

Thursday 3 September

Personal Record

Written answers to Miss X. (London).

Q.1. Is there something in particular one should or could do when one's pulse is rapid—which is now very often?

H.H. Rapid pulse unbalances the body for meditation. One can drop one's thoughts and still the body and take some rest and then meditate. One would get energy and have peace in body and mind—both.

Q.2. Having experienced all the symptoms of the Mantra circulating for some time now—what next?

H.H. It should settle down around the heart and enlighten all other parts of the body.

Q.3. Why do I repeatedly see the moon—even during meditation?

H.H. Moon gives cool and soft rays. One gets a smooth, cool and peaceful sensation by looking at moon. Even if it comes to mind during meditation, don't get frightened. It should help you cool down in a peaceful manner.

Q.4. Can one learn to do with less sleep?

H.H. Yes, one can do with 4 hours of sleep. Go to sleep only once and sleep for 4 hours. You will get used to it and have deep sleep. This should be enough to dispel the tired feeling of activities. If this much is not enough you can have 6 hours and no more. More sleep makes one's life weak.

Q.5. Have found that pitching the Mantra (above the right brow) enables it to penetrate further; three days afterwards felt terrible, three days after that had most wonderful flow of Sattva. Is this right—or should one simply meditate?

H.H. Don't pitch the Mantra. Just start and follow its rhythm. Don't look for anything, not even for Sattva.

Q.6. How can one maintain a quiet state, deep and still like the ocean. when one feels out of sorts for quite a lot of the time?

H.H. One can certainly maintain the deep and still state like the ocean. One only needs to still the Prana (breath), Mind and Intellect and meditate twice a day. Peace derived from it keeps one's energies alive for long and one can feel with it. Just as you can keep satisfied and active for many hours after a meal, you get more energy from meditation which affects you within and without. This would let you feel deep and still during the day with distractions.

Q.7. It's not so much the pains in my legs and pelvis as the cause—the vibration down my spine hitting the sore place all the time. It makes everything go sour.

H.H. You can try to meditate lying flat. Keep your body straight, flat, loose, but composed, with hands attached straight to sides. Take a deep breath and start meditating and turn within. You can repeat the Mantra physically, and forget everything else.

Q.8. What does H.H. say about keeping a state of attention when one does not feel well—one ought to be able to overcome pain?

H.H. When there is a pain you feel it and where there is a pain you feel it. This means that pain is somewhere else but not in you, otherwise you would always be in pain. You feel pain because you attend to it. You can either

attend to your pain or attend to meditation. The pain is in the body and not in the Atman. Keep this idea in your mind and you see that the pain would seem a little further away. Leave it alone and come to your own Self (Atman).

Q.9. Does one have to live one's fate to the bitter dregs before one can be released?

H.H. One can change one's fate also. Bitter things are usually made for use as medicine to cure some ailments. The snake-charmer removes the poison tooth from the snake and earns his livelihood by exhibiting those snakes. You can also transform the fate with good thoughts, good talks, good actions and good company. Present is the only time to change one's fate. One can transform these bitter dregs into elixir of life if one has good impulses.

Thursday 3 September—Morning

Imagination

R. In our System we call the uncontrolled activities of mind as 'Imaginings'. We had no way to get out of it. Your suggestions have been very useful in this direction.

H.H. The activities of mind are two-fold. One directed to the useful work for the Atman and the other against it. The useful activity for Atman results in usefulness of Buddhi, senses and body also; and the useless, or activities directed against the Atman result in destruction of Buddhi, sense and body. The 'imaginings' are the useless and harmful activities. They use our energy for our own destruction. For common men, all that which is useless and harmful is pleasant to senses and they run after it without realizing that it is not useful. So the mind becomes the boss and the being is recklessly used in pleasure hunt and self-destruction. If Buddhi is allowed to control the mind, the direction of activities will be towards the usefulness. (Here mind is used for Manas).

