

## *Monday 7 September—Morning*

*R. I have been trying after meditation to give Manas useful work to do, and find that to get good results the body must first be brought into a state of Attention. Are not physical exercises, postures, useful for good thinking?*

H.H. Body can be a bridge or a barrier. In the early stage of development regulating the body is very necessary so as to allow proper functioning of Prana, Manas and Buddhi. If body is not stilled or regulated it will become barrier. Body has six modifications: genesis, existence, alteration, growth, decay and destruction. In the growing stage it has more power to practise discipline. A young disciple would be able to stand many hours of discipline, where an elderly one wouldn't. But once you have regulated your body to discipline in the early stages and made the discipline a natural part of your life, that body becomes a natural bridge. Even stilling the body may not be a necessary condition for diving within at a higher level. Disability or disease even don't hinder that work. The subtle body of Prana, Manas and Buddhi also in turn get naturally used to allow one to dive deeper to the Atman.

*R. In the West people are very careless in regulating body in the early stage and thus have very few Spiritual thoughts. I think if they regulated the body they would have more Spiritual thoughts. Is it right?*

H.H. Unless the discipline becomes natural and one can turn within without any difficulty, one must try to regulate the body. We know that the hand of sleeping man moves if a mosquito bites him. This is natural state of moving habit. Our body should be trained so much that it should immediately allow its different parts to perform their proper actions. If this was not done so in the early stage, even if some people had some success in meditation, they stand the danger of reverting back and don't get any real benefit from meditation.

*R. The clouds seem to have disappeared now, but I know that if I allow my mind a free ride it will form the mist again very quickly!*

H.H. One should never allow the Manas (mind) to go free. It is a very important link in our being so it must always be under control of pure Buddhi. Body is easily trained and that can be made free after some period of discipline. One can of course have some trials and tests to see the level of one's mind and Buddhi, and for that purpose allow them a little freedom. If they naturally go towards activities useful to Atman, then they can qualify for freedom, but not before. In schools, boys are given freedom to write what they feel in exam and thus their level is determined. One of the easy tests are one's dreams. In dreams people are mostly in their natural state of mind and the type of dreams can reveal the working of their mind.

When asked by Jaiswal about those who don't know they have dreams, H.H. said that deep sleep lasts only two hours, and people half-sleep more than that, so everyone will have some dreams to study even if not much.

H.H. One has to be always on the alert and not allow everything to happen as they want. This is down the stream. The way of development needs watch and discipline. If one has lost his opportunity of the company of good men or discipline, one may as well let oneself loose to suffer for long. The human form is the platform where discipline is available; miss your chance and you go repeating the same miserable life in eternity. The mind (Manas) thinks that the world is true and likes to live with it in ignorance. This is illusion, and to cure this illusion the discipline is prescribed. Now even this discipline shouldn't be taken to be true! The Truth is that one really is Atman and the Absolute, but one doesn't know this secret because of ignorance. Once you realize your Real Self the discipline also becomes useless. If you have a thorn in the foot, you take it out with the help of another thorn and throw both thorns away after use! So in some way even the discipline is illusion, but this illusion only will undo the fundamental illusion of ignorance.

There was a dhobi (washerman). He used many donkeys to carry his load. One day he fell ill and asked his son to load the donkeys and take them with the washing. He loaded them and tried to move them towards the river but they didn't budge an inch. Seeing they weren't tied up at all, he was surprised at what happened and went to ask his father.

The father said, "Oh, I should have told you this also. In the evening I touch their feet as if I am trying to bind them with a rope, and in the morning touch them again as if I have undone them." The boy also did the same, and then each donkey started to move. The fact is that the donkeys all thought that they were not freed and therefore they can't walk!

So is the condition of all human beings. The ignorance is illusionary, and to remove this one must undergo another illusion in order to realize one's real state; but this is very essential and one has no choice to evade it.

The Absolute creates the Creation when He looks outward. When He is looking within no Creation takes place. So the creation is outward bound and, due to the nature of creation, body, mind and Buddhi become outward bound too. Discipline turns them towards the 'within'. In Self it is all Bliss, Consciousness and Truth.

