

Sunday 30 August

Sincere Meditation

R. Even five minutes of genuine meditation inevitably gives results. Half-hours of pretended meditation not only are useless, but only build up and fix those mechanical features which we want to dissolve. It is therefore important to get a clear picture of what is genuine meditation, what standards are demanded.

Each session, at 8.30 a.m. and 4 p.m. invariably began after H.H.'s entry with half an hour's meditation. He himself sat on the dais always in the 'Buddha' posture—that is to say, immaculately straight back, head straight, legs crossed with upturned feet, hands generally drooped over the knees with the thumb opposed to first finger. Several other people present adopted this position and he has explained the variants to Jaiswal. What he requires of us is the straight back and immobility. If there is any movement we are in the grip of Rajas; if we get sleepy we are in the grip of Tamas; and in neither does Sattva develop. There is no Attention except in Sattva. He, himself, always had a beautifully straight back and was completely motionless throughout, just as it was with Maharishi.

As he took up his position, he would hum a little chant from the Vedas, meaning:

“Let us live together, let us work together, let us move together, so that we should be able to get the radiance together to lead us on the Way.”

... and another chant at the end, which we have not been able to catch. We are going to ask his permission to record the chant.

People in London often complain that they cannot find a quiet place to meditate in; but they should hear the noise that goes on just outside the audience room with all its french windows wide open. The cries of street vendors, bicycle bells, children calling and playing, dogs barking—and once a dog-fight just outside the window. But no one pays any attention; no one lifts a finger; and I can bear witness that it is quite possible to meditate through all that without even noticing it.

Of course there are present people of all degrees from Saint to illiterate beggar. Some just sit and gape, not a few don't shut their eyes or meditate at all; but anyone can come there if they find the way.

All this has reference to a question asked in the School of Meditation recently:

“Is there anything in addition to meditation that will increase the amount of Attention one has to give?”
(Mr. Verity)

People want all sorts of superficial directions or new methods in connection with meditation, but now we must realize that what we need is only to penetrate more deeply into the possibilities of meditation as we have already been given it.

More impressions—Sunday Night 30 August

I came out here this time, not to add to my knowledge of theory, but with two inter-connected objectives; one to get personal discipline and guidance in Self-Realization; the other to form a vivid image to carry with me of the perfect or Fully Realized Man—how he thinks, speaks and acts in the most varied circumstances. For the pupil to become like the Master, he must both discipline the inner life and also must know how to behave. I was able last night to add to my store of photographs, by seeing him once more in his public role of Shankaracharya.

We were told that yesterday (Sunday) was to be devoted to preparation for the ceremonies of the birth of Krishna, which would begin about 9 p.m. and go on till the small hours. We could come if we liked but he didn't expect us to stay long. We had planned to go rather late in the evening and to be as invisible as possible. But it was arranged differently! We had just finished dinner when a car came for us; when we arrived on the scene the

whole street outside the audience hall was blocked by a large crowd. The front of the audience hall had been rolled back; in the hall there were chairs for about a hundred-and-twenty in front of a dais with roof hung with garlands beneath which was the Shankaracharya's golden throne. The floor of the chamber was continued right across the street by a platform on which another two hundred people were already seated, the women and little children on the left, the men on the right. There was a microphone near the throne, and a loud speaker on the front of the building, so all the words could be heard loudly up and down the street. We were escorted up on to the platform to a large sofa in a most conspicuous place in the middle; the light was quite dazzling and the fronts of all the houses gaily decorated. The brightly coloured saris covering the heads of the women contrasted with the white dhotis of the men.

