

Friday 14 August—Evening

R.A. Sometimes Mantra appears short and sharp and sometimes long drawn out. Is there any significance?

H.H. The short and sharp appearance has very little influence, whereas long drawn out has deeper and more subtle effect on the subtle body.

R.A. Is Self-Realization the ultimate goal of all mankind, and will creation cease at that point?

H.H. Self-Realization is not only the goal of mankind, but for all living beings. Although we seem to be at very fortunate stage in creation, this does not mean that only mankind is destined for Self-Realization; every living being has to reach there sometime.

The creation wouldn't cease at any point due to Realization of certain beings. This is independent line. This will go on by its own law. For example: one may come across a rope in the dark and mistake it for a snake or cracked earth. This would create confusion and fear. This is all due to ignorance. If you come near the object some doubts may disperse, but unless you reach close and see it properly under the light you can't be sure. Once you have known the thing as it is then never more the doubts would flash. The same applies in the spiritual world. As long as we live in ignorance, we limit ourselves according to our knowledge and use only those powers we know. The latent powers and the unknown is ignored and feared. Unless one realizes one's eternal, true and conscious state one just runs around in the dark with fear and doubt. Self-realization stops all that for good. The creation will of course carry on irrespective of what happens to living beings.

R.A. Why does one fear the knowledge of the Truth?

H.H. The world is full of such people. Those who love to be miserable and seek the pleasures of senses become attached to it. They just want to carry on as they are. They can't risk to look beyond, and thus don't have the courage to face the light of knowledge in case that would expose them. For example, a sick person seldom wants to be operated on for the fear of losing life. In fact, the operation is for his betterment. If due to temptation, or ignorance, the operation is forced and he gets cured, then he realises that healthy life lay hidden behind the operation and pays his due respect to the doctor.

R.A. How does one get rid of attachment?

H.H. Attachment is a disease either material or spiritual. The remedy is good company. The company of learned men on the Way, or a School where the real knowledge is discussed and given. Go to them and listen peacefully. These may influence and eliminate the disease.

R.A. Is the Sun Absolute for ordinary man?

H.H. Sun is the same to us as Prana (vital breath) is to the body. All our senses and the body and mind cease to function without breath. Senses may be lost and the body paralysed, but a man will survive because the breath is there. The Sun stands first in the order, but the Universe functions when the three forces of Fire, Sun and Moon work together. The heat of fire, the light of Sun and the coolness of Moon keep the balance of life and creation.

J. He doesn't call the Sun Absolute, but says 'First.'

R.A. In thinking about Absolute, should one try to think beyond the Sun?

H.H. Absolute is Atman of all and everything that exists, and one can see the repetition of that in every form and measure. We are in fact a duplicate in microcosm to the macrocosm. For instance, a surveyor prepares a map

of a town and defines every road, lane and house. This map is a microcosm of the huge town. One can trace every detail of the town plan in the map. To know about the Absolute one should look to oneSelf. As above, so below. Everything shows the pattern of the Absolute. Sun is to us the same as breath is to the body.

The right-hand side of one's body is influenced and permeated by Sun in all coarse, subtle and causal state, and the left-hand side is influenced by Moon; and also one whose right side is more active is prone to knowledge and the one of the left is prone to love.

R.A. What is the importance of Moon to Earth? Is there any significance in current efforts being made by man to reach it?

H.H. Moon affects everything that is liquid—the water, the sea, the plants, fruits and their juices, food and the liquid part in everything in the world is influenced by it. It is then the life nourishing element. The Moon is made of the element of water which is solidified. The Vedic Tradition of medicine in India believes that herbs derive their healing qualities from Moon. The full Moon of Autumn is particularly responsible for nourishing these plants with healing and nourishing element.

As far as reaching Moon is concerned, firstly man is not made to live there, and secondly if with scientific artificial means one reaches there, one could stay as long as the machines work. Once the supply of power is finished the man will be governed by the laws of the Moon. For instance, in Jupiter a man would weigh a thousand times more and wouldn't have the energy even to move his limbs. In short, man can live or produce anything only if he works with Nature.

