

Thursday 27 August—Evening

Personal question and statement of situation after eight days

R. Since seeing you 24 hours ago, I have tried to reach the peace and detachment by meditating (in the way we have discussed) as often and as long as I want to, and trying to remain detached whatever happens at other times. This state lasts through the night and I wake with it. I am also helped by recalling your presence whenever I can, and by sitting and moving with attention as I would do in your presence.

Is there more I should be doing?

H.H. That's very good but more practice and more practice and more practice is advised. It should become normal for you so that no effort at all is necessary. There is only one requirement you must keep to—the straight back. It doesn't matter how your arms and legs are placed. This state must take the place of your ordinary state and become your second nature.

In worldly activities we learn our work and practice so much that it becomes natural to perform. One needs food again after a meal; one has to take a bath again day after day. One needs sleep night after night. So does one need meditation day after day so as to make the best use of the inner world. If the inner world is not used for good work, certainly the energy will be used in fruitless activities.

After meditation one must watch to see that all works are done without attachment. Detachment must be practised so much that it becomes natural for one not to be moved at all by any sort of distraction.

R. *In Christianity no distinction is made between attachment to one's suffering and withdrawing, detaching oneself from suffering. Truly did not Christ show by his example how to overcome suffering by withdrawing from it to God?*

H.H. All Realized men all over the world have only one desire that humanity should be relieved of suffering and avail themselves of bliss. All their efforts are directed only towards this goal.

R. *It seems that this desire of Realized men is not understood by people?*

H.H. This desire is never concealed but people may not see it having no true need for it. There are three levels of people. The Realized men, who with their Unity with Truth, Consciousness and Bliss enjoy and lead others. The special men are on the Way; they desire Truth, Consciousness and Bliss and work for it; and the third level wants many other things but not the Truth, Consciousness and Bliss

Therefore, True Knowledge can be given only with discrimination and has to be preserved in three caskets. [*In Shakespeare's Merchant of Venice, these are called 'Leaden, silver, and gold', and the simile is applied in a different way.*] An ordinary wooden casket is for the simple part of knowledge which can be given to anyone who is searching; it can be spoken of at any meeting open to the public, without fear of its being misunderstood or misused. A silver casket is kept for knowledge which can be given to prepared people who are on the Way. Then there is a very special Knowledge of Mysteries which the Realised Men keep in a casket of gold—very precious, never to be given away free, because it would be bound to be spoilt or distorted. [*At a later time he has also said that this Knowledge cannot be put into words and has to pass between conscious people on the subtle level.*] This is important. You should never give to other people without careful discrimination the Knowledge the Shankaracharya gives you. A story illustrates this:

A rich landowner was pleased with one of his employees, a gardener by profession. Wishing to reward him for faithful service he gave him one of his gardens to tend and use for his own profit. This garden happened to contain some sandalwood trees, the most valuable wood in India. The gardener, being ignorant of its value, started to cut down the sandalwood trees one by one, burn them up, and sell the charcoal

in the common market. By and by the merchant paid him a visit to see how he was getting on. To his horror he saw what he was doing and shouted at him: “My good man, do you realize that if you took one small piece of one of those sandalwood trees and polished it up, it would fetch a far higher price than all the charcoal made from burning all the trees!”

So you must be particularly careful to whom you give the True Knowledge.

Thursday 27 August—Evening

Questions asked in London by people initiated this year

1. *Is it true that “there is no new experience”?*
2. *Why is the meditation here for us now, and how can it be traced back in history?*
3. *Does this meditation give only contentment and bliss or can Truth be obtained through it?*
4. *Can this meditation lead to the experience of perfect peace?*
5. *Has the Mantra always been in oneself, and have we only been reminded of it, or is it something entirely new?*
6. *Why does it have to be the Mantra I was given? Where does its power come from?*

We think that we know the answers to these questions, but perhaps His Holiness would like to say more?

Questions from the School of Meditation

Q. Why is the meditation here for us now, and how can it be traced back in history?

H.H. God is always present, and in the same way the meditation is always present and has been present since the beginning of history. The Absolute is Eternal, the Knowledge is Eternal. Our creation has existed so very long and everything happens in the same old way. Human beings have been eating since they were created; they eat even to-day, but their way of eating may differ in time and space. Meditation has existed all through the creation, but given differently in different ages. Just now, Realized Men have made it available to many more people because of the needs of the time; that is how you heard of it. As a child one eats food and as adult also one eats, but the taste differs; and again everybody has different taste for form, colour, sound and so on, and everything is available all the time. One gets what one needs. Meditation is available because people need it and in the form in which they can take it.