When we arrived a man was addressing the throng through the microphone. Very soon the Krishna chant began. A very impressive looking youngish man with fiery eyes (one of H.H.'s disciples) would chant half a verse into the microphone with descants and many variations, while the crowd took up the second half of the verse—rather like a Hebrew psalm. (I had already in Rishikesh been greatly moved by this chant which usually heralded H.H.'s talks in the audience hall there, and we had also walked with him for three miles along the shore of the Ganges with his followers singing it. Hearing it again gave one a nearly ecstatic feeling and one would have been happy to listen to it all night). At 10 o'clock one of the entourage announced the Shankaracharya's approach with the usual cries, echoed by the crowd, that you have heard recorded. He swept into the hall and took his seat with the plume-bearers and the guard carrying the rifle on either side of him, and he was followed by three of his subordinate teachers in Saffron robes and carrying the banners of the elect. There was more chanting and then the microphone was placed before the Shankaracharya and he began his address.

Till then he had been completely motionless and withdrawn, and he continued to be motionless, except for his face and right hand, during his whole talk. For two hours he told stories of the life of Krishna without pausing, interspersed with little bits of teaching of his own. Instead of this being a merely perfunctory recitation, it remained very lively and full of gusto. He held the attention of his large audience (some of whom were very erudite and some quite illiterate) from start to finish—frequently had them laughing happily about Krishna and the milkmaids (gopis). There was much laughter too (in which he joined) at one of his bits of teaching:

A man was sitting on his bed in the street performing austerities, when a very learned pandit came along and said, 'It's all wrong! You can't do things like that on a bed.' The man answered, 'Well, at least I do something and so get some results. You know it all, but you don't do anything, so you don't get any results at all!

This went down very well.

After about an hour and a half, it became evident that a storm was coming, it being monsoon time. One or two of the women went off for shelter but most of us didn't move. When it began to rain quite hard, H.H. broke off his discourse and said, "Well the rain has come again to welcome Lord Krishna (traditionally it was raining at his birth). No need for alarm! We will continue, and those who want can take shelter up-stairs." And some chanting was started again while the movement was going on. Some of us went upstairs where the words were plainly audible and we sat till after midnight with a group of children frisking round. About 12.30 it became evident that the discourse was about to end, and the younger Agrawal, who was with us said "Time to go down". The rain had stopped, the talk ended and food was being distributed to the crowd by Mr. Lalji and helpers. Large circular bowls were carried containing cakes on stiff leaves. I was standing behind a pillar quite close to H.H., watching his delight and amusement at the antics of the crows as they made a rush for the food. Then the cries announced his departure and the procession followed him out. As he went, he spotted us and we were given a present of fruit.

Agrawal took us home in his car. He explained that before the proceedings started the loud-speaker had packed up and Mr. Lalji had used the battery from his own car to make it work, so regretted he couldn't take us home!

My chief impression then from this memorable evening was of a man who did not take arduous duties of his office just perfunctorily but seemed to take a delight in it, giving of his best all the time to the crowd, for whom this was a highlight in their rather drab lives. Moreover there was a lesson to be learnt from the strange contrast between his aloof self-possession and the power and gusto with which he told his stories. He seems never to get tired!

Monday 31 August

Sequel

We didn't see H.H. again until 4 o'clock that day. After the meditation and in the course of conversation he commented on the celebrations as follows:

R. In Allahabad H. H. spoke about Attention and Sattva. Could he say more about their relation?

H.H. Attention and Sattva are very much related. There are two stages of Sattva. One is the pure and the other is mixed with Rajas. People were attentive and there was a lot of activity going on, while there was a sprinkling of Sattva all around and people seemed to float in the stream of good emotion. This attention is through action towards Sattva. The other is an attention which one feels in deep meditation which comes with pure Sattva. In pure Sattva there is complete Attention, which also brings in peace and bliss.

R. expressed his profound pleasure for hearing the chant which he had heard four years ago.

H.H. These functions are Sattvic in their nature mixed with Rajas. Although they don't have much artistic qualities in them, but certainly they help to create streams of good emotions which touch the heart more easily. Even people can get very much attached to them as to have it again and again. But when one realizes that the true happiness lies in the union with God in whose memory celebrations are held and chants are sung, then all these things lost their importance.

