

Thursday 13 August—Morning (A)

There are three hindrances to meditation—Dirt (Impurity), Sheath, Tension. They are mental hindrances and can be overcome by meditation itself. About 'sheath', he said that this was misunderstanding. It meant thinking black was white or East was West. If a traveller was going East when he thought he was going West, this was misunderstanding. If he were told he was going the opposite way to what he wanted he should check his direction by the sun or the stars, or what he saw around him. When he established that he was going the wrong way, he would turn round and go in the right direction.

In answer to questions H.H. said that:

For the spiritual traveller Knowledge was the Sun and ignorance what misguided him. He also said that the traveller should not be rushed. He should be told to release his burden and relax awhile before being told the proper way. Asked why man should suffer from misunderstanding, he said that it was because of movement which was caused by different desires which clashed.

If a light were continually moved from one point to another, it made patterns which prevented you from using the light or understanding what it looked like. If it were still, you could understand what the light was and use it.

R.A.'s comment: I think that 'cloud'—perhaps of 'unknowing'—would be the best translation of "sheath". It seems to carry the meaning of obscuring, and also is relevant to taking bearings, etc. I also felt that these remarks were made to us with reference to people whom we know to be going the wrong way in London.

Asked about that, H.H. agreed that this was caused by impure thoughts which make the mind opaque. If you put red in a glass of water you see things through it as red. If you add green, it becomes more difficult to see through at all. Add more colour and the water becomes so thick and dirty that you can see nothing. The mind is like water, and you can't see the Atman through it unless it is clear. Meditation clears it.

Then H.H. talked about ways of helping people who had difficulty. They should say the Mantra loudly at first, fast then slower. They should also try to hold a visual picture of the Mantra. If people had difficulty with thoughts, *in special cases* they might have the meaning of the Mantra explained to them. They should then contemplate this before meditation. Ra means fire which will burn dirt, impurities. Aa means the element which turns fire into Light (or Knowledge) which disperses clouds. Ma is that which relaxes tension and gives stillness and peace. In short, R stands for fire, A for Sun, M for Moon: Cleanse, illuminate, still. These influences are in causal form and act subtly. They are not to be talked about or mentioned except in very special cases.

Thursday 13 August—Morning (J)

H.H. You were told about the three ways to facilitate meditation. One should also know what three things hinder meditation. They are called Mal, Avaran and Vikshep—Impurity, Cloud and Tension. Impurity is that which mixes with the substance and makes it look bad and ugly; the dirt, impure mechanical thoughts surround the mind and hinder meditation. Cloud is like a sheath. This is ignorance, maya, misunderstanding, taking one thing for the other.

For example: a traveller wants to go West and in fact goes East thinking that he is going West. When he meets a man who knows, perhaps he would tell him to turn back if he really wants to go West. He would look to Sun, Moon or Stars to establish his direction or try to infer from the surrounding scene as to what direction these could be found. Once he makes sure that he mistook East for West, then he turns back to his right destination.

The third is the tension—it is caused by movement (mechanical thinking). Anything which is still can be seen properly and its form could be understood. Only one who is still can see properly what is still. For instance, take a torch and move it fast, then you would see this moving light creating multiple forms. This is how one gets distorted knowledge. These hindrances don't allow one to go deep. The Knowledge and study of Spiritual field, and meditation should remove all these three and make one free enough to taste peace and bliss.

R.A. Asked for guidance about 'sheath' and Sun.

H.H. This is the sheath of ignorance, knowing one thing, what it is not. People take to way which in reality is opposed to their goal. Such people are serious and sincere in what they believe. They just don't know. Sun is the physical standard to establish the direction, and in Spiritual field it is the True Knowledge towards which one should look.

R.A. Asks to know more about dirt (impurities).

H.H. Take a glass of water and put in some red colour. You will see the water red; then add many different colours and you will neither see the clean water or any other colour. They are all mixed, impure and dirty. So does a mind become dirty from different opposing desires. There is remedy also for those who have such hindrances, and he describes it:

The people who find it impossible to meditate should be asked to repeat the Mantra, first fast and then slow and slower. They should do this while keeping the word Ram written before their eyes. In due course things must improve.

R.A. Asks about the difficulty of those people who have either too many mental pictures or too many thoughts?

H.H. Those who abound in mental pictures, ask them to contemplate on the written word of Ram, and those who abound in thoughts give them the meaning of Ram.

He described the alphabetical meaning of the components in Mantra.

Thursday 13 August—Evening

This was the first evening meeting at which we had meditation.

