

Tuesday 18 August—Morning (A)

R.A. Asks if there are two parts of the mind in which one can hear the Mantra, and is one deeper than the other?

H.H. says if mind is taken up with outside noise then Mantra is in a shallow part and must go deeper for the true Light. Example: if electric light bulb is loose in its socket, it will burn all right until a breeze bumps it against the wall and the connection is broken.

R.A. Presses the point, asking about two different places, and mentioning thalamus.

H.H. Yoga goes into the nervous systems in detail. Two centres of mind: 1). Top middle of head; 2). Forehead.

(2). is where Hindus (brahmins) wear the red spot. It is more or less between the eyes. I do not think it is the same as the frontal lobes of the brain. It seems to me more likely to be the way in to the thalamus. R.A.

One long nerve of 2,700 feet connects sex centre with (2). This nerve has different numbers of 'coils' in different centres (described in detail in J's report). In meditation, sex centre is connected irregularly with (2). If the connection lasts a short while a state of Dhyana is reached. If longer, it leads to samadhi. The energy from sex centre is released by the heat generated by staying in the same position, and by the concentration of the mind. This heat dissolves the seal holding the energy. Rousing this energy is possible through Yoga and through other ways, but it is not for us in Fourth Way. Ours is the way of ordinary people and we must use simple, ordinary methods that can be understood and practised. We must not try to rouse it or even expect it. Just leave it to meditation.

R.A. Asks what part of one is it that seems frightened of the stillness?

H.H. The moving mind. Our whole mind is the go-between between our outer and inner worlds. It has to interpret these worlds to us. The whole of our mind has for so long been associated with the outer world that it has quite forgotten the existence, let alone the language of the Inner world. So when in meditation it is brought to the Inner world, it is unsure of itself, can't interpret and becomes frightened. Moving mind looks for happiness in getting and experiencing things. These do not suffice, for when mind has one thing it immediately rushes after another. The still mind finds happiness in everything. This is achieved by meditation and meditation is to be encouraged by putting out the True Knowledge of how things are.

R.A. Asks if there is any way of increasing growth and scope of selfless love?

H.H. Only through complete lack of desire and attachment. If there is no attachment all actions are guided by selfless Love.

R.A. Asks how we are to create this feeling of expansion—thoughts? or are there other ways?

H.H. It is not only feeling or thought, it is fact. The macrocosm and the microcosm are both created of the same elements; what is in the Universe is in us too. Let the mind go. Release tension and try to *think within*. This is fundamental; unless you do expand you remain limited. One should remember that one is far bigger than one thinks. If one does remember that one embraces everything; one can draw strength and power from everything. To be influential, people must feel they are big. If they feel small, then they have no influence. Fear nothing, for nothing is bigger than you.

Tuesday 18 August—Morning (J)

R.A. There seem to be two centres where mind stays during meditation, one is shallow and the other is deep?

H.H. When the connection of lamp and holder is loose then one would see that the lamplight goes off with a little push of air. So far as the mind hasn't been connected to the Self, it will always remain in shallow state. It is always moving. Once it is properly turned inward, the connection is established and one feels deep dive.

He then described the elaborate Yogi system of Kundalini to Sahasrar with different centres and coils which should be fully looked into. Any good book on Yoga will give the details and diagram.

The essence of all this (what he explained about Yoga) is that by meditation one is connected to the Self. This connection charges the seat of power and gives one more energy and clarity of mind. The system of meditation is for householder. Yoga is for recluse. Householder is not required to go that hard way; he should stick to this wide and easy way and one should never try to use this source of energy by any force or command. Householder has to use it for necessary actions and no more.

R.A. What is it which is frightened of deep peace?

H.H. The moving mind. Mind is like an interpreter. Our association with physical world is so much more that our mind learns only the language of the material world. We starve him of the knowledge of the Spiritual world. So the interpreter knows only one language. When he is faced with two different worlds he finds it difficult to cope. The moment he sees peace he finds no medium to express so he wants to run away in fear. If the mind is given the knowledge of both worlds he will not be frightened because it is his job. The meditation is the practical part, whereas knowledge of Truth is to arm him with language of the other world. Give him both and he will learn to do his work properly.

R.A. How can one increase selfless love?

H.H. Don't ask for any return. Once you do a work only because it is necessary and not because you want to accomplish something, then you are detached. In such situations Love comes in.