### ***Monday 7 September—Evening***

*R. You spoke about the moving mind (Manas) at the beginning of meditation rushing to every sound or external sensation, but in my case it seems to rush also to internal ideas and thoughts, and these seem for me more difficult to control. Would you tell me how?*

H.H. The mind (Manas) which usually thinks of the outside world is also capable to spin a world of its own inside. To stop the inner and outer working of Manas, one should take the help of Buddhi. You can use it in two ways. One is to drop all its working (on material subjects) and substitute with Spiritual subject. If one can't do this, then one should learn to ignore them. You should be not attached and just let them stay by the side, and if you stop playing with them, their force is reduced and so they will quit you. These two ways of avoiding useless mental activities are call Anvaya and Vyatireka.

*These questions from the leader of the School of Meditation were translated, handed in, answered in writing by H.H. and re-translated as follows:*

*Mr. Whiting. The Mantra now seems very subtle, almost non-existent. Direction seems important and this is enough. Is this good meditation and can one be helped to maintain direction in this subtle state?*

H.H. Help is necessary only when mind is without and Mantra does not get its own pace. When the Mantra has got the subtle state, then the best help is not to help at all. At this state you don't need to do anything, just follow it and allow it to act as it likes.

*W. Recent experience both in meditation and in ordinary affairs gives a separateness of physical sensations and another part which is still and untouched. There appears to be no need to attempt to control physical sensations, that which matters is the still centre to which everything refers. Is this separation necessary for development? What is this other part which is still, but all powerful and completely indifferent?*

H.H. The realization of these separate states is very helpful but this doesn't mean that we should either control or let loose the physical sensations. We only need regulate our physical sensations which would bring in more energy for the Self and food for body, mind and Buddhi. That which is still, powerful and different is that witness we call Atman.

*W. In work for the School of Meditation one seems to need to refer to a part of one which has no ideas of its own, is*

*completely impartial, and is strong because it is weak. This seems essential. Does the way lie through what appears to be weakness?*

H.H. One can't call that weak. It is of course a bit serious, detached, non-exciting and only the witness, so it might seem weak, but it is not. It is rather the source of all power. It never shouts about, never claims, it only watches and enjoys. The way is aimed at it.

*W. We have been told that effort is a necessary step on the Ladder of Self-Realization. We have found through our own effort that physical effort in this work is no use. Essential effort seems necessary. What is essential effort? How can we come to it?*

H.H. The efforts are necessary unless Buddhi is fully cleansed of impurities and mind, senses and body are made subject to pure Buddhi. The physical effort is the primary, for from here one can affect the working on senses and mind. First the body is naturalised to discipline the mind, and when mind is obedient, then the Buddhi. When Buddhi is pure then it opens the gate for the individual (Ahankar) to see one's own real Self. Here all efforts and disciplines become useless. This is the domain of bliss, consciousness, Truth. The efforts on body, Manas and Buddhi are simultaneous through knowledge and discipline. Essential effort is only that which removes the present barrier of body, Manas or Buddhi.

*R. Does essential effort mean work on Buddhi and is devotion the way to prepare oneself for that?*

H.H. Buddhi works from emotional centre as well as from intellect. The intellectual effort is very important for whatever one gets into the emotional centre is derived only from the head. Once your emotional centre is properly charged, then it helps very much.

### ***Tuesday 8 September—Morning***

*R. I wish to saturate my Buddhi with Sattva so that it would be stronger. I find that worry eats up the Sattva and faith improves it.*

H.H. The natural state of the Self is Sattvic. All modifications in Sattva are Rajas and everything opposed to Sattva is Tamas. One must make it sure and clear that the Self is Sattvic by nature, and we don't intend to make it Sattvic because there is no need to do so. What we try to do is undo the cloud and the impurities which surround it and make it look multifarious and Rajas. This is due to bad company, the physical and the mental company. If one has the company of good people and a true Knowledge the way is clear and the distinction is right. At times of reduced Sattva one can always avoid the bad company. A day in bad company is more harmful than a day in good company is useful. If one has acquired influences from bad company, one can always remove it with the knowledge of the Self. When one walks in the street and lands on some dirty material, one doesn't amputate the dirty feet but washes the dirt away with clean water. All bad influences are dirt and (can) be washed by true Knowledge and meditation.

Once Sattva is predominant and you live naturally in Sattva, then even company makes no differences because no bad influence can penetrate you any more. For example, sandalwood tree is surrounded by poisonous snakes, but no poison affects it. Company of good people and true Knowledge stabilizes faith and ensures Sattva.