Q. Does this meditation give only contentment and bliss or can Truth be obtained through it?

H.H. The Absolute is complete peace, bliss, consciousness and Truth. When one establishes the connection with Absolute through meditation one gets to the Source of all bliss, consciousness and Truth. Then one realizes one’s wholeness. Meditation is to disperse that feeling of incompleteness which we experience, and which is due to ignorance and impurities, and to lead us to completeness. Completeness includes everything. All these abstract expressions which men make are just facets of completeness.

R. comments: The reason they are asking this question is probably because in the West it is felt that there is something selfish and ignoble about seeking contentment. We are trying to find a phrase which will express what people in the West feel they want most of all.

H.H. In whatever respect you feel you are incomplete, the meditation will give you that thing. This is why the expression “completeness” is the most satisfactory answer to people’s wants rather than specifying some particular attribute which some will feel they want; others won’t feel the want or may feel they have that thing already.

One can improve and strengthen one's body by regular nourishing food and physical exercises so as to become a good wrestler, and beat hundreds and thousands of people in the combat. Having seen a powerful wrestler, any ordinary man can also become powerful by the same process of good food and continuous physical exercise before whom others would feel weak and small. The same applies to this spiritual field. By meditation and true Knowledge one can make oneself very powerful, even to the extent of being One with the Absolute, which is all Bliss, Consciousness and Truth. This way one aims at the All and no less. The contentment would come only then when one realizes the completeness and not before. The key is to be contented with what one is and to look towards that Whole which one could be.

R. I have never wanted power in the ordinary sense (thinking of the remark—was it Voltaire's?—"Power corrupts, absolute power corrupts absolutely"), but I would like to have the power to help people.

H.H. Yes, power to help people and illuminate their path. Men are electric light bulbs: a 40 watt bulb gives very little light; 50 watt more and 100 watt gives a fine light.

Q. Can the meditation lead to the experience of perfect peace?

[The answer was so obvious to everyone in the room that they all smiled, and H.H. just spread his hands.]

Q. Has the Mantra always been in oneself, and have we only been reminded of it, or is it something entirely new?

H.H. The word (Mantra) has always existed and will exist. All the Mantras are incorporated in one's Being but they are asleep. One has to be reminded and awaken to find what belongs to him. A Realized Man can wake one of them up in a person. They have always been part of man's nature but locked up. For example, a hand pump has to be filled from outside so that the water reaches to the level of underground stream of water. Once this connection is established then the underground water starts coming up. In ordinary men this extra filling of water is like a Mantra so that the connection to the Source of everything be established. This is not new.

R. People often wonder how an Indian word can be part of the nature of an Englishman or an American, and how the waking of it can be effective for them?

H.H. Words are composed of sound. Sound is universal. It is not bound to space or time. By using a word no Englishman can become Indian nor Indian can become English. Languages are different, but not the word (Mantra). This is a special word. It has existed even before Indian or English were born. Although it might look to be Indian, the sound is no monopoly of any language, and the sound of the Hindi word used by you happens to be incorporated in the nature of all men and when awakened to have certain effects. The sound of the corresponding English words don't do that. Sounds have different types of vibrations, and composition of Mantra is designed to create a set of vibrations which have a particular effect. Truth is the same for all, just as intelligence is the same for all. Language is the coarse form composed of words, which are again composed of sound. Sound is the subtle form which is the cause of causal form that is vibration. It is the vibration which is necessary, and to create that one has to use sound. One should treat the Mantra as a set of sounds and not as an Indian word.

Q. Why does it have to be the Mantra I was given? Where does its power come from?

H.H. All words have some sort of power, otherwise they wouldn't be chosen for use. Some words have very little power; others more powerful or powerful only at certain times; still others most powerful of all, and remain powerful at all times. Mantras are selected from these by long experiment and experience of results.

R. In addition to the intrinsic power of a Mantra, does it not become more and more powerful for a particular person as it becomes connected with the best side of his nature?