A sick person usually likes to eat food which he is asked not to eat by a doctor, because the effect will be damaging. People today are sick, they don't know what they should have and what should be left alone. In running after only the pleasure they allow mind to go towards ruin.

R. It has been found that mind is either running into past or future and not making use of the present moment for Self-Realization.

H.H. He gives a story:

There was a lawyer; he got married and after some time they both started planning their future. The lawyer suggested that when they will have a son, they should bring him up and educate him to make him a lawyer, even better than his father. The wife had something else in mind. She wanted her son to become a doctor because her parents were in the medical profession. The arguments started and they got heated up. While they were fighting for their arguments a holy man happened to appear and asked them why they were fighting. The husband put his ambitions and the wife explained her ambitions. The holy Man asked them to call the boy and enquire as to what he would like to be. The couple said, "The child is not yet born." The holy Man laughed at the stupid planning even before the child is born.

Such future plans have no substance. Such desires are not useful. Pure Buddhi suppresses such foolish desires and imaginings around them like a snake-charmer who presses down any snake who raises his head unnecessarily. Desires are not bad; too many of them are bad and all superfluous constructions [*imaginings*] around desires are bad. They are utterly useless.

R. I wonder if H.H. has read the questions of the lady I gave yesterday? It seems she uses her mind for useless activities and becomes miserable.

H.H. There are ways to handle such situations. One should keep one's mind only on useful work.

A servant went to a holy Man and offered his services. Holy man asked the remuneration. He said that he will take only what he needs to eat, but there will be one condition: "I should always be provided with work, and in absence of work I will destroy you." Holy Man agreed. In a day or two the hermitage was completely organized and routine work regulated, and the servant was without work. He asked for work and recalled the condition. The holy Man asked him to go to a jungle and fetch a long and strong pole of bamboo. He readily did so. Then he was asked to fix it firmly in the ground and keep climbing up and down unless he was called for some other work. He must continue to do all the little things for him, and in all spare time he will climb up and down without a rest. The servant got tired very soon and came with apology and asked to be forgiven for his disrespect and promised to take back his terms.

This is what is more suited to the mind. Its nature is to remain active. It always wants some work. So keep him busy in useful work. One can at most do ten hours of work and take six hours of sleep. The rest of the time (8 hours) one must use the mind in useful work; i.e., in meditation, good company, study of good literature or Scriptures. Use pure Buddhi to make your mind work for the Master, and don't allow mind to establish a kingdom of his own to do what it wants in. To-day in India most of the people do very little and think they have done a lot for the master. This is wrong. The lady in question is also suffering due to this. Keep her busy in useful work and she will get over it. If she can't manage by herself, somebody more responsible can take care to make her do the useful work.

R. The words from H.H. will be most forceful and I will arrange to convey them and later see that she is made busy.

H.H. One must watch not to allow the mind to establish a kingdom of imaginings. One must make effort and use Buddhi to avoid it. Hard work is not bad. It is neither bad for body, mind or Atman. It's only a question of direction. Hard work for what? Does one do it for use to the Atman or for pleasure? Hard work for Atman will not do any harm, but work properly. One uses a car to move fast. When you reach the destination you stop your engine. Mind is like engine. If you don't need to use it, then don't allow it to run for nothing. Just stop it, give it a rest, or use it for different work.

R. Most people's minds in the West keep on running and that advice is just what they need.

H.H. Mind doesn't naturally run; it is encouraged to run. When Buddhi allows it to run, then it runs. A weak Buddhi is over-ruled by it. Don't allow the Buddhi to be weak or impure. Few desires and no imaginings are good for disciples. This keeps them in good form.

A running engine uses up the battery, which then needs re-charging. A running mind uses all our energy which must be recharged. In meditation we re-charge the energy, but why misuse it? Use it for better purpose. Use it for Atman and then even body and senses will get their share of real happiness. If energy is used too much or too little then there is always the danger of the engine wearing out or getting rusted. So one must have a measure to use proper energy in a balanced way.