Keep this central idea always in your mind that nothing can really affect the Self. We only need good company and true Knowledge to dispel the cloud surrounding the Self.

*R. Since one is very much alone, what His Holiness says about company is thoughts, feelings, etc.?*

H.H. When one thinks one is alone, in fact he is not. He is always surrounded by many. The most close relatives are Buddhi, Manas and senses. Buddhi is like a wife and Manas like a son. Their company is necessary.

*R. The chief trouble with us seems to be that son is always trying to quarrel with wife. (Women present laugh. H.H. agrees).*

## *Tuesday 8 September—Morning*

### *Fuller Version*

*R. The cloud seems to prevent one from feeling that the small world is the same as the big world. It seems to come from any kind of thinking instead of just Being and observing.*

H.H. The cloud surrounds the Buddhi. The ignorance is the cause. Because the Buddhi is impure, it can't see what is what. It always sees things differently. Although Buddhi derives light from Atman, when it presumes that the light is its own and concludes that everything it has observed is right, then certainly it is impure; and when it understands to derive Light from Atman and claims nothing for itself, then it is pure. The mobility (speed) of Buddhi is one of the great stumbling blocks in seeing the Truth. The mechanical aspect and its speed makes it difficult to see things properly. Through meditation one cleanses and stills it which makes it possible to see things properly, that is what we call the clearing of the clouds.

The inner relation is more important than the outer relation. The inner relation works through the emotional stream which is Eternal. Whatever the demand is made, this inner stream brings in the supply. Of course the demand must be made. One can be sure of the supply without doubt.

*R. The material given by H.H. has been marvellous. But it seems one is now going to deprive oneself of the pleasure of sitting before his presence.*

H.H. The feeling of separateness is only in the physical, material world. The world of Consciousness knows no separateness, there everything is united. Although it is good to get together, but according to the line of actions which individuals take, many times they are separated. One must rise above these things (separate feeling) and be united in the conscious world.

*R. Should one make a resolution to rise above?*

H.H. Doctor's name is duly registered in the diary and he doesn't have to feel left out or separated at all.

*Mrs. Brown. Are there different stages in Being?*

H.H. There are stages or steps which are marked on the Ladder of Knowledge to determine how far one has gone through, but in case of Being it is only a question of Enlightenment which at first is more or less momentary. It takes one right into the other world. In the field of Being it is rather difficult to define steps. One can do so in case of Knowledge. For example, you may live in London to work, and have a cottage in the country for weekend to get away from the tense atmosphere and to enjoy peace and get rest. The Spiritual world is like a cottage where one goes in to rest and get more energy to do more work in the physical world. One can go to his cottage on a cycle, motor-car or in a train. People have different types of Beings. Some go quicker than others.

*To Doctor:* Wish you a peaceful journey and you should now think with determination that the Kingdom within is yours and you are its rightful owner and must rule from there. The relation of a disciple and the Teacher is made only once and it stays long—as long as for ever.

It is more like the relationship of marriage. When a girl agrees to marry a man, that moment is very important. This moment will decide the shape of things in years to come, and this man is going to stand by her. The ordinary things of life usually go on without making any deep impression and the same has hitherto applied to the disciple. Once you find the guide you find him for ever. The questions of time and space are minor subjects. Whether they stay together or live physically miles apart makes no difference. In the Inner world it is all united.

*R. I am having great happiness since I am here, and I am gradually seeing more and more things coming true which you said. There are a lot more which I haven't seen, but I think they are for the future.*

H.H. I wish peaceful recovery to your wife and give my blessings to your groups in London and elsewhere, and hope that your work will go on peacefully without difficulties and you will march on ahead peacefully.

*R. (referring to Mr. and Mrs. Brown) Hundred of people have been indebted for what he gave them, including the story of the King and Seven Gates, which made a great impact.*

H.H. The story of the King and the gates was in fact a story of the Absolute and Atman. The Absolute being the King invited all individuals to come to get the Kingdom. The one who had clear vision and determination to stop for nothing in the way, got to Him and inherited the Kingdom. The story was only a fabrication with Atman as the subject, the gates which offer the miraculous hidden forces are different steps of the Ladder and the King is the Absolute. H.H. gives loving blessings.