H.H. Yes, that is very true as I described to you in Allahabad. A particular word may be in common use and

trip lightly off the tongue of an ordinary man losing all its original power. Or if it is used rightly for a certain purpose it will acquire weight and power to change him.

R. These questions are from newcomers and show their inquisitiveness. They want to know more and more.

H.H. A child enjoys most when he could write his first alphabet and his inquisitiveness is at top. Later on when he learns more, that feeling is lost and writing and reading usually become a regular affair. These young newcomers perhaps feel the same way. They certainly feel happy to raise questions and get proper answers.

These questions from people starting to meditate in London led to a talk about what to say to people in the West which would bring them to the Meditation. The talk concluded and I was just going when it came on to pour with rain. I hadn't more questions, so H.H. spoke as follows:

H.H. Some people in all countries and at all times have realized that there is something missing in ordinary life; something, without which life makes no sense to intelligent people. That something is the Atman—the Divine Self. Just as the children's game of hide-and-seek is played in all countries, so the great game of Hide-and-Seek goes on, and in that game it is the Atman which remains hidden. Realized Men are there to help the people who want to find the "he", the hidden Atman. Techniques may differ according to the country and the type of person, but the great game goes on and it is necessary that some people should always win.

Enclosed in a Letter—Friday 28 August

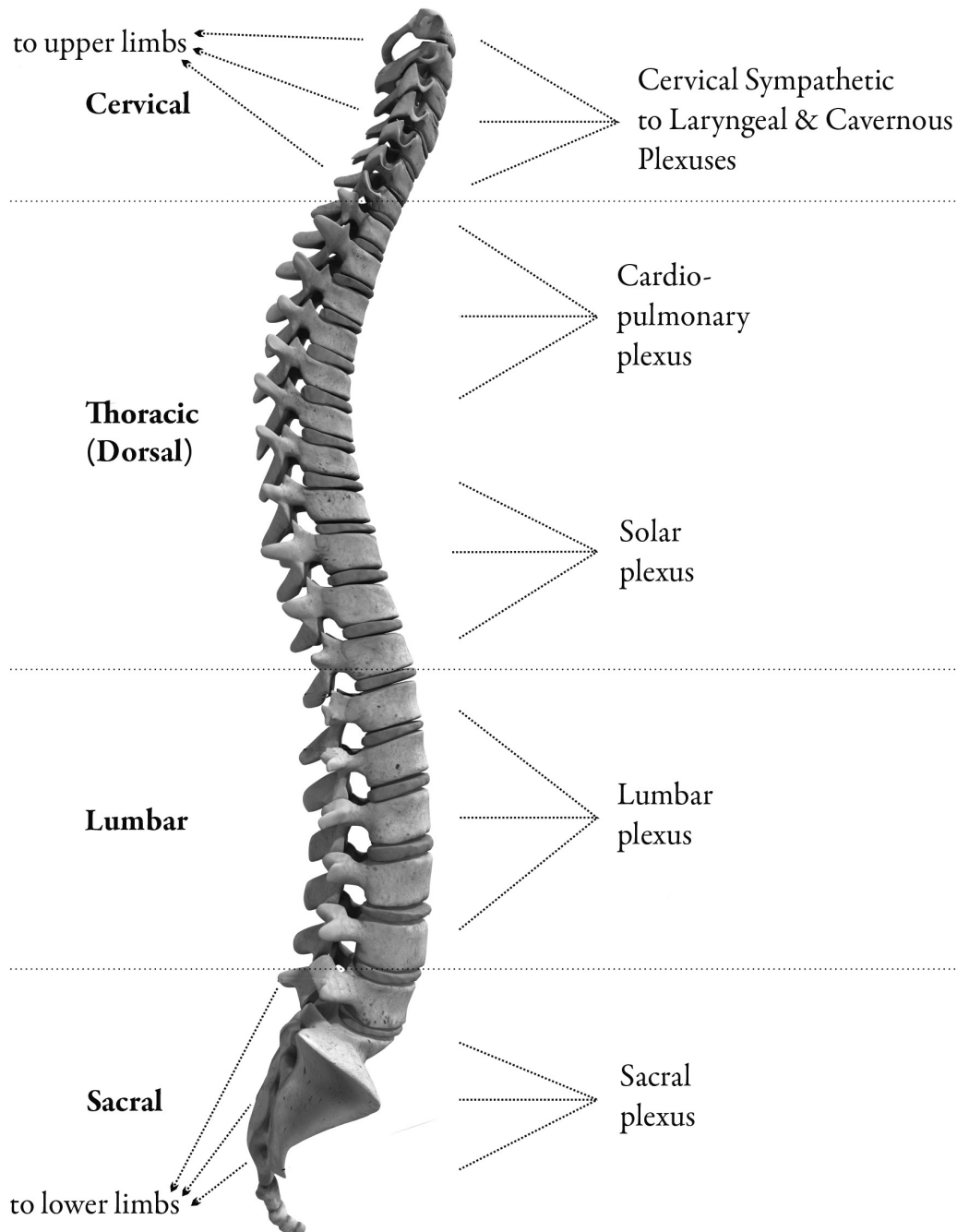
What the Shankaracharya is saying about the Meditation relates to the ordinary map of the spinal cord and sympathetic nervous systems, as shown in *Grey's Anatomy*, or *Wright's Applied Physiology*.