R.A. How to bring about expansion?

H.H. By feelings and thoughts. The microcosm is made of the same substance which made macrocosm. The body is made of elements of earth, water, air, fire, ether, mind, intellect and Atman. The Universe is also made of the same. In Consciousness the elements are united and the body expands to embrace the Universe. This is possible only when full Knowledge of microcosm and macrocosm is given to aspirant, and then there is the element of all-flowing Love. Once we create feeling of Love we are connected to everything we love. Feelings and thought processes can bring about expansion. In doing so one doesn't have to run around the Universe, but just gradually to expand oneSelf to embrace all this in the Universe. Running around is only done by the mind, which is not needed. Keep hold of centre which is the Self, and expand it to embrace all that is the Absolute.

Tuesday 18 August—Evening (J)

The Farewell Words

R.A. I am so very grateful for all your kind words, and I hope I faithfully pass these words on to my friends in London.

H.H. You have been given enough. Use it carefully. The people responsible for an organization must know enough to face everyday problems and keep the associates on the way. Everyone can't take everything, so one has to be selective in giving each one what he needs. Give them enough and keep them alive. Don't starve and don't overfeed.

There are difficulties in the way. They mostly come when something good has arrived. Divine forces are always met by difficulties, but once you stick to what is good they turn back. When an elephant passes through the village, the dogs bark and keep barking up to the village boundary. Beyond that they don't go and turn back. A good or Divine Knowledge which is new is always met by the barking dogs in our mind. Once you elevate your Being they stop.

Keep upright, serve your people by looking after their well-being; try to see yourSelf in everyone. The Self (Atman) lives in everyone, even in those who oppose, so respect even your enemy. Give proper answer if necessary, and keep your mind free from any malice. My blessing, and I will always be with you. May you help yourself and your people.

At this point R.A. was filled with emotion, and the way the H.H. put garland on his neck and uttered a few words in Sanskrit, it seemed that he was also moved for a moment. Next moment he looked just the same, free and detached. I felt as if a small octave was completed which could well be the 'Do' for a bigger octave.

Tuesday 18 August—Evening (A)

A longer meditation than usual. He was very close to me.

Afterwards he played the tape which he had promised us. I am not an expert on any music, let alone this type, but I think it very moving indeed. He then told a long story connected with it. It was so long that I suggested that Jaiswal did not translate then and there, but write it later. This he is doing.

During the music he was more relaxed than I had ever seen him. He was operating the tape recorder himself in order to demonstrate different types; he was running the reels backwards and forwards a long way. The recordings are on the very big reels, yet he appeared to be able to stop them at the exact spot he wanted. I must give another example of his actions. A man, more or less mentally deranged, came into the hall one morning. He became rather obstreperous, and no signs from anybody quietened him. H.H. just gave him a glance and he was instantly asleep. Later on the man started playing the fool and everybody laughed. H.H. looked round pointing one finger to his own head as if to indicate that the man was mad, but I am confident that this was only done to see who in the room was awake.

I said that after such music I didn't want to ask questions except to discover what I might say about our talks. He replied that each situation would be different. Ordinary people should be told only what they could take. Responsible people in the organization could be given detail. I was to be the judge. Think of it like C. in C. briefing an army.

J. then asked if he wished to say anything to me. He gave me his blessings which would always be with me. I was to keep his work going by helping others. I was to see mySelf in everyone, even in my enemies in the work I was now doing. Opposition was only another expression of self, but it had to be checked, so hard words could be used, but never with hate. Love, vigilance and the help of others was our duty. Whatever I had in hand I was to keep doing. I was not to leave one for the other. I was to keep active and keep helping the School. This was not to change. It was I who was to change by growing deeper and more loving. Keep remembering, keep loving (and his only and final words to me at interview with F.C.R.)—"keep happy".

Letter to F.C.R. from R.A.

19 August 1964

Clark's Hotel

Agra

Dear Dr. Roles,

I must let you know my understanding of expansion. What the S. showed me is that this does mean literally *becoming* the Absolute. "The world and all that therein is" becomes mine. All the happiness, and all the sadness; all the love and all the hate; all the hopes and all the fears; all the wealth and all the poverty; all the health and all the sickness; all this and all the power too.