R. I would like to find which are the people who do re-charge the energy but leave their engines running too!

H.H. It is only a matter of habit. Some people while away their time in playing cards. These habits are useful neither in the material world nor Spiritual world. If one has to have habit, one should have good habit. Although habits are no good for Atman, yet a good habit will at least put one on the better side of the fence. One should never allow the mind to establish his kingdom of pleasure.

There was a disciple attending a holy Man. He used to go to the town to collect alms to prepare meal

for both. Once he saw a marriage procession. On enquiring about it he was told that a girl and a boy are getting married and they will live in love and live together in peace and happiness. On the way he stopped by a well and to get over his tiredness he tried to take a nap. In his dream he saw himself being married and took his bride home and was sleeping with her. The wife asked him to move over a little and he did, and fell into the well! The people in the town brought him out and asked what happened. How did he fall into the well in the day-light? He told of his dream to the great pleasure of the people and went back to hermitage with the resolution not to allow the mind to create his own kingdom.

People fall in the well just for nothing.

Thursday 3 September—Evening

R. The Creator has provided everything that one needs. Why is it that when it comes to remember there is a barrier?

H.H. Atman is a part of Absolute. Absolute is creative force (Maya), and Atman is surrounded by ignorance which is a shadow of Maya. Absolute is limitless, creative, the giver; never claims anything for Himself, for 'He is'. Atman is separated from Him only in ignorance. That's why we have limits, boundaries; we possess and we claim. This is all ignorance. Absolute created the Universe and we create boundaries—"this is my land, this is my country". In fact land belongs to none. You can claim for some time, but in the end you have to leave everything. He creates men; we create the Indian and the English. The creation is Consciousness, but we think it very coarse because of illusion in ignorance.

Once a Holy Man was travelling. In the evening he wanted to stay for the night in a palace. He asked the door-keeper. The door-keeper enquired of the owner who refused and said, that this is no hotel nor dharamshala (inn), where people come for a time and move on.

The holy Man asked the owner, "Who built this palace?" "My father", came the answer. "Now you own the palace?" "Yes, I am the owner." "Who will own it after you?" "My sons", said the owner. "Who after your sons?" "My grandsons". "This looks like an inn. People seem to come and stay for some time and go. Wouldn't you call it an inn? Had it belonged to your father, he could have certainly taken this with him."

The owner realized what was wrong with him.

As long as Atman is covered with this ignorance—as long as it claims it will not remember, it will not unite. When one knows the Truth, one breaks down the barrier and unites with the Absolute.

R. This opens up my question. One always has the tendency to think of what "I want from Realized man"; only if one could see from the eye of the Realized man what one should want, it would be more appropriate.

H.H. An individual is working for Self-Realization. The Realized man looks at it differently. He knows that there is nothing like Self-Realization. The Self is itself Real, who can make it Real? What one is really doing is that he is trying to remove the cloud of ignorance. The eye can see perfectly well under the sunlight. If there is a cloud in between, the vision becomes dim; thicker the cloud, dimmer the vision. The eye is like the Atman, the sun like the Absolute and ignorance is the cloud. This is the barrier. Eye and the sun are made of the same element. The more one gets light, the more darkness disperses. Moon gives more light than lamps, sun gives more light than moon. Two suns will give more light than one and so on. When one gets the Light of the Atman, which is the Absolute, then even the suns become brighter. That is when the Unity is seen. The Unity is there, the Self which is real is all there; it is only a matter of Enlightenment. This is how it seems to Realized man.

What Doctor once said that he might be stopped in the way. He wouldn't, for on the way when he will see a brighter light he will keep up the discipline to reach it.

R. I wonder if I was keeping my light dim by always thinking of myself in my little ego? In my reaching out towards the Atman, helping by love and devotion might quicken the way to disperse the cloud.

H.H. (Laughing): No, Doctor, you don't have to surrender!

