to curb the Rajas. But once you have reached a state where particles of Rajas have no effect on you, then you meditate anywhere, any time. As for other preparations, meditation itself prepares everything else.

R.A. We are lucky to have in London much Knowledge; what we now need is a method of improving our Being so that we may have Understanding. The meditation is clearly a method for this.

H.H. Two types of people—one wants to arm themselves completely before they take on a job. The other takes on the job and go as they can. There may be difficulties with second, but they get experience which helps. First type usually waste time in futile pursuits. This cuts down their hours of practice. He himself likes people who, when they are given a job, start doing it instead of trying to go into it in too much detail beforehand.

R.A. Asks how widely the meditation may be spread?

H.H. It is not for the masses. It is not to be given to the whole world because the world cannot take it. If it is tried, the system will have to be diluted and this we must avoid. You can spread the meditation only so far as you can keep your organization intact. Do nothing beyond that. This does not mean giving up spreading it. Use your full energy with it, but do not overstrain your organization so that it becomes second rate or diluted. In spreading, one must realize that people will be at different stages so there must be different groups to cater for them. These must be kept separate so as to avoid mixing people who are at different stages. New entrants par-

ticularly should not be mixed with higher class students, but should be separated and given a little so that they are kept guessing what is coming next. If they keep their enthusiasm they can be taken into the organization proper. This avoids people who are not up to the work being taken in. This meditation is not for people in the street.

R.A. Is it an advantage to have different ordinary life interests represented in an organization, e.g., lawyers, artists, rich and poor?

H.H. Profession, or status, wealth or poverty, talent or no talent is no criterion for coming into this Work. Intense desire for development is only criterion. Anyone who has that desire is welcome irrespective of his position or prestige or wealth or profession.

R.A. In Fourth Way does a man receive guidance as to the ordinary life occupation most suited to him?

H.H. Younger generation is important because of their possibilities. The elder people have lost their energy, their pace is slow. Younger are welcome and they can take any profession; it won't make any difference. It is their heart which is the source of their strength, not their hand or profession.

R.A. Does everyone ascend the Ladder of Self-Realization at the same pace, or do some naturally climb faster than others?

H.H. There are three forms: causal, subtle and coarse. Every man is different in coarse and subtle forms; it is only in the causal form everyone is equal. In Atman everyone is the same. But in the sphere of subtle and coarse forms, people are different because of their essence, and because of this everyone can't keep the same pace. Some people take to meditation and proceed without delay and carry on without break, some take a little time to understand and then come to the Way, some take too much time and make little progress. Some people creep on and get nowhere, they make practically no progress. Some people take to the Way and after some time fall back due to either association or their essence. Such varied possibilities are always there. There is no set pace and no set time-schedule for anyone. Everyone will take to the way of Self-Realization and ascend according to his capacity and ability.

This relates to the directive for propagation of meditation. Propagation or spreading of meditation is a good thing. Certainly, if people need it, it must be given. But those responsible for spreading it, shouldn't develop an attachment to propagation. The meditation is given to people to be detached from their action and result, and if someone in his enthusiasm gets attached to advancement of meditation, then he hasn't understood it. Once you get attached to achieving grand scale spreading in the world, you will forget meditation. Let us not create another bondage in the name of meditation. Do propagate, give to one who deserves it. Get local people and train them to attend to take responsibility to manage their local affairs, and keep them free. If you can remain detached and have spare time and energy, then do propagate, but don't go beyond that otherwise you will ruin yourself and ruin the possibility of others taking to meditation.

Only a peaceful man can give peace to others, and those fighting for peace breed violence.

He said practically the same thing to Dr. Roles: that only a Realized Man can give realization, nobody else. Abandon those who fight for peace.