Immediately after meditation:

R.A. Is one supposed to go over the whole body relaxing it bit by bit.

H.H. One should have a very comfortable position for the whole body. The spinal cord should be straight. If so the whole body will feel relaxed. You do not have to relax individual parts. If the spinal cord is not straight the vital air will not pass through and the meditation will not produce Sattva or bliss. Tamas will take its place and you might go to sleep; even if you don't go to sleep you would feel nothingness, sort of blank wall. This should be avoided.

R.A. Says his jaw always seems to relax last.

H.H. Relaxation should go through body all at once. When you say the Mantra to begin with you make a little effort. Your jaw only feels relaxed when the Mantra takes effect and you are aware of it. It is relaxed all the time.

R.A. Is main objective of School of Fourth Way to help its Leader to become Self-Realized?

H.H. Yes, this is so. The School for its own benefit must help the Leader so that he can experience himSelf. A Leader must find this before he can pass it on to anyone else.

R.A. Are there any special ways in which members of a School can help their Leader towards Self-Realization?

H.H. There are special ways by which Leader can be helped. The School can't do this. It must come from outside.

We have already talked about relaxing and you have mentioned your jaw. There are still further stages of relaxation in very deep meditation, if it is subtle. After such meditation it is sometimes impossible to stand up, or to see, or hear or walk. All the senses are so fully relaxed that they hardly function. This can be asked for by a Leader. *[Note: The Leader asks this of a Fully Realized Man.]*

R.A. Asks for clarification of difference between Self-Realization and Full Realization. Which is the process just described?

H.H. What I have described is not the end of the Way, it is only a stage on it. Immediately after Self-Realization has been reached Full Realization follows.

R.A. Can Full Realization only be achieved with the help of an already Fully Realized Man?

H.H. Process just described would be better if done by Realized Man, but it could be done by a man at Stage 5. Full Realization can only come from Fully Realized Man.

R.A. Does a School of the Fourth Way have a purpose of its own other than that of helping its members towards Self-Realization?

H.H. Yes, two purposes. Self-Realization for the members and also other activities in the outside world. *[He does not describe these, but means artistic, creative or any other kind of useful activity?]*

R.A. Will School only be used by the man who created it or can it be used by other Realized Men or by the Inner Circle?

H.H. School can be used only by he who has the command of it. Other Realized persons may not need the School, they may have means of their own. More about the two kinds of uses of School: one Spiritual for Self-Realization of member; two, worldly way. Two worldly ways: (a) to improve existing conditions, and (b) to eliminate bad influences. This involves two lines of worldly action.

R.A. Does H.H. mean by man who commands it a man who might be dead?

H.H. Death is not important. Organization will be taken up by those who inherit his desires. School does not stop because someone dies.

R.A. Is work of School in world always obvious, or sometimes hidden?

H.H. There are different levels. Most obvious is for the masses. Above that for selected groups, and above that again a very rare group for rare and special people.

R.A. At what age can the children of those who meditate be given the meditation? Is it wise?

H.H. Yes, they can be initiated at the age of five. Child's mind has very little dirt, even less cloud and little tension. It is a wonderful time to give this training. They should not be required to give half-an-hour. Enough would be five minutes with parents. They should be looked after by parents. This is really wonderful to implant something which has long to grow. It is much more difficult for elderly people. They are initiated in same way as elder people and given same Mantra.

R.A. Can harm be done if meditation comes to those who should not have it?

H.H. No danger in giving to anyone. If someone fails it is his loss, the system does not suffer. One should be careful though not to offer it to all and sundry. Discretion has to be used to avoid the bad publicity from indiscriminate giving.

R.A. How does aspirant pay his debts to those who have helped him?

H.H. Disciple can pay only by giving to someone else. By his example he can propagate. By his pure feelings and right actions he can show his appreciation. This is repayment.

R.A. Asks if H.H. can give guidance about the present state of the world?

H.H. From the beginning of creation all are after happiness which is in man's nature. But when mankind becomes 'attached' to happiness, then a wrong type of happiness is created and a distinction has to be drawn between this happiness and pure, detached happiness. Unnatural pursuit of happiness multiplies our miseries, our distractions, our sorrow and everything we don't want. Throughout creation there have been people civilised and good who have taken up task of mending these ways and correcting people so that there will be return to natural happiness. God the Absolute in His Majesty although creating everything never attaches Himself to anything. He is aloof. It is His desire that everyone should do his duty also but should remain aloof. When bad things creep into the world and misery reigns over creation, certain impulses are given. Then either a single man, or a School crops up somewhere and ultimately succeeds in mending things and bringing the world back to a stable state. This is only possible through mankind. It cannot be done by God direct.