Thrilled with the same idea, our Indian friends never try to tread the way of Knowledge. They leave Everything to Absolute. It really never breaks through the cloud properly. Devotion is necessary, but Knowledge is equally necessary. For example, think that you have to go to 'Badrinath'. On the way you come to a place which looks like Badrinath and stay there. But if you have a map, then you can know where you are and where is Badrinath. One needs devotion and also the Knowledge to make sure you don't stop at the lower level. One needs true Knowledge so that one may not be deluded on the Way before reaching the goal.

R. Now it is a question of not resting anywhere unless one reaches the Goal. His Holiness has given us wonderful material. How best could we present it in the West to let them profit from it?

H.H. This work should be done in moderation. The people who take the responsibility to further this Knowledge and the discipline must be sincere with themselves and others and also completely honest with themselves and all around them. Tell only as much as you know and what you have experienced. Never try to say anything more than that. If the help would be sincerely needed, the Inner Circle is always there to give the help. In an organization, the greatest trouble arises when to support the Truth they resort to subjective glorification of Truth, they make it look glittering to fulfil their ambition to spread the Truth. Such organizations don't do much good and crumble down in time according to the glitter they apply.

No show business, no glitter and no quick high pressure work is required. Take the work patiently, practise what you are told, then tell to those who earnestly want it. Keep your relations with them completely honest. This is the sure way to success.

R. The material which he has given to Mr. Allan and to me now should enable us to hit the target which nobody has succeeded so far in doing.

H.H. Prepare few good men for the solid foundation to take responsibility. This work is long-term work. In India I have seen so many organizations which took the responsibility to reform the world and started in a big way but never stood the test of time. Nobody hears about them any more. This has always been a tradition to impart the Knowledge and that's how this lives. It is a good act to impart it. Nothing is more noble than to give Knowledge. This is more valuable to anyone than any earthly possession. This wealth is for ever; one never loses it. This must be given. But one must see that it goes to deserving people who can hold it. Others may take it and later on drop it. So be careful to give what is needed and give only to those who really want it.

Friday 4 September—Morning

R. When I wake up in the night, sometimes I meet with a very powerful force. I used to be frightened, but now it is more enlightening. It shows me everything more in the way H.H. explains the subject.

H.H. When a smaller power faces a bigger Power usually it gets frightened. When a common man is put before a District Commissioner the poor fellow becomes nervous and doesn't know what to do. If he becomes his attendant, in a short time he gets used to him and then he is no longer frightened. On the contrary, other people are frightened of this man because no one can meet the Commissioner unless he takes them to him. We are frightened only because we think we are limited. The limitation is the Asuri Sampatti (demonic holding). The fear and distractions are limiting forces. They are limited and are unable to limit the Atman which is limitless. Even a

ferocious lion in a cage arouses no fear to ordinary men then how could these limited forces frighten the Atman? Once you realize you will leave them where they belong; when you get to this Power you will become the Power.

R. What made me like this Power better was when it began to tell me stories very much like the stories from His Holiness.

H.H. These are friendly forces. One has to use them. This is only a beginning state of transcending energy which is becoming available to you. They have miraculous nature for they are not available to all. This is good.

R. When face to face with this Power I have tried to experiment in different ways. I sometimes lie flat and meditate as prescribed or get up, walk about and do some other exercises. Would he suggest anything in particular?

H.H. One doesn't have to do anything special, but one should try to preserve that feeling. By preserving the feeling one can deepen it, and have lasting effect of that force, which could manifest in better actions and peaceful disposition.

A warning: Such experiences shouldn't be expressed. They are better within. If they are allowed to stay within they grow in power. If you fill a balloon with pressurised air, it will be full of potential energy; but if you puncture it then the air will get out and become dispersed and unstable. So one had better keep these experiences within. One can express it only when very necessary, before people of higher level or those followers who are going to benefit by it and are really ready to receive it, otherwise this will be dissipated.

Friday 4 September—Evening (1)

R. There is still a little gap felt between the tremendous power with which one comes into contact during the night and even the most silent and peaceful stages of meditation, but are they not meant to link up?