My first question, though this was not while we were together, so there is no record, was how was it ensured that such power was not wrongly used. The answer was selfless Love. But provided we are going to act with selfless Love, we can get and use this power. As our selflessness grows, so does our access to this power, until we are completely selfless when we have complete power and are wholly one with the Absolute—Self Realized.

It crossed my mind to apologise for being presumptuous in writing to you like this. Another lesson checked me—kind of humility, humbleness (humble pie sort of stuff) we ordinarily talk about is frightful handicap because it is based on lying and imagination. True humility is simply expression of lack of self interest. The Shankaracharya is a good example—not puffed up or arrogant, but no-one could call him humble in the ordinary sense—it would be an insult if one did. Rightly so, for he is one with Absolute. (Short paragraph about the hotel)

I don't know whether you think the remarks above are too strong meat for all, but do put this letter with record if you want to. I wrote it, however, in the hope it might be of some use to you. If it is, I shall have repaid one ten-thousandth part of my debt to you.

Wednesday 19 August—Evening

H.H. Meditation in the morning and in the evening is the important work. In the morning and evening darkness and light meet. This time of confluence is very suitable for meditation. The Rajas of the day and Tamas of the night are impregnated with the Sattva we get from meditation. During active work and pressing times one can remember the Mantra and that should be enough to recharge, as one changes the gear to accelerate.

When a man goes to meet a very important person, he leaves all his associates, friends, advisers, servants, attendants and well-wishers near the gates and goes to meet the V.I.P. at appointed time just by himself. In meditation one is going to meet the best of V.I.P.'s, and so one should leave all one's burden of mental activities

which we load on our head as associates, friends, advisers, attendants and well-wishers. They should be politely told to wait outside during one's meeting with the Atman and treat them later one by one and give a little of Sattva to each of them. Slowly they would learn to keep out by themselves.

R. How to bring around the sceptical mind?

H.H. Sceptic is one who has been previously cheated, promised a lot and given nothing. This System of Meditation is a practical proposition as well. One has only to try it for ten minutes and if he doesn't find peace then he shouldn't do any more. We don't promise to give something after practice of ten years. There is no question of waiting for the result. You meditate now and find the result for yourself. The proof is in practice. If one does more one will get more. When you go to work, you trust your employer and get your remuneration only when you have done the job in question. If you distrust, you lose the job. The True Knowledge has been gathered for centuries by great seers, saints and learned men. Meditation is the result of all their knowledge. One needs to give it a fair chance.

If you scatter grains of sugar on the ground leading to the store, an ant will follow the grains to the store. One who wants peace and bliss will collect grains of peace and bliss and follow the lead to full Consciousness, Bliss.

If you light a lamp of 15 watts, only a little light will disperse a little darkness. Take a lamp of 60 watts and more light will prevail, and with 100 watts still more. The result of meditation should remove impurities little by little and bring in light of Knowledge and bliss in its place. You get that which you are ready to pay for. Nothing is free.

There are people who take a system and go bang with terrific enthusiasm and speed. Speed is all Rajas. They dissipate quickly and slow down to a stop. There are those who take the system quietly and work continuously in moderate way. They keep storing energy and keep on the way till they reach the goal. For example, when in India, somebody invites many people to participate in ceremony. Special food is prepared for such occasion. Some greedy people eat too much of the special food and get sick when they reach home. Others enjoy good health and good dishes. Extra enthusiasts should be checked to conform to medium standard, for there is always the danger of Rajas going toward Tamas.

Material world is like mud. It is easy to jump in and walk on but once in deep mud it is difficult to come out without outside help. Only a Realized Man or a School can give that help. Those who are suffering from reptation, they should be treated systematically. Give them little to start and build up their appetite before giving more. Once they are in a healthy state of mind then resume full course diet.