R.A. Do different planets have different influences on mankind and if so how can he learn to use them?

H.H. They belong to one family. They have different influences at different periods of time. The Solar System is divided into twelve quarters. Each quarter is presided over by one deity. They are different, their colours are different, and their combinations create different results.

He promises to lend a book to look into this elaborate system of Astronomy of Indian tradition. It is called part of Veda. There are six parts of Veda.

Saturday 15 August—Morning

R.A. Can a Realized Man pass Self-Realization only by words or other means?

H.H. There are two types of Realized men. Acharya and Avadhoot. The first is the Teacher who practises what he teaches. He comes to people to impart his Knowledge and open the way for development of mankind. He talks to them, gives necessary training, looks after them and keeps on guiding them towards Self-Realization. The other type is the reclusive type. Although his influence is passed out to the world because of his Being, he doesn't like to mix with masses. He would speak in a way which could confuse ordinary men.

R.A. Can Realized Man split his powers so that he can make them available at different times and places where it is needed?

H.H. The Acharya System is made for that. He practises for himself and also uses his powers to help others for development. His presence in the masses is not much for his own attainment but for others to have what he has. The Avadhoot don't work this way. They resign to solitude to enjoy the Self and don't invite any intrusion. They

might once in a way appear in multitude; they intentionally appear ordinary not to attract any attention. If someone knew who he was, they might favour due to sincerity or just ignore. Their influence is passed in the atmosphere.

In olden days in India, a Brahmin lived with his four children. One of them was Jadabharat. He wouldn't learn even a word nor do any job. His father tried hard with him, but to no avail. He would force his pen so deep that it wouldn't move. He only meditated. When his father died, his brothers who were fully educated and married, tried to use him as a guard for the house. He wouldn't care for anybody coming or going into the house. The housewives started caring a little for him and would give him left over food. He wouldn't complain and happily ate anything that was offered. The brothers got tired and removed him from the house. For some time the neighbours looked after him, but there was no improvement. He was asked to save the crop from animals and birds, but he would cry only after they had had their full share. He proved good for nothing and was kicked out of the village and was caught by a group of people who used to sacrifice men. He was cleaned and fully dressed for the ceremonial sacrifice, and before he could be slain the deity appeared and saved his life and destroyed the killers.

From there he went roaming around and was again taken as a labourer for the carriage of a King called Raghugana, who was going to meet a sage called Kapila. Jadabharat wouldn't move properly and set his feet here and there, which made the litter move up and down. The King became so uncomfortable that he came down and taunted him by saying perhaps it is very difficult for you to carry the load because you are thin and weak, knowing that he looked strong and healthy. Jadabharat didn't want him to be destroyed. Had the King hit him, perhaps that could bring about his destruction. So in order to save all that happening he said, "I am made of dust, the carriage is made of dust and one who sits in the carriage is also made of dust. Dust doesn't feel anything and Atman is not bound by dust, so why should Atman feel uncomfortable". This opened the eyes of the King and he paid his respects to him. Then Jadabharat left without any further word. He was the Avadhoot type of Realized Man.

R.A. Asks in meditation do aspirants meet Teacher at a certain point, or does Teacher go to each aspirant who needs him?

H.H. Relation is automatically established between disciple and Realized Man, not just of the present, but through all time, dead or alive or to be. Manifestations of relationship vary according to circumstances. When needed, they flow as required; when not needed, they do not necessarily come.

Answer as written by J.: "Although the influences of Realized Man are everywhere, the disciple has to make the first effort, and they would meet somewhere in the middle."

H.H. contd: There are four types of Mantra:

1. Our Mantra; 2. & 3. Each use different Mantras; 4. Recluse.

Communication is direct between Teacher and aspirant. 4-6 a.m. Indian Standard Time best.