R.A. Are we in such a period now?

H.H. There are four ages: In the first age elements of Sattva predominate. People take care of themselves. In the second age when there is more bad activity a little effort at regeneration is enough to put things right. In third age, which is darker, the capacity of human beings to remember is being lost. In this age more effort is necessary, but one person may be enough to do that. In the fourth age—in which we are now living—bad activities have gone so far that creation is surrounded and people everywhere have their minds full of material things and are under tension. To remove all this impurity Schools spring up all over the world because it is too much for any one man. The impulse given by the Almighty does this, and that is how the work of Creation continues.

This process of impulse is continuous. As we have heard about the four ages, there are four types of people; they all receive it according to need. The first may receive and improve quickly for there is only little to improve, the second would take longer, and the third still longer. The fourth would take very long time and more effort. Schools spring up to fill in necessary force. So the impulse of True Knowledge is always there; even after the dissolution of the Creation it exists in stillness and starts vibrating when the next round of Creation starts.

Friday 14 August—Morning (A)

H.H. Life is governed by two factors, material and Spiritual: Body which contains coarse matter, all our senses and Prana; Spirit which contains Consciousness and Atman. Prana is not very alert or active during the day, but at night it takes over. Example: guards don't need to be too alert when the Master and others are about the place during the day. At night, when everyone else is away, they have to be watchful. Meditation gives rest and food to Prana. Consciousness is responsible for everything else, thought, relationships, etc. Consciousness is much more active and mobile than Prana. Consciousness can only get rest and food through meditation. Meditation is food for both soul and body therefore.

R.A. What happens to consciousness during sleep?

H.H. There are five states of consciousness: ordinary life, dreaming, sleeping, unconsciousness and Samadhi. In ordinary life consciousness is all through the body. In dreams it is round the heart but only for a short while, for dreams are short; it is very mobile then too, going all over the world. In [deep] sleep consciousness moves to the subtle body. In unconsciousness it stays in the heart, but in Samadhi the heart stops so consciousness moves to the causal body where it watches over the physical body.

R.A. Asked various questions about Samadhi ?

H.H. It can't be given permanently by anyone. A Realized Man can put someone into samadhi but it would only be superficial and temporary, and would be more for the purpose of the Realized Man than for the recipient. It comes only through work and effort on the System. It is rare. The difference between samadhi and Self-Realization is that samadhi is a state of stillness of mind only; Self-Realization is a state of stillness plus Knowledge.

R.A. Asks about Prana?

H.H. Prana can be controlled by Yoga. This gives mind control and puts Self in control of mind. This is a way to Self-Realization, but it is different from ours.

R.A. Asks about those who had no success with meditation. How could their desire be kept going?

H.H. If people have no success they are not meditating properly. You can't force meditation. You can only wait. What stops success is tension, Rajas. If you use force you are only creating more Rajas, more tension.

R.A. How can one help when a bodily pain normally subconsciously borne is brought to the surface by meditation?

H.H. Such people may lie flat on their backs with their hands by their sides. But this is unnatural and is only for those in pain; even they should only do it for ten minutes, then sit normally.

Meditation is as much for practical use as Spiritual use. Man is subject to severe shocks in ordinary life and meditation provides a shock absorber, a cushion so that he can bear them more easily. It also helps to make his actions positive rather than negative. Those of the Spiritual world can take care of the Spiritual world and the Spiritual development of man. But this was possible only in a healthy physical climate, and so the world had to be cured of its physical troubles.

R.A. Does this mean that the political leaders of the world should be given meditation?

H.H. It would do good, but their minds are too distorted and tense to take it.

R.A. Should one who meditates take a more active part in political life?

H.H. Yes, certainly, he should take a more active part—he would do a better job.

J. Explains that R.A. is politician.

H.H. Asks what R.A. does?

J. Says was Minister, gave up partly to devote more time to Work, and tells him present position.

H.H. Asks how much time R.A. devotes to Work.

R.A. Says, apart from meditation, two or three evenings a week and during day as required by Dr.Roles.

H.H. Very little medicine for great reward!

R.A. Agrees.

H.H. One should never be nervous about being asked to tackle anything. One has all the power necessary to achieve everything within oneself. It is only necessary to remember the power. If people are nervous it is because they forget their potentialities and remember only their limitations. These people get inferiority complex, anxiety, illness. Guide should always remind them of their potentialities.

If a man wants to learn, he needs Teacher, for an expert is always required. Once he has been taught, the Teaching remains with him and he can go on by himself. But no single man can do the work for the whole Universe so a time-table must be made.