H.H. The deep peace during meditation is the cause of such experiences which you have in the night. When the Sattva grows then such experiences will manifest. One doesn't have to desire them nor like to repeat them. If they happen to come, well and good. There may be different experiences. One could see dreams in which he talks or listens to the sages or Realized men or even comes across flashes of incarnates. When the Sattva is more abundant one might feel freedom in space, that he is not in a room when he is sitting in a room, or hear some sounds made far away. One might get glimpses of his previous life. But these are side-lights and not the aim. However, I am glad you are experiencing them.

Questions from School of Meditation (June 1964)

Mr. Jupp. When one has ten minutes to spare waiting for something or someone, is it better to try to meditate or to give attention outwards to the world?

H.H. The time between the end of an action and beginning of next action is the free time. This is your time which activities don't need. This in fact is a time for rest. Give your mind rest if you easily can. Usually it so happens that the mind at such time goes to the subject which is most dear to one. If meditation is most dear, then one can use this time in remembering the Mantra or meditation. This much should be restful.

Mr. Jupp. I often have half-an-hour or more when I have to be present in Court, but need not be attending to what is going on (i.e. during a long speech by the Judge or by an opposing barrister). At such times I wish I could meditate! Would it be possible to do so and how? Is it permissible to write down the Mantra in my notebook and examine it in front of me?

H.H. One has to be careful. When you take a case and you are expected to attend and hear the long speech of the Judge or pleadings of the opposite barrister you must give your full attention. If you didn't and missed just one small point, that could be harmful to your client. Attending to a job properly is as important as meditation.

J. How can one best occupy time on a train? I often feel I would like to meditate then, but am afraid of it spoiling my real meditation.

H.H. One can *think* about meditation, but one shouldn't meditate on the train. It is unnecessary.

J. Students ask if there is anything they can do just before meditating to make the meditation start more easily. Some still have the difficulty sometimes that Mantra will not repeat itself—they have to keep saying it.

H.H. These are the people who sit abruptly for meditation after work. They still keep the tension with them. They should make themselves comfortable and let all active vibrations still down and then start the Mantra, otherwise the two will create more tension, and any further effort will add to the trouble. Take it easy and don't try to rush. Easy cooked makes a better meal.

J. When one suddenly has a lot of time, say almost a whole day to oneself, is it better to do several half-hours or to go on meditating for one long period, and how long?

H.H. If one has full day at disposal one can do as much meditation as one can easily do. One should stop at slightest discomfort, pain or tired feeling. One can use the time in listening to good music or refer to a good book related to Self-development. Without allowing your mind to run riot, you can think over these subjects and go deeper into the Knowledge aspect of meditation.

J. What is it important to remember when checking other people's meditation?

H.H. Outwardly one could know most about meditators, but it would be rather difficult to know what really goes on inside. One has the responsibility to see how still a man has become and if not he should be properly guided. When body becomes still eyes show themselves still; the eyes flicker because of a flickering mind, One can observe this and try to make oneself aware of it. There are very subtle things which one can observe from movements of body. Body can usually indicate the imbalance within.

Friday 4 September—Evening (2)

R. question not recorded

H.H. The proof of deep meditation is that everything is still. Even if the eyes are half open, one will see nothing because no activity is being done by the eyes, and they will remain completely still.

School of Meditation. Other Questions (June 1964)

Q.1. Is the improvement in bodily health due to meditation due to removal of stress? Yet Shri Ramakrishna and Shri Raman Maharishi, both Realized men, died of cancer.

H.H. Such disease in the life of Realized men is due to their previous life. They must have had elements which bring about these conditions. The fact is that Realization is of the Atman and not of the body. They take what comes to them and never give it any importance. One should have observed that whatever their disease or pain

may be they keep the true smile on the face. How does this happen? This is only because they don't give any importance and let the disease live.

Q.3. Why do I get so cold during meditation?