The Mantra starts in the cortex of the Cerebral Hemispheres. Soon it is echoed in the Anterior Thalamic Nuclei and thence in the Hypothalamic Nuclei. Here it can be caught up in the Limbic Circuit. But if attention is kept on the Mantra it will pass through the midbrain, hind-brain and down the spinal cord to the sacral region. We have no sensation in the spinal cord itself, so the Mantra is there exerting its influence below the threshold of our consciousness. We get sensation in the somatic sensory nerves to the limbs and trunk, and also in the viscera via the great plexuses of the sympathetic.

Ordinarily, he says, our consciousness is seated in the Solar Plexus (and this agrees with our System which says this is the 'centre of gravity of the Emotional centre'). When the meditation reaches this stage of complete peace and total withdrawal, our consciousness is located in the pelvis. But we quickly withdraw our attention from any of the manifestations in the body of the passage of the Mantra, and continue in peace.

This is the first stage of the Meditation—the withdrawal stage—but during it the sympathetic plexuses are being sensitized and prepared.

After a given time stage two can begin. It is produced not by any manipulation of the Mantra, but by a "lifting of the heart"—what *The Cloud of Unknowing* calls, "a sharp dart of longing love"—a purification of the emotions from identification and negative elements. When there is enough concentration of pure emotional energy ('A Selfless Love'), the Mantra, as it were, 'takes wings'. We feel as if our consciousness is taken up in a lift from the sex centres in the pelvis, through Solar Plexus, then heart, then the plexus in the throat to the centre of the brain. This awakes first the voluntary nervous system with control of moving centre (stage of Manas), and then the emotional centres in the thalamus (stage of Buddhi). When finally all the deep centres are roused and reflected over the entire cortex of the cerebral hemispheres, we are conscious of the Atman or 'All'. The Mantra tends to slow on the way down and quicken on the way up.



I realize now that except for rare and chancy moments none of us in London had gone further than Stage 1. It took me three days here under very strict discipline, combined with the intense emotional lift given by the Shankaracharya, to get my first complete taste of Step 2. It came on the fourth day to my delight and astonishment at the beginning of a half-hour's meditation with him, and was repeated at least five times during that half-hour. When I told him he said: "Yes, this is the aim. Now you have only to meditate with attention and lift your-self above all 'attachment' and unhappiness at other times." When I do that, the experience is consistently repeated. We have to follow in the steps of St. Francis of Assisi and by "embracing poverty" achieve Divine riches.

E.C.R.

Friday 28 August—Afternoon

Jaiswal back again

R. Many desires and ideas exist. How to know which one should trust?

H.H. There is a big market of ideas in the world and anybody would find it difficult to select what one should want or which one of them is trustworthy. Only an expert can advise. There are a hundred-and-one diseases which can be diagnosed only by a doctor. In the world of Ideas only Realized Men can give proper direction. In our present age certain systems can be practised, and the hard ways like Yoga are only for few to practise. There are others who like to form a tradition and would like to guide their limited elect disciples. These seem much too much or too little for a householder. For them universal prescription is available [*patent medicine*]. To get anything one must have intense desire and good company (Teacher),

R. Different egos prevail at different times to do or not to do. Who should assign?

H.H. One should look towards Buddhi, but as we are our Buddhi is not clear. It is so fast, busy and entangled that it can't properly exert its influence. We are always full of desires and doubts—both. The Buddhi is provided to discriminate. It can discriminate only if it is still. The Light of Atman reflects through Buddhi, but Buddhi in movement is unable to reflect. One needs to still it, give rest. A machine much used gets hot and needs rest to cool down. So does the Buddhi. After a good deep sleep one finds oneself fresh, and also after meditation one comes out with clear Buddhi. Only clear Buddhi can assign.