## *Tuesday 8 September—Afternoon*

### *Introduction to our Last Conversation*

*(From Tape Made by MB).*

We had fortunately sent a telegram to Mrs. Brown in Delhi asking her to come before her intended date of Wednesday, 9th, so that we could show her everything and translate her initial questions. Her wire said she would arrive this morning, so on return from our morning audience about 11 a.m., Jaiswal went to the airport to meet her. While there he learnt that we should have to leave that evening in order to make our connection in Delhi owing to Indian Airlines 'go slow'. Thus we had not only to show Mrs. Brown the ropes, but pack and finish with the hotel before our taxi left at 3.45 p.m. to get to our last audience with H.H. and reintroduce Mrs. Brown. The plane was scheduled to leave at 5.00 p.m. and the drive there takes 3/4 hour; we therefore had to keep phoning Indian Airlines to find how late the plane from Calcutta was flying.

Our half-hour meditation with H.H. was therefore more than ever an exercise in detachment, but it was most successful, and so was the half-hour's talk in which we put various questions, including Mrs. Brown's. So far H.H. knew nothing of our immediate departure; but then we sent someone to telephone the airport and found that the plane was so late that we explained to him we could stay another half-hour.

Quite unperturbed he gave a beautiful summing-up of the visit and most loving final instructions. He gave us our presents and hung us with garlands, the people collected around us to say goodbye; we handed our own transistor and a present of money to H.H. for his School, and speeding to the airport in our waiting taxi, we found that the plane was still another hour and a half late! So Jaiswal was able to give Mrs. Brown her final lesson in Hindi, while I watched the sun set and gathering darkness, and thought over the change in my whole nature and outlook that had been effected in that short three weeks.

Only the first part of that last conversation is here recorded.

*R. I wish to saturate my Buddhi with Sattva so that it would be stronger. How to get nearer to this? I find worry eats up the Sattva and faith improves it.*

H.H. The natural state of the Self is Sattvic. When there comes any modification, then it takes the Rajas, and the opposite of natural state is the Tamasic state. So one can be sure of one thing, that the natural state of the Self is Sattvic. We are not going to make it Sattvic but we have to simply undo the cloud and the impurities which surround it, and these impurities and cloud together are due to bad company, the company which we have had. The knowledge which we have had, if we have the right knowledge, the True Knowledge, and company of good men, certainly our way is clear and our destination is near. If one finds that the Sattva seems to be decreasing, then one can do this thing: that if the good company is not available, then at least don't go into the bad company, keep away. Because a day in bad company is more harmful than a day in good company is useful, so one has got to be very careful about bad company. But if something has been gathered out of bad company, the Knowledge of the Self washes it out, just as if you are walking on the street and if you landed in something dirty, you don't have to cut your feet away but just wash them with pure water. So the knowledge of the Self is the pure water with which you can cleanse all the impurities and one should take care to avoid the company of bad influences.

The bad influences—he gave an example that the sandalwood tree is mostly surrounded by snakes and they keep on hitting and biting it, but nothing penetrates; the sandalwood does not take any of the impurities which are concentrated in the snakes. So that the Atman, the Atman within, would never take anything because its nature is Sattva. It is only the cloud which creates—and then one feels that one is quite different, but in fact it isn't. Keep this idea central in your mind, that nothing can affect your Self. Keep good company, avoid bad company.

*R. Since one is very much alone, what His Holiness means by company is influences from inside one, thoughts and memories?*

H.H. When one is alone, in fact one is not alone. One is surrounded by many, and the most close of all those many are Buddhi and Manas. He says Buddhi is more like the wife, the Manas is like a son, so even when one is alone one has the company. One likes a good wife, and nobody hurts her, so one should see that the wife is really pure, and the son is obedient. To do all this there are two types of foods: food which we put into our body and food which, coming into the mind, is transformed into subtle forms. If we get wrong food, bad food which is not suitable to the Self, then certainly it will create some tensions in the body and that tension will be taken up to the mind as well. So one should be careful in the selection of food and when one takes food one should think that he is simply taking it to keep up the machinery, and he takes in the name of God; that I am just putting this to the fire which is within, which is the Atman, and to keep up this body, this place where the Atman lives, fit radiant, I take the food. One should take pure food. By this, purest thoughts and desires will arise.