H.H. This is impossible. By proper meditation no one can get cold. In meditation when you still your body firmly and bring your prana to equilibrium, you must get more heat, but this heat is not hot. It is mild heat which is due to regularity in prana. It could either be pure imagination or a misnomer. Warm is colder than hot. Does he mean cold when he feels less hot? This is all imagination. The moment one gets one's body under control the heat is generated.

R. Maybe she feels cold from pretending to meditate!

H.H. Mind can of course become cool due to stillness, but not the body. A cool mind is desirable. Meditation and other pranayamas all give heat. In cold season most of disciples usually do more meditation to get more heat.

Q.4. Are there any physical exercises that would be valuable in relation to thoughts interfering with meditation?

H.H. Meditation is inner process. It has a very little or nothing to do with the body. So whatever distraction or obstructions come in meditation are dealt by meditation and not by physical exercises. Mental troubles need mental remedy. One needs only resort to meditation for it is devised to overcome all distractions.

Saturday 5 September—Morning

At this audience we arrived late and H.H. said that good meditation was not possible if we were full of movement, so he would say a few words while we became quiet.

H.H. Meeting people and coming together is very good. But meeting the Atman is far better. One must prepare oneself inwardly and outwardly and be perfectly clean, fully dressed, fit and alert. When one goes to meet the Atman, the King, the Emperor, one must leave the relatives and attendants and have audience in peace and quiet. When the audience is over one comes out to meet the attendants and relatives according to their rank. While going in leave body, senses, mind and Buddhi one by one and while coming out meet Buddhi, mind, senses, body and the world one after the other. The purpose is to meet in Bliss, and preparation to get still, comfortable and ready is necessary. One should allow some time to still the body and also the inner machinery to stop.

R. In Sattva the meditation seems to work perfectly naturally. So does one allow some Sattva to collect for some time when one comes in a hurry?

H.H. All our activities, all our movements, are in Rajas. To go in for meditation one must stop the Rajas from within and without. Meditation is also an activity, but this has very little Rajas and it leads one to Sattva. It is therefore necessary that we give a little time for Rajas to cease. When the engine of a car is stopped, the motor still goes on moving due to the speed and force. It would take a little time before it can stop. You may switch off the fan, but it will not stop immediately; it will keep on moving due to its momentum (force of speed) and slowly come to stop. The same happens to us. One is expected to give few minutes rest between two actions.

In the 18th Chapter of Bhagavad Gita, Shri Krishna tells Arjuna about the Sattvic, Rajasic and Tamasic activities and their result. The Sattvic activities are painful in the beginning because of discipline—unless the discipline become natural. The pain is only felt by body, senses, mind and Buddhi. The result of these activities is eternal pleasure to all and Bliss to Atman.

For example, the infants find it difficult to learn the alphabet and they look around at the walls and sky, or scratch the ground because they find it difficult. Once they have learned the language, reading and writing is an unending source of pleasure. A disciple has to train his body, senses, mind and Buddhi to conform to the discipline and it is painful indeed, but leading towards pleasure and bliss!

Tamasic activities lead towards sleep. A Tamasic activity gives the pleasure of not doing this and that work and allows the body, senses, mind and also Buddhi to be lazy and thus rot away. All activities are Rajas. It is the direction to Sattva or Tamas which sets the pattern. Tamasic activities give pleasure in the beginning but end up in destruction and death, bad health, poverty. A pure Buddhi takes one towards Sattva and impure will take towards Tamas. One who has a strong clear, pure and decisive Buddhi, he doesn't have to worry, he will be on the right path, the path of Sattva.

Those in Tamas are lazy. They think they enjoy sleep, but too much sleep reduces blood into watery substance and they lose all energy of body, mind and Buddhi which adds to their fall. This is how people destroy themselves. A man of Higher level can of course go into Sattvic activity without having to allow to still body and mind. He dives immediately and gets to the Source, which in turn relieves all fatigue and tired feeling. He always comes out fresh for more activity. Hard work is not only for disciples but necessary even for Realized men. Even if not for themselves then for others.