Note: Please retain the word “Buddhi” which is always wrongly translated. Buddhi = MIND in full sense when pure and in full strength and consciousness. More like “Higher Mind” or “integrated Mind”.)

Personality & Essence

R. Could H.H. say something about Personality and Essence? (No Hindi equivalents exist for these words, but he understood the English form).

H.H. According to our System there are three aspects: First is Essence, which is our own capital. This one gets with the birth. This is the individual hall-mark and is mostly responsible for our desires and actions. The second is that which we collect here in this life (Personality). There is nothing fixed about it. The third, which is the combination of these two, will be the Essence for next life. There are 8,400,000 cycles of lives through which one being has to pass. Only in the human stage can good or bad be added to Essence. In other forms of life this works through instinct. This remains with the subtle body and moves through different cycles of life. In human life if one happened to go on the good way, the experiences are better and vice-versa. If one has Realized one's Aim, then the cycle of desire, action and result stops and no further addition is possible. No cause and no effect. Such Realized Men have united their Atman with the Absolute. For example: if you disconnect the microphone, although the machine and the reels will move, nothing will be registered. The reel will remain clear. That is what we call liberation (Mukti)

R. How should one regard these in relation to the Ladder?

H.H. There are main railway lines and there are ‘points’ at diversions. Everyone starts in life on the main line, but our Essence (the first part) is responsible for change of line. We get diversion to a Spiritual line. This diversion has to start from first step. The next two steps can only give us a glimpse of some change in us, but unless

one reaches stage of Abundance one can be derailed. Further to this stage the cycle of desire, action and result may stop, and at the top nothing remains except the Atman. The Teacher or guide can take one up to Abundance, beyond that he may not be necessary.

Essence makes it possible to arouse the good impulse, and just as a pointsman changes the line, so does a guide or Teacher set one to the diversion to the Spiritual line. Then one has to work his way with the help of Teacher up to Abundance. Up to this cause and effect do take place. Beyond that the results of the actions do not bind the disciple, and no more accumulation of result takes place. At Turiya, although the body still exists, but in fact nothing happens as far as the Atman is concerned.

We were not sure as to whether crystallization takes place at Step 3. It seemed that though it begins there, the 4th Step was more decisive and registered permanent change.

Saturday 29 August—Morning

Q. (S. of M.) How does one use attention gained during meditation in worldly actions after meditation.

H.H. In the beginning stage the gain is small, so one doesn't really have much attention to use. By practice and sincere meditation one grows the power of attention, which can be used after meditation. In six months of sincere meditation one can easily store enough to last ten times the time of meditation. But people sometimes meditate for the sake of meditation or feel duty-pressed or may be they do it for show. Such meditation is no meditation. It is waste of time. Sincere meditation even for ten minutes is helpful. In deep meditation one meets void first, but as our nature is we like to cling to something, and if there is nothing there most people get frightened and come out to dwell in their fanciful imaginings. To be sincere is to stay there, in that void which contains the Atman. This is the simplest method to reach the Source of All and Everything.

Other systems (which I avoid mentioning) have the hard systems, and there it was found that very many disciples gave up such systems because of the (rigid) discipline. Their impurities come out on the surface and rebel against the discipline. Those who survive get along the Way. The method of meditation is comparatively very easy. Easy for anyone, but one has to be sincere to do this.

R. Where does the force of desire to change, the 'good impulse' come from?

H.H. The force is the same within and without, but there is a barrier. The Atman within is the same as that outside, which is the Absolute. It is of course surrounded by wall, cloud, mist or sheath. Once this cloud is dissolved, then the connection within and without will be readily available. The meditation is a means to an end. Once this connection of within to without is realized, the meditation will not be necessary. Just as one goes to school to have some education which has to be used for the everyday work and trade which one takes up. Once in trade the schooling is no more necessary. Through meditation one attends to within to make headway to establish relation without.