As far as desires and thoughts are concerned, one can look at the beacon lights of the life of great men, one can read about their lives and their ways; how they have lived their lives, how they have worked their ways. One can always get inspiration and keep them before oneself in mind and in thought. With these two ways one can certainly have the good company, the essential good company.

*R. Which are the three kinds of food, the food that we eat and the other two kinds? The need seems to be with me to stop wife quarrelling with son.*

H.H. When one is alone in the company of oneself, one can mostly take to the life of Realised man, the great men. Study their ways and their life because they are the people who give most if one is alone. They are Realized, they are under no bond; they are liberated, so everything which we get through them, even by reading or thinking about their life, increases the supply inside. And he gives one illustration that there are hundreds of wagons lying in the shunting yard, they are not mobile and if somebody has to move one, it take nearly ten or fifteen

minutes to push them a little way. But once they are attached to the engine, their speed becomes the speed of the engine. In themselves they have no speed. So the moment we attach ourselves to the Realized Man, like an engine, he takes us with him, and we get the speed. So when one is alone, one should always look towards this end.

One can go by the Chitta, which is intellect, through the gate of Knowledge, Consciousness. That is one which he describes, but in that sense the 'I' acts like a prison governor who goes to the jail, the door is opened for him, he in turn visits all the prisoners according to their classes and levels, gives directions, and then comes back after. The gate is once again opened for him, he comes out, but nobody else could come out with him; only he can come out. So the intelligence of Pure Knowledge is like this, that the 'I', the Self, can go in and out. When he goes into the prison is when he comes out in our Buddhi, in the senses or mind. Then he directs everything, and without any of them going deep into that kingdom, he goes himself and dwells in peace and bliss. But the other way is the way of emotion. Emotion is like the servant who loves and attends the jailer, so whenever the jailer comes and goes, he can also come and go without any difficulty; even without being the jailer he has the freedom—access to go in, come out, any time he wants because he inherits the powers of the jailer. So the emotional way—through Emotion one can also go in there. But when you go through the way of Emotion, intelligence works very little, practically nothing, and when you go through the way of Intelligence emotion doesn't work in that; but as far as the emotional way is concerned, at least intelligence plays the first part to bring that thought, that thinking into the heart only through ...(?). The intelligence must work to some extent to bring about the love of Truth so that the emotion can start and work. That is the way of Love and Devotion.

He says that our work leads to nothing. As it says, that whatever we are possessing we have been possessing. Whatever is in the store of our mind, what we cling to is being removed one by one, and because these things are being left we feel that we are going towards nothing. Certainly we are going towards something, but we are leaving all our possessions, and at a point we will be destitute of everything that we possess, everything that was the outside world—all our luggage. Once the luggage is left completely and we are free, what one would call nothing, then we enter the region of Light and in that region is Bliss and Consciousness. That is the Kingdom where 'I', where Atman rules. He is ..(?).. and He is All there; there is no nothingness, there, there is everything.

He tells about another aspect of this nothing. He says everything, the Creation, everything that exists we feel because of the instruments we have been given, but that element which always witnesses everything, the Atman, witnesses the Creation. And the same element witnesses the nothingness, so in fact there will never be any nothingness because there will be somebody to witness the nothingness—the so-called nothingness. So one should be sure that there is nothing like nothingness. There is always that Witness which always witnesses certain things. It is only the transition from having great lavish (possessions) and leaving oneself free and going into the region of Light that one could feel nothing.

One must decide certainly to keep this thing in mind, that no System of Knowledge gives anybody Self-Realization, it only leads to Self-Realization. The barrier between you and the realization of Self are the things which we have termed as 'cloud'. The System and the Knowledge, both, are only aimed at breaking those clouds, and once those clouds are broken and you've become free of them, then everything is left only to you to see, because there won't be anything to hinder you. Nobody in the world, neither Realized Man nor a System nor any Knowledge, can give you Self-Realization. You will get it all yourself. All this which we try to do is only to remove all those impurities and cloud and sheath and mist, so that you become free.