Example of factory: it opens at a certain time and shuts at a certain time whether the work is completed or not. We must do the same both materially and Spiritually, but we must never become lazy. We should never carry the burden with us once work is over.

R.A. Asks if this means a literal time-table of stopping ordinary work for meditation?

H.H. Yes, we must regulate times, so as to save and restore energy. If we go on and on thinking thinkings our energy is used up and our minds become dull. We should not burn up energy unnecessarily. Example of car: you get in, start up, get into gear and reach destination. On arrival you put gear into neutral, but if you leave engine running, you are wasting energy unnecessarily.

R.A. You have got to be careful who is driving the car too! (Little jokes like this make him laugh a lot)

H.H. Yes, certainly, those who are full of tension are bad drivers. Such people forget things; they may leave ignition key in. Such people when they go to sleep dream about ordinary things and wake up tired. We must not be members of this group. There is a kingdom of the mind where nothing but useless activities go on. Those who get nothing from the practical world inhabit this kingdom.

Friday 14 August—Morning (J)

H.H. There is the physical world of matter. Our body with senses and Pranas. The Pranas regulate the physical body and then there is another, the Spiritual world of Consciousness. In this world Atman is the Ultimate. The physical or material world is world of action, movement. In daily life of activity Prana is less carefully used, but in sleep it is more sensitive. For example, when in the day the master is awake and active, the guards don't have to be very watchful, but certainly in the night when the master is at rest the guards have to be more vigilant. The daily activity demands our consciousness and we use it for all sensory or mental activity all the time. Atman is less carefully used in this so-called conscious activity of the world. At peaceful times it can make use really consciously.

R.A. Can Prana be controlled for special use to Self-Realization?

H.H. Yes, control of Prana by special exercises would make it possible to control the mind, and once mind is controlled the way of Self-Realization becomes clear, but this is one of the other three ways.

R.A. Where does consciousness stay during sleep?

H.H. There are five states: Active, Sleep, Dream, Unconsciousness, and Samadhi. In active state it should be in all the body. In sleep it is in the subtle body, in dreaming it is around the heart, in unconscious state it is only in

the heart, and in samadhi when even the heartbeats stop, it is in the causal body. It still retains the control of the heart. In samadhi practically all functions of the physical world stop, but the consciousness is centralised, the body doesn't suffer decay in that period. It is a state which is rare. One can't have too much. Meditation leads to samadhi. Samadhi is not Self-Realization; it is a state when Realization may come. Meditation is as much for practical use as for spiritual use. By meditation one's mind is stilled, more energy supplied by which one acts, moves positively, efficiently and can add to his well-being. For practical minded people of to-day even this is a great incentive. The spiritual use is of course there. Once your tensions (impurities and sheaths) are removed, the way is clear. You become natural and healthy. In a healthy state only one enjoys the physical world; in sickness one needs medicine to come to natural state. The world to-day is spiritually sick and it does need to be healthy. Meditation should relieve that unnatural state to make men free and healthy to enjoy this creation.

R.A. Most people come for initiation to improve spiritually.

H.H. The need for Spiritual improvement is due to the feeling of tension. It is the tension which needs release and thus open the way for development and enjoyment of peace and bliss.

One should never feel nervous or hesitate to take up any job. One is given potential powers to face any situation or work, but if one remembers that one is really endowed with them then one makes use, and if one forgets them one becomes nervous. The feeling of inferiority is only forgetting the Self.

R.A. Can political leaders be given meditation?

H.H. Yes, but their minds are so much engrossed in tension and so much distorted that they don't seem to receive it.

R.A. If a man with meditation takes to politics can he be of more use to take further responsibilities?

H.H. Yes, if he has really understood and taken to meditation, certainly he can go a long way.

R.A. How can one come out of certain periods of unfruitful meditation?

H.H. If you don't derive peace and bliss, you are not meditating. If due to great tension you can't meditate, just drop it and hope for better next time. The desire can be kept alive by knowing that next round may be better.

R.A. Can one take extra work and responsibilities?

H.H. One is not enough to suffice the needs of creation. One has limited energy and time to do what one wants. The best thing is to regulate his time and work. One should make a timetable and distribute proper time to the works one can attend. One should use his energy according to that timetable and then forget about it. One should not carry the burden of any work more than the allotted time. There is a kingdom of mind to where people reside to get everything that they can't get in reality. There they burn their energy in fruitless activity, in deluding themselves and bringing about their ruin.

This happens when mind rules over the domain of Atman, the driver becoming the Master