R. Some have very thick clouds and take more time than others.

H.H. Thicker clouds are like chronic disease. A good doctor never discourages his patient howsoever bad the case may be. One has to encourage and always talk of the brighter aspect so as to hold the patient together to prepare him to withstand and allow the medicine to work. In quest of Spiritual growth some will find thicker cloud than others, and their speed of progress will differ according to the clouds; but everyone, irrespective of

level or impurity, needs encouragement to walk ahead. If some-one with thick cloud gets a few moments of right meditation, he at least succeeds in dispersing a little of the cloud. Little by little one can do a lot.

To illustrate the relation of ‘within and without’ one can take the example of eye and the sun. If there are few clouds in the sky the vision will be only a little hazy; with thick clouds one will see less, and in the dark one can’t even see one’s hands. The force of vision is there, but unless the light of sun comes in nothing can be seen.

R. This cloud seems to me as Avidya (ignorance). There is a book called The Cloud of Unknowing, by a Christian saint, which explains the subject very like you do but differs in the method.

H.H. Ignorance, cloud, wall and mist etc. are only different synonyms. They point to the same thing. This is only to illustrate so that people may understand. These physical lights of sun, moon, fire or lamp illuminate according to their power; when they light upon the physical world one can see. The light of the Atman is Eternal and embraces everything. Once this connection with the all-pervading Light is established, one knows everything. This is the Light of true Knowledge, the Consciousness. Where there is Light there can’t be darkness. No one can trace darkness when possessed of light. One whose clouds are dispersed with the wind of discipline so that the connection with the Light is established, he sees All—within and without.

Everyone feels his own existence, but an ordinary man can only feel body and some of its reactions, whereas a highly Conscious man comprehends a lot more than meets the eye. That is because of the Light of Consciousness.

Saturday 29 August—Morning

Written Answers to Written Personal Questions

Q.1. Hundreds of people have occasional good intentions. What I need is the second step—to make decision and carry it out, make use of all the help you give?

H.H. All those hundreds of people who have good impulse deserve congratulation and they must be provided with the help in regard to meditation and true Knowledge so that they may proceed further.

The second stage is a peculiar stage and people do take some time. The thoughts and resolutions keep changing mostly due to impure Buddhi and people hang between decision and non-decision. If one has a decision then progress is not difficult. As far as Doctor is concerned he has gone through these stages and there shouldn’t be any difficulty in your progress.

Q.2. Isn’t it Maya, this combination of bodily desires and thoughts that lull one into false contentment?

H.H. Material thoughts and desires create an untrue atmosphere and that is what is Maya. Ignorance of real Bliss is the cause which makes people run after the material desires and pleasure. This is certainly the world of ‘Not-True’ and the cause of all trouble and strife.

Q.3. My request is, “Don’t be kind, be rough with me. Let me never be content!”

H.H. It is my nature to be liberal and how can I change it now? It is neither possible nor necessary. As I can see you, it doesn’t seem possible that you will stop on the Way. If ever a situation like that comes about then I will see that you are made to move. One gets Bliss on the Way and at the destination too. The difference is that on the Way one gets little but at the top one gets to the Source of Bliss, which one attains after full maturity in discipline.

Q.4. One can misuse even the meditation to go to sleep in false contentment—it is so pleasant!

H.H. False contentment is certainly dangerous, but once you know that you live in false contentment then it becomes easy to move on even if it is very attractive. For example, if one knows that there is poison mixed in that appetising food, one never falls for it.

Q.5. But in Katha Upanishad, Death says to Nachiketas: “The Good is one thing, the pleasant is quite another ...”

H.H. ‘Good and Pleasant’ were fully discussed in the conversation of Nachiketas and Yama (Death) in Katha Upanishad. The desire to get a more valuable thing itself creates detachment from lesser valuable things. After fully understanding the true value of ‘Good and Pleasant’, Nachiketas took to “Good” and left the “pleasant”. This is an example of a greater motivations which nullifies the smaller motivations.

I hope you will be contented. If any doubts arise please don’t hesitate to raise them.

Saturday 29 August—Evening

R. I wonder what is it that makes me meditate?

H.H. It is Buddhi in pure state. It works like a mother. She cares and works for the betterment of the child and protects from dangers and difficulties, warns of the impending dangers and keeps him away from bad influences. Buddhi in pure state reminds one and chases one to work for betterment. Good company enhances the chances of development and bad company would dim it out.