A faithful wife will always recognize the voice of her husband in a multitude and a true disciple will also recognize the voice of his Teacher in a multitude. Shri Vyasa, who collected the Bhagavad Gita, recognized and heard the voice of Shri Krishna on the battlefield of Mahabharat which was filled with war cries and the clash of arms and many voices. In the same way one who is really searching for the Atman will hear and recognize the Voice of the Atman amid the multitude of desires, ambitions, duties created by mind. This all is possible because of Love and Devotion.

Saturday 5 September—Evening

School of Meditation Questions

Q.1. Does consciousness change when Mantra disappears?

H.H. Consciousness is charged with energy. It becomes strong and sharp, Buddhi becomes clearer, mind is then less mobile. One gets more strength to face the world and its tribulations.

The Mantra is the connecting link. We have heard about the meaning of Mantra. It connects the inner force to the outer force, Atman to the Absolute. When one has to transfer liquid from one tank to another, one can join them with a tube, and as we extract the air out of the tube the flow of liquid will start. Mantra does only that.

Q.2. Nothing happens during meditation. The effects are felt afterwards. Is this right?

H.H. Activities go on even during meditation. Nothing stops in the world. It is only a question of scales. During meditation mind cannot perceive the activity; it is not capable of doing so. The nature of this activity is very subtle, too subtle to be perceived, but in fact the activities go on. How can anything stop in the world? Everything is changing all the time for good or bad, but they must change. Ordinary man cannot perceive it. Perhaps a very high-powered and very subtle instrument would some day show that so. For example, when a battery is being charged one can't see what's happening; only another superior type of instrument can register the vibrations. The Realized men have the experience of what goes on. Ordinary men know by the result. One

neither wants to know the activity nor does one look for the result.

R. These questions are very peculiar in their nature.

H.H. Such questions don't come directly from the questioners. The questions arising from personal experiences are of different nature. People gather these questions from other sources; from environment, from books or their friends. These are borrowed. If they come through responsible men they are good to know so as to answer them in time of need, but irresponsible men usually throw out these questions due to curiosity and forget what was said in answer. They don't make any use unless they have their own question.

R. Language difficulty. The words in English have Spiritual equivalent to Sanskrit words. We feel must keep important words like Atman, Buddhi, until their meaning is fully Realized.

H.H. Meaning is more important than the words. If one can't get word to word translation, one can always get the meaning for which the word stands. If that is not possible then one can take few words from other languages. Here we have people who don't know Sanskrit and can't even properly understand Hindi; they understand the feeling, and with that they start work on Being and go ahead, more than those who knew the words. Language is no barrier in the field of experiences, although it makes work easy.

R. Somehow we have to lead them to experience of the spiritual meaning for 'I', 'I am'. There is no such conception.

H.H. Spiritual words are mostly used in the pursuit of spirit, and even quite learned people don't know the right Spiritual meaning of so many words in popular use. One has to specially learn these special words. For example, an Englishman who knows English very well would have to learn all the technical words of law if he desires to go for law. Medical words must be learned for medical study. These special words are not too many in number, but they must be learned. When one knows them properly one uses them rightly. If one can't get right words in one language, one can always take from other.

Here some people think that Atman is body, senses mind or Buddhi. They do so in ignorance. It is none of these; it is only a witness to what is happening inside or outside. The meaning differs from level to level.

R. From nine to seven in the morning one has ten hours. H.H. prescribes six hours for sleep, and I am trying to find a bamboo pole to go up and down in the spare time!

H.H. You are excused from resorting to the bamboo pole! One can use the extra time in repeating Mantra physically, consider an idea from all different angles, listen to music, read some suitable book or walk. One can reduce the time of usual sleep by half-hour in a week and gradually regulate the time. He, himself, gets concentrated sleep, very deep, for four hours from midnight; he then gets up fresh. If one feels sleepy one shouldn't reduce more, and then should check oneself as one keeps a check on the servant on duty.

One must determine to stick to plan.