R.A. Asks about taking life and eating meat?

H.H. Vedas say if you take another life without reason and intentionally you become responsible. He says if you do so unintentionally and in ignorance not responsible. This goes on all the time. Jain sect keep mouths covered and drink only carefully filtered water. Meat creates Tamas. It is now reported that eating meat creates certain elements in body rendering people more prone to disease. Try seven days of each. Lighter, more energetic, on vegetables. Every man decides, but he can recognise meat eaters.

Saturday 15 August—Evening

R.A. How should one think about time in connection with a man's search for Self-Realization? Has he only so much time or is his time limited?

H.H. There is no time limit for Self-Realization. It could happen as quick as minutes or take as long as one could take. Once the mind is stilled and impurities cleared, then one is near the goal. Time factor depends on the level of Being.

R.A. If a man does not climb the Ladder of Self-Realization fast enough, is there a danger that he will lose the help of his Teacher?

H.H. The guide is always with the disciple. There is no question of leaving him at all. The guide will never leave him unless he sees the disciple reach his goal of Self-Realization. Even the death would not break the relationship, so one should be carefree as to the help from the guide.

As long as the Realization hasn't been achieved by the disciple, a mental picture remains in the mind of Self-Realized man and once the disciple has reached his goal, the picture merges into him. One can be very sure of being cared for.

R.A. How can the aspirant know when he is ready to receive instruction leading to samadhi?

H.H. One should be able to know himself when one finds that he is turned inward. This should come as a profound feeling that he is now ready to receive it. It is like a dawn. One doesn't really need any other agency to proclaim the dawn, it is self-evident.

R.A. Is it possible that one relives one's present life and might this account for strange knowledge in child prodigies and feelings of familiarity with events which most of us feel from time to time?

H.H. According to Indian Tradition, the last desire before one's death establishes the pattern for the next life. The prodigies are the result of this law. He personally saw a girl of nine years explaining the verses of Bhagavad Gita and Vedas for three hours continuously. But sometimes the mind of these children gets clouded with impurities and tensions so that they lose it later. In another instance, when the first Shankaracharya was traveling, he met a Brahmin family who had had two sons practically idiots. They were presented before the Holy man with a hope that he might bless them right. When Shankara asked the boys why they didn't speak, they started reciting the spiritual knowledge to the surprise of all. These two boys later on were appointed the first Shankaracharya of North and South.

The familiar feeling of events is because of the deep impression in previous life. It usually happens in youth and it is not necessary to happen to many people. In Mathura a boy of seven years all of a sudden remembered his previous life and asked to be taken to a certain place. There he recognised his parents and described many events in that house. The parents also had lost a member of their family seven years ago.

Men on high level are seen to have recollection and for example:

A King who took to hermitage once saw a she deer running fast to save her life from a lion. While she was about to jump in the river she delivered a baby and fell in the river and died. The hermit took care of the fawn and developed much attachment to it. Once the fawn disappeared he became very sorry and miserable. Soon he lost his life. Due to this attachment he got the form of a deer and due to the level of his Being he remembered his previous life, and ate only dry grass in order to die and get another form.

These experiences are very rare. The intense desire at the time of death is the imprint which establishes the coming events of next life.

R.A. Has this Tradition ever been a part of the Christian Tradition?

H.H. The fundamental principles are the same all over the world. As in India, there are different sects who interpret Vedas in different ways, so one can see different systems practising the same Vedas differently. Difference of interpretation on a large scale is the result in creation of different religions. One has to look into all of them and find the common thread and also find the point of departure.

The main theme of Christianity in life is suffering. They think and believe that only by suffering can one develop his Being. In Indian Tradition suffering or pleasure are considered on one level. Just as one improves Being by facing suffering patiently, so should one improve Being by keeping a balanced head in pleasure. One should neither be broken by suffering, nor deluded by pleasure. One should maintain equilibrium in both.