शान्ति शान्ति शान्ति:

Letter from F.C.R. to Mrs. Hamilton-Pearson

20 August 1964

Lucknow

This is a short general account which is meant for you to give the friends who come to see you and who are chiefly interested in the meditation—for that has been the main theme so far. I've asked Bobby (who is quite transformed by his experience) to come and have tea with you (and a few people of your choice) without delay as I want you to get as much as possible of what he has. Having got up at 5.30 a.m. on Tuesday and travelled

continuously without much sleep and only meditation by snatches, I had just time for breakfast and a bath before being whisked off by bicycle rickshaw (a bumpy 3/4 hour ride through masses of population and colour and noise and smells) to buy flowers and fruit and meet His Holiness in a small audience hall as he wanted to see Mr. Allan and me together at 11.30 a.m. There were about a dozen disciples (one the 'chela' who had so impressed me at my first meeting with H.H. at the Ashram nearly four years ago). H.H. quickly diagnosed my case, said I needed rest and "go very gently" meditating for short spells whenever I could. Giving me a few instructions he took a fond farewell of Allan (who has pleased him very much), and dismissed us till 4.30. Allan started for airport about 4 o'clock.

A half hour's deep sleep set me up a lot and we duly arrived at a lovely cool room looking out on a charming garden where he is staying as a guest. My questions were rather elementary ones about the meditation but unfortunately the tape-recorder could not be got to work, but enclosed is what we remember of that first afternoon's talk. Chiefly of course one is revived by the lovely serene presence only a yard or two away; the light in the eyes, the smile, the animation; the calm and beautiful faces of about 20 people (men and women) who gradually fill up the room. The contrast between that garden room and the chaos of teeming multitudes outside is so great that one could go no further in understanding the idea of 'Inner and outer Circle'. Having been garlanded and given gifts of fruit we returned through what might be termed the peak hour of traffic, cars tooting, myriads of bicycle rickshaws and bicycles, and cows wandering freely everywhere.

That night I continued to have fitful sleep—about an hour at a time—sandwiched between short spells of meditation. About 2 a.m. I gave up sleeping and began to read the accounts of conversations which Allan had left me, and soon came across the following which seemed to make all the difference. I wonder if it comes over to you?

"In scientific language when one object passes another at speed it seems that both are moving. To people sitting in a moving train it appears that a motionless train is also moving, though it is not. If you are in the motionless train and pay no attention to the moving one then you feel still and motionless; but the moment your attention is drawn to the moving train you too feel motion, get the illusion of movement. The same with meditation. If you attend to interference, you get interference; but if you don't attend to it you are safe."

Putting this into practice then and there for half-an-hour, I found the full peace of the meditation and after that slept soundly till awakened by the early morning tea. Much could spring from that simile, I feel, for us in London, and this afternoon I hope to ask more about it.

Thursday 20 August—Morning

R. How does one know when Mantra is moving towards base of spine?

H.H. There are different types of experiences which one might observe but one must (bear) this in mind that these experiences are only side-lights of the way. One should never take these for the goal.

One would feel a sort of vibration in the spine, or feel a shock which would move the whole body for a fraction of moment. Sometime one might see dark blue light, or a creeping feeling in the spine or a flash of light in the head, and sometimes this light could become so strong and extensive that you might feel that your body is itself the light. Such experiences may occur, but one should never hang on to see more of them.

R. Under these experiences our people have been told to come back to meditation. Is it right?

H.H. When one walks on filthy roads one sees the filth around it and if one walks on nice and clean roads one finds better view to look at. All the same one never stops to look at them or he wouldn't reach the destination.

In this Spiritual Way these are the side lights or different views which come to sight. These experiences are connected with different spheres which belong to this world. The spheres of the (?) manes, the angels, gods, righteousness or Truth. We just might get flashes of these spheres. It may mean a flash of light, colour, vibration, sound or shock. All these experiences are very momentary and one must keep this warning in mind that if you try to dwell in these you would only lose these flashes and develop a nagging desire to get them again, and thus go against the way of meditation which is what one is asked to do.

R. Though such flashes might give encouragement, do you mean that we should just remain detached from them?

H.H. We don't have to delude ourself in looking for these beautiful scenes in the way. The whole structure of the universe is embodied in our own form. The Macrocosm of the Universe is fully repeated in the microcosm of our body from the bottom end of spine to the top of the head. During meditation when relation is established between the corresponding spheres of microcosm and Macrocosm, then one gets these experiences which have been described. No desire (should) be involved in these happenings; even if a God reveals His glory or something comes to reign which has never been viewed, (it) should be ignored and no effort be made to stop and have a look. One will certainly have the experience of satisfaction that one is on the Way. But Way is not the goal. The way is to walk on. So walk on the Way till you reach the goal, the Absolute.