R. Is it through the pure Buddhi that one could communicate with the Master at a distance?

H.H. When the stream of pure Buddhi reaches a high level of Sattva then the communication becomes possible and thoughts can be relayed and satisfactory message received. Just as one can communicate through the wireless system in the physical world, there is a similar system of communication provided in human beings. It is latent. It works only when one reaches a high level of Consciousness. One would then be able to read the thoughts of others and communicate.

R. Is it that in pure Buddhi intellect and emotion are one and one can know the Truth by intuition?

H.H. Buddhi, the pure intellect, is the active principle. It earns for the Self and passes the valuables to heart which holds the treasury. Every one of these valuables come only through Buddhi. It is the only instrument we have through which the values of everything seen or unseen is derived and also given away as well. The heart, which is the seat of emotion, keeps the treasure. At the moments when one finds Unity with outer world, Buddhi allows heart to respond directly. When one is saturated with Sattva and Buddhi is pure and heart is responding, then Truth is flashed by intuition or one gets inspiration under (?) state of Being. One can’t command such situations.

R. Does Manas carry out the commands of Buddhi?

H.H. There are four streams which constitute the inner world.

Manas is the mouthpiece of desires; through this all desires are expressed before senses take over to act.

Buddhi gives directions as to what is useful and harmful to the Self.

Chitta (Memory) is the store where continuity is maintained in order to fulfil the desire. It always keeps reminded of the line of action.

Ahankar (Individual Ego) is the Individual Self which gives the feeling of existence. The feeling of 'I'– 'I am doing', etc. is established by it.

These are the four main streams which have multifarious minor channels of their own through which the life of a man sails along the world. All these four are subject to corruption and weakness. Once they become weak things usually go the wrong way. A weak Buddhi loses control over Manas and the man becomes a slave to momentary desires of pleasure. If one is prone to such desires, the Buddhi will protest according to its strength. If it failed and Manas had his way to momentary pleasure and having seen the bad result of the desired action, Buddhi would once again remind of the harm done to Self. A weak man forgets all this again and does the same harmful but momentarily pleasant act again and again. Such men are doomed. If one's Buddhi is pure and strong, it will keep check on the Manas and allow only those desires to be acted upon which are useful to the Self.

All these streams are connected to the heart.

R. So it is the pure Buddhi which could lead one in the Way?

H.H. Buddhi is like a manager or a chief minister of the state. If Buddhi is pure then management will be efficient and the state will be run in such a way that the true King rules over the state for the happiness and prosperity of his subjects. If Buddhi is corrupt, then every section of state would be corrupt and unruly. This would result in suppression and misery of the subjects and captivity of the King. Our body is also like a state with a King (Atman) and hundred of servants and subjects to please him. A weak or corrupt Buddhi will tear up the whole system into a wreck and ruin the Self. A pure Buddhi will command the whole system to get the best to the subjects and proper due to the King. This would lead one to the Way.

R. Could H.H. say something about 'Insight'?

H.H. Eyes are our means of sight for the outer world. One develops an inner eye with true Knowledge. This is the highest state of Buddhi. In purest form of Buddhi, the Atman gets flashes of the true Knowledge which is not available by other (physical) senses. It depends upon the level of Consciousness. At the top Consciousness comprehends everything, at lower levels according to its level.

R. Does the 'Insight' begin to appear at the Fifth Step?

H.H. At the Fifth Step of the Ladder, the attachment to the material world and desires becomes loosened. One realizes, due to the true Knowledge and Sattva, that the attachments and attractions of the world are not good for the Self and drops them completely away, and thus all the sheaths, bondages, walls and clouds are caused to vanish and the sight becomes clear within and without. This is how one gets 'insight'. This state of Being practically rolls through the life-time. Turiya is usually experienced at the last lap of life. 21 days of continuous Turiya would stop the material function of the body and the Atman will merge into the Absolute. Turiya is a rare state to experience.

J. What are the principal centres of Chitta and Ahankar in our body?

H.H. Ahankar is the feeling of 'I', 'I am this' or 'I am talking'. This pervades the body from top to toe. Chitta, which stores all of resolves, thoughts and keeps them alive continually, is centred in the heart.