The aim of suffering or pleasure is not suffering or pleasure but Bliss and peace. Very little has been done to find the correspondence of Bible to Upanishads and I hope much more similarity will be shown to us when proper research is carried out.

Two of the many lines of thinking in India: Vaishnava (followers of Vishnu) and Buddhist. Buddhists aim to eradicate suffering, and Vaishnavites aim to supplement pleasure. Their systems work on these two opposing lines.

The first Shankaracharya said that the pursuit of happiness or the eradication of suffering cannot be the ultimate end. The ultimate aim can only be that which is Ultimate; aim can only be that which is Ultimate, never changing and peaceful. Thus he showed the line of Consciousness, Bliss and Knowledge. Leave the changing suffering or pleasure, and work on Consciousness, Bliss and Knowledge, because that is the Absolute.

Sunday 16 August—Morning (A)

As J. is writing a detailed note on our conversation, this is more of a commentary.

I always meditate for about an hour during the night. Either then, or in the early morning new ideas and questions come into my head. The Shankaracharya's discourse after meditation always opens the way for a discussion on these very subjects which have come or been put into my mind.

This morning, for instance, my thoughts were briefly as follows: The Mantra is the Word of the Absolute, its rhythm that of creation. That is what one is hearing when one listens to it. In complete stillness one is at one with this. This feeling is expressed to the world through the highest form of all art and through the purest forms of living. I went on to think that all genuine efforts at artistic expression, all good deeds or actions were steps on the path. Nothing was to be despised, but those whose expression was truest to the feeling of oneness were the most likely to help the beholder to understand. It struck me that we had perhaps got ourselves, particularly vis-a-vis people like the Korens, into a slight unnecessary muddle over all this.

This talk opened by saying that the meaning of meditation was to hold and to contemplate. Everyone in the world is seeking, whether he understands it or not, happiness in some form. It may be in money, for itself, or for what can be bought with it. It may be any of the carnal pleasures. It may be in many other material and physical ways. But any happiness which is gained through those ways is by its nature transitory. This happiness either disappears very quickly with no memory, or sometimes even leaving a memory of pain. If it does by chance remain for a bit, the happiness is replaced by a fear of losing it. A more subtle way of gaining happiness is through the mind and intellectual pursuits. But this is very fluid, for the mind is always jumping from one thing to another. It can never decide what is Truth, or what is Eternal, so happiness eludes one. The only thing left is the Atman, which is Eternal, conscious and knowing. Only here can true happiness lie. This must be the basis for any organization which works for people's happiness.

I then asked how the feeling of the Oneness, the Atman, could be expressed to the world. Through the intellect? He said only the Atman itself could feel, other means had to be used to express.

R.A. Asks, “did this mean painters, musicians, writers”?

H.H. Yes, they are the experts—people trained in their field who will guide you, but they can only guide. If you are on a journey and want to get through Lucknow you buy the best map you can. It takes you through the city and puts you on the road onwards, but it cannot complete the journey for you. It is only you who reach the destination, not the map! Artists, etc., are such experts.

R.A. Is the disillusion with worldly things Step 3 on the Ladder?

H.H. No, it is part of Step 2 where you took the ‘decision’ to turn away from these things.

R.A. Does Mantra have healing qualities on physical level?

H.H. It does. Our own Mantra should help us in any physical difficulties. There are other Mantras specially for healing, but they can only be used on special occasions by special people.

R.A. For two or three days I have been wanting to ask how the aspirant may know that he has been accepted as a pupil? It struck me that it was a bit presumptuous just to assume one was accepted! J. dissuaded me, but I felt it had to be asked to-day.

H.H. Realized Man never lets disciple know that he has been accepted, and it must never even be assumed; otherwise the disciple might stop work. It is important that the disciple has the goal, and not the Realized Man in mind all the time. It must be held that way; by accepting the disciple the Realized Man may replace the goal by himself.