After a few general questions had been answered, I saw entering the room the young man who had so impressed me with his chanting the night before. He was even more impressive at close quarters and although so modest, to me he almost seemed like an incarnation of Krishna. When a break in the conversation came I persuaded our interpreter (who was rather reluctant!) to say the following:

“Your Holiness, the chant to Lord Krishna that we heard last night greatly moved me at Rishikesh when we heard it so often and I have long wanted to record it. Now we have everything to make that possible—we have the singer and the chorus and moreover it is still Lord Krishna's birthday to-day. Would you please grant us that favour?”

The singer looked taken aback but at a gesture from H.H. he came over shyly to sit at his feet and began to chant a few verses. The chorus joined in with a will, but as you will hear, not always on the beat! But still, it gave a happy conclusion to the meeting.

Monday 31 August—Evening

R. In Allahabad H.H. spoke about attention and Sattva. Could he say more about their relation?

H.H. Attention and Sattva are very much related. There are two stages of Sattva. One is the pure and the other is mixed with Rajas. A celebration like yesterday was an example of Sattva mixed with Rajas. People were attentive and there was a lot of activity going on, while there was a sprinkling of Sattva all around and people seemed to float in the stream of good emotion. This attention is through action towards Sattva. The other is an attention which one feels in deep meditation which comes with pure Sattva. In pure Sattva there is complete Attention, which also brings in peace and bliss.

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R. (S. of M.) What for the householder who is meditating is the equivalent of sitting at the feet of the Master?

H.H. It is good to be near the Master, but one shouldn't be attached to this idea. Body is the most coarse form, and the mind is finer, so is Buddhi and Chitta, and lastly Atman is the finest. If one can't get the coarse form, one can always get the finer form. One can easily get near to the Master by mind or one can keep his remembrance in the heart, and in Atman everyone is the same. There is no barrier of time and space in mental activity or emotional activity. Those who like to be near the Master and can't should project their mind.

When asked for those who haven't seen him, he said one can always get a feeling by hearing about or seeing a photo or hearing his voice. In Krishna's life we are told that gopies were very fond of listening to his melodious flute. One day practically every gopi in the town went to the forest to hear his flute, but one was locked in the house. She projected her mind and enjoyed all the happiness of being present very close to Krishna. Sometimes one can make a good use of one's mind.

But this is not our aim. The aim is to get to Atman where Master, disciple, Self and Absolute are all present and united.

R. (S. of M.) How may one become free of the effects of the three Gunas?

H.H. One can never be free of the three Gunas, but one can acquire a situation where Gunas don't matter. Our life exists because of these three Gunas and absence of any will disrupt our existence. The Creation has two partners, Atman and Matter. They are all mixed. Common men can't see the difference, as one can't see butter in milk. When you churn and process the milk then the butter comes out, and you can leave that butter in the butter-milk and will see that it floats.

Discipline is the churning process in life of a disciple. Once he is thoroughly processed his Atman comes out clean, and then it never gets mixed again. One has to live in the world of Gunas, but one can learn to float over it and not be affected. A doctor never gets sick because he sees a sick person. He diagnoses the disease and prescribes a medicine and leaves it happily. So does a Realized Man do everything with the Gunas and still keeps aloof.

R. (S. of M.) How are the three Gunas brought into equilibrium in a man or in a situation?

H.H. The Creation starts with agitation in the equilibrium of Gunas and it exists as long as there is agitation or unequilibrium. It will of course merge in equilibrium at the end. So there is no question of achieving equilibrium in a man, or a situation or in Creation. That will be the last thing to happen. We all live in that agitated state which calls for imbalance of these Gunas. Gunas make up the material world. Atman is not made of Gunas. So Atman, when fully Realized, is out of the bonds of these Gunas. It is peaceful and blissful and it can stay like that undisturbed.

R. (S. of M) What introduces the imbalance which allows one Guna to predominate?

H.H. There are two reasons. One is the common and the other is special. The first reason is the Essence which is responsible for our direction in life. The other is the company. One could get into good company or a bad one and that will play its part toward imbalance, which allows predominance of one Guna. A man of good Essence may fall into bad company and become a lowly creature devoid of all Sattva and come to live in Tamas. Likewise a most violent being with worst Essence in good company would change the composition.