*R. I must say that this is what it has done; it has cleared away all that mist for now. Mustn't let the mist of London come back. The cloud that prevents one from feeling that small world is the same as big world, this cloud which separates us, I want to know the roots of it. It seems to come from any kind of thinking, instead of just Being and observing.*

H.H. The cloud is around the Buddhi; it creates the shape, the ignorance, and because the Buddhi is impure due to mist and cloud, it cannot see what is what, it sees things differently. Although Buddhi is illuminated only through the Atman, when Buddhi itself thinks that the light comes from itself, and everything that it sees it thinks to be right, then it is impure; but when it derives Light from the Atman without thinking that it gives the light, then it starts seeing properly. The mobility is one of the greatest (troubles), because it is so mechanical and works so fast that it cannot really see properly. It must be still; and through meditation we still it and cleanse it. By cleansing we make it pure, clear, and by stilling we give it the possibility of seeing things as they are, seeing the Atman as it is, of dispersing the cloud, breaking the barrier. Once we do this there should be no difference, no cloud between the Atman and the Buddhi. Everything should work perfectly well.

H.H. Inner relation is more important than the outer relation. The inner relation works through the emotional stream and this is Eternal. As much as the Inner world demands out of this stream, that much is supplied, but the demand must be made. The flow of water through that stream is only according to demand, and it works perfectly well. There is nothing to doubt about it. Anything which is asked for is mostly supplied through that.

*R. One is no longer worried, only a little sad that by going one is depriving oneself of the pleasure of being in his most delightful physical presence.*

H.H. The feeling of separateness is only in the physical, material world. In the Conscious world there is nothing different and nothing separate one from another, everything is One. Although it is good to get together, yet according to the line of actions which individuals have to take, many times they have to be separate. One has to rise above the material world and keep the connection through the subtle world, the world of Consciousness.

*Mrs. Brown. This resolution one must get—to rise above the material details.*

H.H. (to Doctor): Your name has been duly registered in his mental register, so there is no question that you will never be attended.

*Mrs. Brown. Are there different stages in Being?*

H.H. Yes, there are great degrees or classes, steps, but these steps are calculated on the way of Knowledge to decide how the things have been coming through. But as far as Being is concerned, it is just only a question of Enlightenment and that is very momentary, that takes one into the other world. On the plane of Being it is difficult to define steps; the steps we define on the plane of Knowledge. For example, if you have a place of your work, say you live in London, you do your work, you live there, but for weekends you have a cottage in the country, which is very peaceful away from all the humdrums of life. You go there and have complete rest. The Spiritual world is like the country cottage, You go in, you rest and recover energy, come back and do your work as you usually do, without loss of any energy. One can go to the country cottage on a cycle, or on a rickshaw, or in a motor-car; it all depends how the Being is. Certain Being can go faster, quicker than others but one can't define them; only one can define the levels of Knowledge.

H.H. wishes you peace and a very peaceful, happy journey, and he says that you leave this place with a determination that the Kingdom of Heaven is yours, and you are the rightful owner; and not that you must get into it, for you are already in it. For example, he says that when a girl agrees to marry a man, that moment is very important, that moment decides everything for her, seeing that for the next years in life the man is going to stand by her. The ordinary things of life go on as usual but they don't make any difference in the relation. The same sort of relation is between a disciple and the Realized Man. Once the relationship is established it is for ever. The usual concepts of time and place, these are very small matters. Whether one remains with him or does not remain physically makes no difference. In the Inner world it is all just the same.



*R. One great happiness I have enjoyed while being here is that of gradually seeing more and more of the things which he says coming true. There are still quite a lot that I have not seen with my own eyes yet, but that will give a beautiful future!*

H.H. He wishes to express his love and blessing to your wife and blessing to all the members of the group in London, and hopes that your Work will go ahead without difficulty—peacefully you will march on.

*R. Would you thank him for everything. Meanwhile, I recall that many hundreds in the West are enjoying the story told to Professor and Mrs. Brown in Mathura of the man who went through the seven gates to meet the King at 4 o'clock.*

H.H. The story of the King was not really the story of the king and his subjects, it was the story of Absolute and Atman.

Brahma, the Universal, acted as the king, and the steps were obstacles in your own nature and all the different people were in you; but one out of them who had a clear vision had the desire to meet the Absolute, went through without being attracted by any of the gates and things being offered at the gates. That is the story of the Atman, your own Ultimate Self and the Absolute. It was only a fabrication which was told.

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