[H.H. added with great kindness, sensing my anxiety perhaps:]

On the lower level the moment an aspirant came before a Realized Man the relationship which he has earlier referred to was established and could never be broken till he too became Realized. At that moment he would understand—but not till then—that he had been accepted all the time.

Sunday 16 August—Morning (J)

H.H. Meditation (Dhyana) is made up of a root verb called ‘Dhi’ which means to hold and contemplate. [*“Survey steadily with (eyes or) mind” OED.*]

In meditation the moving mind is held and contemplated. What is that which one should hold and contemplate and how can one do so? These are the questions one asks.

We can appreciate a thing only if we know about it. The more we know the more is the possibility of liking (if it is likeable). We have our senses and their subjects. We see, touch, hear, smell and taste. We sometimes like and sometimes dislike and, moreover, we have no control over the subjects of senses. They seem to change all the year round and so become the cause of pain and pleasure—both. The mind is also so very mobile and intellect seems to change very often due to change of time and place, and thus we find that all these senses, mind and intellect have changing nature. What else is left in us then?

There is that unchanging, Eternal, blissful, conscious, peaceful entity called the Self, the Atman, and that is what we try to hold and contemplate during meditation. We should know more about it. We might like it.

R.A. Does one realise disillusion with worldly things at Step No.3 of the Ladder?

H.H. Aspirant should be able to see this from Step 2. That is the Step of thinking, pondering. It brings about a crisis. It shows this and the other side. One starts acquiring a Knowledge which distinguishes. This is where one sees disillusionment with the ever-changing world. But this does not necessarily raise his level of Being as to act accordingly. Up to Stage 4 he may or may not act fully according to what he has so far realized.

R.A. Are great works of Art, music and poetry created by those who are very near the Self?

H.H. Yes, the experience has to be expressed by the means of intellect, mind and senses. These are flashes duly expressed efficiently. This doesn't mean that their Beings stay permanently at that higher level. Men of the same level fully understand the real great works of art.

R.A. Could a disciple know if he has been accepted by the Realized Man?

H.H. The Realized Man would never give that impression. It is quite possible that the disciple might feel that his aim is achieved if he were told so. To keep him always alert and moving and for his own good the disciple is never told so. A disciple would feel that only when he has also reached the stage of Realized Man where both become One. He would also know that it has always been so.

Monday 17 August—Morning (A)

H.H. said man has two types of servant which he can use in the ordinary world. The emotion and the intellect. If he kept those two servants under control he can do anything and have no difficulties.

R.A. This so exactly matched two questions that I had actually written down that I said to him that 'every day he prepared the way for my questions.'

H.H. He said, Yes, of course. We sit close together and I know your mind. But don't think it is only when we are close. Distance has nothing to do with it. If you put me in your mind you will get your answer. If I wish to contact you, I can do so.

This was very casually said, as if taken for granted, but it was somehow the most direct touch I had had from him.

R.A. Then went back to the original subject by asking more about detachment.

H.H. He said that when Hermits were in the forest they surrounded themselves with fire. This kept even the most violent beasts at bay. I asked, "What is the fire with which we should surround ourselves?" He replied that it was Love. Love kept attachment at bay. Attachment comes when you do thing for motives of profit and self-interest. Detachment has nothing to do with profit or with loss for that matter. If you love either one person or everybody and it is not reciprocated it makes no difference to your love. Self-assertion does not exist in Love. Love brings equilibrium. If your love embraces the Cosmos, then Cosmic Consciousness looks after you. True Love is only experienced when attachment has gone from the coarser forms of love.

R.A. Then referred back to potentialities to which he had earlier referred. I asked whether this just meant power or whether it meant new capabilities if necessary.

H.H. He said that you can't see power, only its manifestations. Example electricity: you can't see electricity, only its manifestation in light, or flour mill, or shock. Same with us, the power will manifest through the mind or

heart as required. This power is stored in sex centre and is latent there. Through meditation it is revealed and surges up through the body and gives power and also purifies. It is there whenever it is needed.