R. Just as a full man cannot understand a hungry man, so how could one explain Sattva to those who haven't experienced it?

H.H. Nothing is devoid of Sattva. Everything exists with Sattva in it. Everyone wants pleasure. There are six sources of pleasure. Take for instance Beauty. Beauty is Sattva reflecting from Rajas. Everyone likes to look at beautiful things. Pleasure is also Sattva derived from Rajas. This is just a particle of bliss. When one knows the taste of a grain one can be led towards the store like those ants with the grains of sugar. It is only a question of reminding them and informing about the manifold possibilities. Ask them to try it, and no one will then deny its importance. You usually give sweet pills to sick people so that they can be cured. Give a tempting description and let them find the difference for themselves. This doesn't seem to be a hard work.

R. Although people probably all have the experience, they don't seem to understand what H.H. means by Sattva.

H.H. The aim of getting Sattva is common to us all and the instrument of realizing or experiencing Sattva is also common to all of us. Now it's only a question of expressing in words. A dumb man cannot describe in words what sweet sounds are like, but can express by gesticulation what it feels like. Those having experienced sweetness can understand what this dumb person is trying to explain. Once this experience becomes common, then any form of expression can convey the meaning.

Monday 31 August

For H.H. (Personal Record)

Written Observation and Written Answer.

My wife in her letter to-day says: "I liked the story of the 'King and the Search for a Saint'—like all his stories it needs pondering over as well as listening to;

There seem to be two stages in the half-hour's meditation. One stage begins fairly soon when some sort of shock, like a feeling of devotion or remembering one's Aim has to come in or the meditation will just fade into a feeling of quiet or worse, into turning thoughts. Then if one goes further, there is the silence at the end before one can lose the feeling of 'I'. So at first one needs devotion and determination, and at the end some sort of 'gentleness' and not trying to reach the heaven by violence."

Is there anything I could say to her from you?

H.H. This Kingdom within or the Heaven within is the reservoir of peace and bliss. No violence can reach there. Devotion is the gentle art of Unity.

In our worldly life we look for pleasure, and we strive hard to snatch those moments of pleasure. Once you get an atom of bliss as sample, you long for more. The craving for pleasure becomes less because of the depth and strength of pleasure in bliss. For example, you don't care about the well when you get to a river or an ocean. Bigger and better thing reduces the importance of small and inferior things. Dive in with devotion and swim around gently in that blissful Heaven which is within you.

Tuesday 1 September—Morning

R. *Could H.H. say more about Ahankar (ego)?*

H.H. Before Absolute started the Creation or had a desire to create one, he had a feeling that “I am” and then “I want to do that”. This feeling of I is the Ahankar. I is the Atman. It has two aspects. First is the pure Ahankar which “I am”, you all feel when you wake out of sleep (that now “I am” awake) before seeing this, that and everything in the world. The other is illusionary which associates this, that and every other substance with the ‘ego’. Take an example: When someone dies untimely in accidents, i.e. by drowning in water, burned in fire or falling from tree, his subtle body usually hangs around in search of satisfaction for left-over desires. Now when a man passes in dark and imagines a trunk of a tree or a pillar to be a thief or ghost and gets frightened, then such beings take possession of this man and try to fulfil their desires through him. [*In Hindi ghost is called ‘Bhoot’, which also means past, gone by, elements*].

This person can be relieved of this by certain rituals and made to realize his original being. The same happens to most common men in the world. They take the material world for their ‘I’ and live in illusion. By knowledge [*intelligence*] and meditation such illusions are removed.

R. *H.H. said that with “intelligence” this false ‘I’ can be removed. Does he mean ‘Buddhi’?*

H.H. Yes, Buddhi can help one remove it. But it has to be pure itself, otherwise it would complicate the affair more. Buddhi can also be described as pure and impure. Pure Buddhi is useful and it will lead you upwards, whereas impure will slide you down. Science is knowledge of one particular aspect [*material*]. With the help of science one can go long distances, manufacture goods, earn lot of money and establish a good position in society. This is all due to Buddhi [*intelligence*], but what can this man take when he has to proceed to the next world? He will have to leave all he acquired and what is more he will also have some bad effect (exploitation, ruthlessness, etc.) due to his craving for wealth and prosperity. This man will be a destitute for the next world, for he doesn't have any other currency. People from abroad have to leave their pounds and shillings at home and get some rupees if they have to come here. The same applies to the Spiritual world. One must earn some currency which will be valid there. This other currency can only be possessed by pure Buddhi with discipline and true Knowledge.