R. How to connect oneself to the fountain of Knowledge?

H.H. One is Fountain of Knowledge, and the other is the shower of Knowledge. The shower is the outside source, the worldly from books, Schools or Realized Man. The people who are thick in the material world of pleasure are like pots turned upside down. Howsoever the shower is heavy, nothing will go into the pot. They deprive themselves; they shut themselves and live on few drops which enter them without their knowledge. Those who keep open usually find lot to fill their life with—peace, bliss and knowledge. The other type who seem to be connected to Fountain of Knowledge or who are the Fountain of Knowledge are rare ones, who have been on the Way in their previous life and died before Self-realisation. The Yogis in particular. It is that accumulated Knowledge which forms the Fountain in this life. They don't need from outside. Once the lid is open the fountain springs out.

Later on when asked if people like us who were not Yogis could also reach the Fountain, he said that one has to simply let open the pot and allow it to be filled. After Self-realisation only one could reach to the Fountain of Knowledge.

The deserving will certainly inherit the Fountain. Geography makes no difference. People around the Fountain may not realize it, whereas someone from a distant land might acquire it just only for his sincerity and devotion. Although everyone will get some influence of the Fountain, but only that one who prepares oneself will inherit.

There was a temple of Sharada, the goddess of wisdom, in Kashmir where there were four gates: one for Dharma, one for Artha (wealth), one for Kam (desires) and last one for Moksha (liberation). First three were open, but fourth was closed. Only a Realized man could open. The first Shankaracharya happened to go there and entered the temple through the fourth gate. The learned of the temple enquired as to how could you open the gate. The goddess said he is a Realized one.

R. When I saw His Holiness at Rishikesh for the first time I felt a great pull towards him for his quick and precise answers without any attachment

H.H. When a disciple and Teacher come together and find a deep bond it must be realized that the relation must have some roots in a previous life. Once the disciple becomes one with the Realized Man he inherits the Fountain of Knowledge.

The School of Meditation

The relevant information concerning the attacks made by the Maharishi and his followers upon the School of Meditation was placed before His Holiness by Jaiswal (our interpreter, a staunch supporter of the School). The reply (15 August) as relayed to me was as follows:

H.H. The question concerning the School of Meditation has also been so completely cleared up as to leave no doubt for future actions His Holiness believes that Maharishi is attached to (identified with) propagation of the meditation. This 'attachment' is his real trouble and if it leads him to further undesirable paths then he should be plainly told to mind his own business, and that Shankaracharya has on his own authority given you the power to carry on the work of the School of Meditation. If anyone has any doubt about the authority he should contact the Shankaracharya and make sure. Everybody who desires development is free to come to Shankaracharya. If someone tries to hinder the work of the School of Meditation in any way he will be properly dealt with whenever necessary. You can freely associate his name with the School of Meditation and tell it so to Maharishi if you meet him. His Holiness has no desire to come in the way of anybody's mission, but he expects that everybody looks to his work and no one hinders others."

So that goes to Mr. Whiting, the head of the School of Meditation, and those who work with him. My own position is a little different; my aim is in the end to unite, not split up, the Holy Tradition, and if I can to help bring Maharishi back under the authority of his Tradition. Otherwise great harm to many good people will continue to be done. I do not wish therefore to sacrifice the good understanding I still have with Maharishi when we talk in private. He repeatedly says he has no quarrel with me. After all, my own people and I do not advertise in public, which is the main cause of the dispute; why should I therefore join in the quarrel? If I see him, I will of course tell him what Shankaracharya has said, but will seek with him a solution of the problem, upon the condition that all attacks by him and his followers upon the School of Meditation shall cease.

There are certain further points which have come out of conversations here, which His Holiness wants us to attend to as they are rather different from Maharishi's methods:

- 1). Some discrimination must be used as to which people are given the meditation; that is to say people should genuinely want it for their own sakes, before being given it.
- 2). They should not be promised too much at the beginning or they may be disappointed and frustrated. Results are proportionate to time and diligence; so at the beginning they should be told only what they can get in the first stages.
- 3). At the Initiation and afterwards in the early stages they should not be made to meditate for too long. A quarter of an hour at first is sufficient twice a day, lengthening gradually to half-an-hour when they are ready to do that. Longer periods are only to be undertaken by individuals under the guidance or in the company of an expert.

F.C.R. 26 August 1964