I had asked whether one could switch it on oneself or whether it was switched on by someone else.

Note F.C.R.'s question which is exactly that. I will repeat it this afternoon for I don't think the answer is quite clear, though I believe that it is simply demand. The farm next us at Froyle pumps water from the mains at the bottom of the hill to a reservoir at the highest point of the farm. From there it flows to the house and all the fields. When the water level in the reservoir falls, the electric pump at the bottom of the hill is automatically turned on. I think that this must be the answer. Also, I should have added that H.H. said that in certain Yogic systems this power was controlled and used at will. He said, however, that this was not Fourth Way and not for us. In fact, of course, H.H. did answer both mine and Dr.Role's question.

R.A. I said I had got so much both directly and indirectly that I wondered if I could pass it on in any way other than by word and action?

H.H. He said, No, only word and action. There were two types of people—(1) those who wanted Knowledge only, and (2) those prepared for discipline. The second were all right. All one could do for first category was to bring them along with tact. Only a Realized Man could use more subtle ways. Then if someone was particularly intractable he could touch him. This would awake him and permit the Realized Man to see into his mind and discover his trouble.

Monday 17 August—Morning (J)

H.H. Emotions and intellect are our two servants (helpers). Their seats are heart and head. Good thoughts and good emotions are good for development. They keep us safe from impurities. In lonely, thick jungles, hermits usually keep fire ring around them which keeps even the most ferocious and violent animals away. They never dare enter the ring. So is it possible to create fire rings of good emotions (love), and intellect (right thoughts) to keep the Self safe, wherein there will be peace and possibility of right action.

R.A. Asked how is it that you mostly start with the question in my mind without being asked?

H.H. The mind reflects and impact is felt. This can happen in presence or in absence. Distance is no hindrance to receiving the reflection. When one remembers, or is remembered by the Realized Man, the communication can take place.

R.A. How should one be more detached?

H.H. Actions are necessary in life. When one acts to gain something, then he forgets the relation after it is achieved. He becomes detached, but if he didn't succeed, he gets worried and the attachment becomes obvious. This proves that attachment which ultimately leads to more tense and confused state. The other way of action is to do everything as a matter of duty and never bother about the result. Gain or loss make no difference for any action. Love comes in for this. One acts for the love of act, and not the result. This should make one detached. Once you act without attachment, you do everything for the Universe, and then the Universal Consciousness takes care of what you do. Love brings equilibrium and all our profits and losses are dissolved in it.

R.A. Does one use power as power, or as capabilities?

H.H. One can never experience power (by senses), one can only see the manifestations of power in action. One can comprehend his power by intellect only. No-one can see what electricity is, but everyone can see the work done by it.

R.A. Can one use this power at will, or can it be used when the need be?

H.H. There are ways to use power by force in system of Yoga, but for our practical use we use it when faced with necessity. This power is stored by Nature in sex centre. By meditation one removes the cover, sheaths or accumulated impurities and then it rises and cleans the whole nervous system, which in turn acts appropriately to situations. Meditation enhances this power as well. The use of this power is through capabilities. These are the channels through which one uses the power.

R.A. All that I have received from you is to be given to all in London? Will this happen through words and actions, or by any other means?

H.H. You will do this by words, and your actions. The subtle influences are given by Realized Men only. There are two types of people: one who would like to know everything before he takes to the Way, the other just walks on it. This intellectual being is a little difficult. Sometimes a Realized Man awakes him by physical touch just to let him see it for himself. Others follow the Leader more easily.

Monday 17 August—Evening

R.A. How does the aspirant keep the image of Realized Man in his mind?

H.H. The aspirant should first try to grasp the physical form in his mind, and in this image the subtle body of Realized Man would fill in by remembrance. This should facilitate communication and in time of crisis or difficulties the answer will be supplied.

R.A. At the time of Initiation several people including Allan were by mistake left to meditate alone for four hours immediately after Initiation. Is it possible that this long first period of meditation caused difficulties?