R. *I understand that a strong and pure Buddhi is useful for development?*

H.H. Impurities in Buddhi have two causes: One is the filth or cloud or mist and the other is its own mobility. Due to filth or cloud one sees truth in the wrong direction. He takes this material world to be true, and for him nothing exists beyond this. One of the simple laws is that there cannot be two Truths. So either matter has to be true or the Spirit. The other reason of impurity is the speed at which Buddhi is moving. If you take a stick, light it at one end and rotate vigorously, then you will see multifarious shapes of light but not the stick or the

fire at its end. Such is the mobile Buddhi. This must be stilled. True Knowledge removes the filth or cloud and meditation stills it. By such discipline one purifies his Buddhi so it will show the right path.

Later on H.H. said that no question is new and no answer is new. In Eternity many people have risen to Realization, and on their way they have always put these questions and been supplied with these answers. It is the level of one's Being which captures different sets of questions which are floating around the Universe and gets answers through someone who himself captures them from the atmosphere. Nothing is heard new and nothing is said new. Only time and place are different.

Wednesday 2 September—Morning

R. Your words to me are wonderful and completely satisfying. The cloud or sheath of doubts is almost dissolved; sometimes it is gone altogether. All that is now needed is sincere meditation and realization of your continued presence (not in time or space) and therefore of the Atman. May we stay one more week to fix and make permanent?

H.H. To learn one has to go to a school and live, practise and understand before one can come out to take a profession. In olden India and now in his Tradition, the disciples are kept aloof for some part of the time in natural surroundings, just by themselves. For some time they come together to hear and discuss the subject in question and for some time they are allowed to mix with each other. Through these three different types of training they feel their feet firm. They develop confidence, discretion and knowledge. Then they are put before the multitude. They watch themselves and keep watch on the people they are given to lead. Slowly their inner confidence shows itself through their words and they successfully do their job. The natural surroundings help one with a finer food. In cities the distractions are multifold. One should get out to a wood or near a river in open natural space for some time. Once a week would be enough. If one can meditate there it would be well and good.

When the meditation is good then the distractions don't pierce through. The ordinary noises only reach up to the ears. Loud ones may be caught by the sense organ, and even hard noises only reach up to the mind. There they stop in good meditation. In good meditation the Master (Atman) is at rest and the servants (mind and senses) keep the intruders away.

R. I have just been experiencing what H.H. has said. This room is not the quietest room in the world (he laughs) but nothing has been disturbing me to-day!

H.H. One should realize and feel that one is strong, capable enough to dispel any disturbance, strong enough to control and command the servants. It is absolutely true that the Atman within is the most powerful of all beings and capable of doing anything. Keeping this in mind one can dive deep in meditation and realize Him and thus take the command over mind and senses and make them serve properly. Thus they would become buffer to all distractions and let the Master enjoy his bliss. This is so done alone, and after meditation one can come out in the world and meet all those guests. They are certainly not welcome during meditation. Just as the Master needs bliss for food, the obedient servants also need that natural food. Go out once a week or fortnight into the open and let your sense and mind have a fresh air, natural noise, clean and pure smell and natural sight to look at. These are good food for senses and mind which come through finer vibrations. Take it as a medicinal pill which lasts for days to keep fit in and out. This is food only for servants and not the Master. Master feeds only on Bliss.

R. I felt a wave of confidence at the end of this meditation. After all, what are we worrying for? In truth we are not

separate from one another, not separate from the Realized man and therefore from Atman. The clouds seem to melt away when one remembers that.

H.H. He is blessed who has that confidence. It is a grace. It is the outcome of all our efforts on the way and mercy of God. Here in India, having all this available tradition, much of it in its natural surroundings, only one out of millions awakes to be attentive and walk on the path. If in the West where distractions are multifarious, life is full of material attractions, a group of people have risen to avail themselves of this confidence, it must be wonderful. This is very valuable. Those who come out for discipline, and with their effort awake and find this confidence, eventually exercise their proper influence in uplifting the masses. They are the blessed.

R. Mr. Allan has gone with such confidence and, as letters from London say, is giving such confidence to others. This is very pleasant to hear.

H.H. Those who have realized their fullness and those who are approaching that, never know of their power. Only others see the power working through them. This is again the key of realization. In India we are told about Hanuman who was attending Rama. He would never know what powers he possessed. He was to be told by others that he could do this, that or anything, and he would do it. Nothing was impossible for him. As for the saying 'one out of a million', one shouldn't take it as a mathematical resolution! People today have taken the material world to their heart and they like this disease of material happiness more than anything. The fortunate ones meet a doctor who diagnoses and prescribes proper medicine and awakes them from the horror of material pursuits to the beauty and happiness of the spiritual world.

Wednesday 2 September—Morning

Second Version

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Wednesday 2 September

11.30 am. Official introduction to Shri Vishwanand Swami, next in line of succession for Shankaracharya and now closely understudying His Holiness.

The occasion was a family anniversary in a suite of rooms at our hotel and the guest of honour was Swami. When we arrived he was seated on the couch eating his meal. Around him on the floor were the family and children flitted in and out. We were given cakes and fruit drinks.

We at once recognized each other both from the Ram Nagar ashram on the Ganges four years previously and also at Allahabad where he came to many of the talks and appears in one of our photographs. He explained that there were originally four candidates for succession to Guru Deva, the present Shankaracharya was chosen and the other two had dropped out.

He already knew a good deal about our school in London and wanted to know more. When asked where we could reach him, what was his address; he replied: “My address is wherever Jagad Guru is.”

He could not often be present with the Shankaracharya on official occasions as he was usually deputising for him somewhere else.

He is very tall and yet squarely built, black hair and beard; has the quiet controlled movements and the quiet non-assertive voice we should now expect, was always self-contained and yet natural and didn't speak any more than was necessary. People kissed his feet and treated him with the greatest respect; he wore the orange robes and carried the banner of the appointed Teacher. There are two others also in Saffron to be seen frequently with the Shankaracharya besides those in the yellow dhoti of the disciple.

From The Ten Principal Upanishads

VI. At the Feet of Master Mandukya (Mandukya-Upanishad).

Lords! inspiration of sacrifice! May our ears hear the good. May our eyes see the good. May we serve Him with the whole strength of our body. May we, all our life, carry out His will.

Peace, peace and peace be everywhere, Welcome to the Lord!

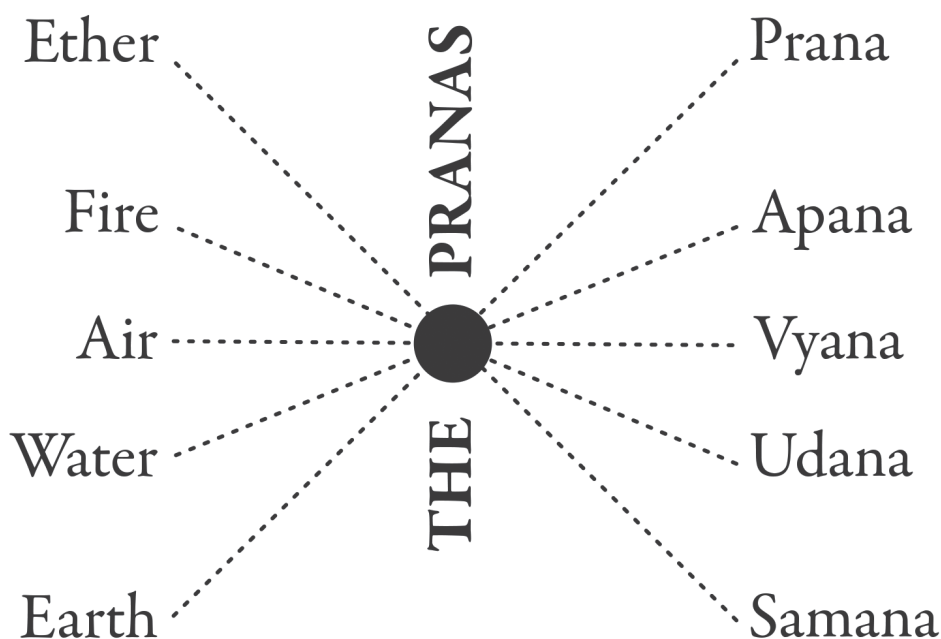
The word Om is the Imperishable; all this its manifestation. Past, present future—everything is Om. Whatever transcends the three divisions of time, that too is OM.