H.H. Discipline is the word for gradual progress. Step by step work is disciplined work. All those who took such a long meditation in the beginning have done in great rush of enthusiasm. They had too much at one time, which has put their time-scale wrong. In School this should never be allowed. They should be given meditation to start with fifteen minutes and take to half-hour. Then they must stick to half-hour for six months, and then build up as they can easily afford. To correct the wrong one can create a favourable atmosphere with the help of good music. This would put them in tune and make ready for meditation.

R.A. How could one make oneself free from attachment to wealth, power, position, art, sport and so on?

H.H. This calls for knowledge. The knowledge of the ever-changing world. Wealth, power, art, sport, etc. are changing facets of the world. One must work as much as one wishes for them, but one must remember this, that either these subjects will change or one will have used all his powers and can't hold them any more. That will be the point of disappointment. The fact that a stream of True Knowledge which runs beneath all worldly things should never be forgotten. This stream of Real Knowledge is never changing and promises to keep one alive when every other forceful thing of the world has passed by.

R.A. Are there any instructions about the correct use of sex function?

H.H. Use in moderation. One should try to control one's wild desires. It would be useful only if people disciplined themselves. A gap of 7, 10, 15 days or a month is fair enough to live a happy married life and also leave enough time for other world. If one can't control by knowledge, then one should be asked to sit straight and look continuously at the navel. This should help reduce superfluous desire without feeling of suppression.

R.A. Sometimes even after people have joined the Work, they decide they have married the wrong person. They may wish to divorce to marry someone else in the Work. Are there any instructions on this subject?

H.H. Marriage is a sacred bond. Once bound one should do utmost to live up to it. Once you break this bond you really split yourself. You might think that the next one is the best, but who knows?—and secondly, you yourself are the split one. How could it work? If it didn't, more split, and then life loses its charm. You become wild slave to animal desire. This is certainly not the way of the School. In School whatever you get, you keep and try to improve. Of course, if the partner is incurably sick or some other vital reasons, then one can't carry on, but little differences should be ignored and patched up. There is a lot more in giving than in taking.

R.A. Sometimes one partner in marriage may be interested in finding the path of Self-Realization while the other is opposed to it. This causes difficulties which makes it hard for the one who seeks. Can any advice be given?

H.H. The School man is expected to have more understanding than the other partner. It is his duty to see that the other partner is not ignored. If one has taken a responsibility, one should stand by it. School doesn't need much time, and after that if one really cares about the partner one wouldn't have to face crisis. The crises would arise if the School member wants the partner to be dragged to School without real desire. If the partner wants to enjoy worldly pleasure, help and provide all you can. One would thus find the partner very much in accordance to your own need.

The householders have to find a pleasant balance to enjoy the world and also pave the way to Self-Realization. One doesn't need to run away. We must live in the flesh and work for the Spirit.

One shouldn't be selfish. Everyone wants and deserves pleasure from the partner. Each one has a pattern of pleasure in mind which one wants the partner to comply with, and oddly enough the partner also has his own pattern to which he wants you to comply! The question is who should make the first concession. Certainly the School man. Isn't he or she supposed to be not really asleep? One would later on find that to get concessions one simply needs to give concessions.

Whatever he has gathered about the Western life and the question of divorce, it seems little personal differences are magnified and paramount priority to one's own pleasure usually leads to these situations. One can have differences and be free to differ, but these differences belong to the coarse body and moving mind. The Self who lives in the Heart is never involved in it. One should try to see the Atman hidden somewhere in the partner and help him or her to discover it.

R.A. Entertainment industry is adding to these difficulties.

H.H. One should try to put better plays and better ways of entertainment to offer good influences. The young mind is very tender and takes to anything that comes to him. Before it realises the result by experience, its time is practically gone. He has gone to the point of no return and finds it hard to change his ways. It is up to the responsible people who know what is wrong and right to take the opportunity to give better food to the young mind. One can easily find very many examples from his own culture.