There is nothing that is not Spirit. The personal self is the impersonal Spirit. It has four conditions.

First comes the material condition—common to all—perception turned outward, seven agents¹ (tattwas or elements), nineteen agencies,² wherein the Self enjoys coarse matter. This is known as the waking condition.

¹Seven agents: Heavens (head), sun (eye), air (breath), fire (heart), water (belly), earth (feet), and space (body).

²Nineteen agencies: Five organs of sense—hearing, touching, seeing, tasting and smelling; five organs of action—speaking, handling, walking, generating and excreting; Five living fires—Prana, Apana, Vyana, Udana and Samana; Discursive mind (Manas), Discriminative mind (Buddhi), Mind-Material (Chitta) and Personality (Ahankara).



The second is the mental condition, perception turned inward seven elements, nineteen agencies, wherein the Self enjoys subtle matter. This is known as the dreaming condition.

In deep sleep man feels no desire, creates no dream. This undreaming sleep is the third condition, the intellectual condition. Because of his union with the Self and his undivided knowledge of it, he is filled with joy, he knows his joy; his mind is illuminated.

The Self is the Lord of all; inhabitant of the hearts of all. He is the Source of all; Creator and dissolver of beings. There is nothing He does not know.

He is not knowable by perception, turned inward or outward, nor by both combined. He is neither that which is known, nor that which is not known, nor is He the sum of all that might be known. He cannot be seen, grasped, bargained with. He is undefinable, unthinkable, indescribable.

The only proof of His existence is union with Him. The world disappears in Him. He is the peaceful, the good, the One without a second. This is the fourth condition of the Self—the most worthy of all.

This Self, though beyond words, is that supreme word Om: though indivisible, it can be divided in three letters corresponding to the three conditions of the Self, the letter A, the letter U, and the letter M.

‘A’ is pronounced short like the sound of ‘e’ in ‘her’, ‘U’ as in put and ‘M’ as ‘Me in ‘Merchant’.

The waking condition, called the material condition, corresponds to the Letter A, which leads the alphabet and breathes in all the other letters. He who understands, gets all he wants; becomes a leader among men.

The dreaming condition, called the mental condition, corresponds to the second letter U. It upholds; stands between waking and sleeping. He who understands, upholds the tradition of Spiritual Knowledge; looks upon everything with an impartial eye. No one ignorant of Spirit is born into his family.

Undreaming sleep, called the intellectual condition, corresponds to the third letter M. It weighs and unites. He who understands, weighs the world; rejects; unites himself with the cause.

The fourth condition of the Self, corresponds to Om as One, indivisible Word. He is whole; beyond bargain. The world disappears in Him. He is the good, the One without a second. Thus Om is nothing but Self. He who understands, with the help of his personal self, merges himself into the impersonal Self; He who understands.

Wednesday 2 September—Evening

This conversation is based on Traditional teaching which stemmed from the Upanishads. It cannot be reconciled with modern physiology intellectually; but the underlying meaning can be grasped through Self-Knowledge.

Pranas

Provisional Summary by Jaiswal, but Subject to Further Research

There are five main functions of Pranas and five secondary. The main five are called:

1 Prana, 2 Apana, 3 Vyana, 4 Udana, 5 Samana.

These five functions correspond to five elements of Earth, Water Air, Fire and Ether. Ether—Prana. Fire—Apana. Air—Vyana. Water—Udana. Earth—Samana

An ordinary man breathes 21,600 times in 24 hours (inhale and exhale). (respiration rate 15 per min.) Major

functions: inhale the air, exhale the air from within, keep the blood-stream moving, help digest food and preparation of blood, marrow and seminal fluid, the brightness on the face and keeping balance of the body, stoking brain-cells and mind for its activity, keeping alive the body from top to toe and create sound. There are four types of sounds created: Baikhan, Madhyama, Pashyanti, and Para.

Baikhan is created with movements of larynx and prana (audible).

Madhyama is created with movements of inner organs and prana (inaudible).

Pashyanti is created with mind and prana. That is what we do in meditation when no bodily parts move.

Para is created in Muladhara (base chakra). This happens when Mantra vanishes in silence and then some vibrations exist in pelvis.

People who run or do some strenuous work, those who are subject to irritation and anger, amorously disposed or lethargic people usually breathe more than normal and burn out their energy quicker.

In meditation the breathing is reduced, which helps restore and save energy. One can go down to 18,000 per day. [*Note: respiration rate 12.5 per min.*] The Yogis who perform miraculous deeds control their breath by doing Kumbhak and acquire such powers. Secondary five functions are very subtle; they work even during Samadhi, and then they can be observed to keep man alive when others have ceased.

Conclusion of Above Talk on Pranas: (Add to Jaiswal's Account)

H.H. And all 10 Pranas you have been hearing about in the Microcosm, the same work in the Macrocosm also.

R. The electricity running as impulses through the nerves, is that part of the Pranas?

H.H. The electricity you speak of belongs to the Fiery element of the whole body; but the fiery element we spoke of is not that, but is manifested rather in the light and brightness which the face sometimes reflects. It appears as light, not heat—although made of the same element. If one doesn't have it one gets very dull, but if one has it, one gets bright and this becomes visible. The watery part of prana appears in situations such as the marrow of the bones, and in the semen, and this watery prana keeps everything smooth and well-lubricated, quiet and strong and in working condition.

The last one spoken of, the Etheric one, is responsible for creating the subtle sound. There are types of sound in the body; one of which is created by one of the Pranas is a specialized product which creates the inner movement which does not come out. This Prana stokes the mind and through this the sound is created—not by any one organ of the body, but by the whole body. And through that the subtle sound of the Mantra is created. And when we go deep we are taken by this Prana to the base of the spine, the source of the power of the body—the Sex Centre. This Prana—the Samana—produces this very subtle sound, and by it we go down and down into nothingness. Though it seems that nothing is happening, in reality plenty is happening though nothing is perceived by us. And there is sound and through that we derive the energy that we feel from meditation, and that is the most vital energy for mankind.

R. There seems to be a state we can reach through frequent meditation when the Mantra seems to be going on all the time in distant parts simultaneously.

H.H. Yes, this is a stage when Mantra goes deeper into the subtle body so that the sensation also goes into its subtler form. When it reaches to the most subtle, then one could observe that every sound, every repetition of the Mantra that is produced, will be felt by every part of the body down to the smallest units. That is the ultimate sensation; though no activity is going on, yet the Mantra has penetrated throughout.

R. Some of us have felt that the Mantra has been going on all night, and is still there when we wake in the morning before we begin to say it again.

H.H. This is wonderful! If one could have this situation that the whole body has been saying the Mantra all night and that one will be just continuing it in the morning!

R. Not a few people in London have from time to time been experiencing this.

H.H. says he is very pleased with what you say and with what people are experiencing there, and he feels sorry for the people here who have to be reminded again and again because they think it is theirs, so they don't worry about it (laughing). And now they hear that all those people outside India are doing it properly! (general laughter all round).

R. I don't say that we also don't need reminding again and again!.