

Thursday 14 October

Buddhi (continued)

R. I had not previously understood that the domain of Buddhi is the origin of thought and ideas, having thought it was service and love for Atman.

H.H. It is not only the Buddhi which is the servant, but everything is servant to the Atman. Buddhi serves it by thoughts, Manas does it by desire and body by action. Everything has to serve the Atman in its own way.

R. Is it that thought is dependent on the step of the ladder, or is it in the common man that it gives rise to thoughts and ideas?

H.H. The difference between a disciple who is up on the ladder and a common man was to some extent explained yesterday. A common man is uncouth in his actions whereas a trained man would do it in a better and beautiful way. For example an uneducated man takes a long and weary effort to express himself, where an educated man would express freely, squarely and nicely. The refinement in any branch of knowledge or work is the product of Buddhi. Those who are higher up on the ladder would exhibit just by their actions. Put them under most trying and difficult situations and they will do the job undisturbed and with great ease and simplicity. This would reveal what is their level.

R. Regarding Buddhi, I always thought that when it was awakened or pure it was emotion, and the Manas had to do with questions, sensations and thinking.

H.H. There are four aspects concerning the inner being; Manas, Buddhi, Chitta and Ahankar. These are four factors which work differently but are related. “I am”, is symbolic outcome of Ahankar, “I am this or that”, says the Buddhi. “I want this”, would come from Manas, and Chitta is that part which keeps alive all the knowledge and is the springboard for all inner activity. This is how our inner being works together. To discriminate and decide is the work of Buddhi; once this is done the outcome is passed on to the emotional centre. The emotional centre works with great speed and is lasting. The whole system can be related again to four gears. You use your gear according to the need of the moment.

If the intellectual part (Buddhi) is not working properly, one could survive, but if emotional part dries up the man immediately falls.

Thursday 14 October

The Gunas

R. In my group we felt recently that we had been making a mistake about the three Gunas. We began to dislike Rajas and Tamas and to long for Sattva. There was much talk about Sattva, and we became very attached to it. Then I came across Lord Krishna's words again;

“He who shuns not the Guna which is present nor longs for that which is absent, and he who rises above the Gunas, shall become one with the Eternal”.

This helped several people. Yesterday your Holiness seemed to be saying the same thing. The simile of the car driver not concerned with his gears but with his destination is very enlightening..

Does the rise above gunas mean first not to be attached to our actions and their result?

H.H. The creation is full of these three gunas. Everything is evolved out of these three gunas and nobody can escape them. What we can escape is the clamouring for them and once we have escaped clamouring for any of the gunas things should be easy, but it would be impossible either to collect one of them and leave the other, or use one of them or leave them. This will be impossible because every man, every action and every thing is full of the three gunas. No one can escape and we have to work in conformity according to the need.

Attachment in any form with anything is bound to bring misery and bondage, so keep off the attachment, even to Sattva.

To meditate is to be in Sattva, but after meditation when you walk away from the place or in any activity you take to, you come into Rajas; when you go to sleep you have to come under Tamas. To be in the world, to live in this creation, one has to use Sattva for a certain period, Rajas, and Tamas for certain periods. One should not think that because Sattva is better one should have it all the time. It would be against (the) nature and it will not be possible. So if one sees the Sattva is good, one should attempt meditation with more feeling and attention compared with other activities.

The creation is full of this trinity of Sattva, Rajas and Tamas. This is the primal factor. The same three forces are repeated all through the creation to its grossest form. For example, knowledge, change and ignorance; evolution, existence and dissolution; in Sanskrit grammar; first, second and third person, or masculine, feminine and neuter gender, and so on. The pattern of three created right through the first impulse in creation to the end product. A discriminating (man) should be able to see more of it, in every form of creation. But one thing must be kept in mind that, although these three forces are working through the creation, there is another factor which only observes the coming and going of three forces reacting on each other.

There was a certain man who kept a placard with a reminder before him that "Even this will pass." All experiences and impressions were followed by this reminder, and he ultimately became only the observer of events, without any reaction of pain or pleasure.

Although we like to have Sattva which is pleasant and better than others, let us not hanker after it and be greedy about it. When Sattva comes we see it, and when others come we again just see them work and move on. Conclusion is that we must not be attached to any of them, and keep observing.

Questions from London

Miss P. What is self-realization?

H.H. "I am"; "I am out of everything". These are the two poles between which creation revolves. To realise this, that the creation is in myself and still I am out of it, is the sole purpose of self-realization. To become only the observer, and allow everything to happen as it has to happen. One has to realise "I am" before "everything is". To-day I am this, in this puny form, and have existed long before its creation, and also will live on when it is destroyed. To this vastness through eternity is the journey of self-realization. After having a form and a body people limit the self to the body and the world around without getting a glimpse of vastness of eternity. Once you realise the greatness of what is not before you, then you find right value of what lies before you. To find this proper value is the work of self-realization.

Additional Answers

H.H. Self-realization is to see oneSelf. But the question is how to see the Self, and what is the instrument or the agency through which to see him? One can see things in the light, in the sunlight or moonlight if one is fortunate enough to have proper eyes to see. If the eyes are bad, even the luminous bodies like the sun can't help

anyone. But the Self is a subject which can't even be lit by the sun or other bright lights, so how could one see this? When you look at creation and see everything as an observer, then you start getting glimpses. That I am not the ego, but the ego belongs to me; the Manas, the body, or the chair is not my Self but for my Self. Likewise when you see everything as the observer then you get a glimpse of the Self. When this becomes permanent then it could be Self-realisation.

The miracle of this substance is not only that it lights up the object it knows, but also lights up the unknown. For it is only up to Atman to say that it does not know a certain thing. If I did not know the working of a machine, who will determine the ignorance? Only the Self is capable of doing so. For example: you enter a dark chamber and you may not see your hands or body or anything, but you have no doubt about yourself being there. That is the subject which is to be realised.

Miss P. When Self-realisation takes place, is it a state which one knows and has no doubts about?

H.H. State is an object of time and place. It isn't a state which one realises, it is an experience. Once this experience is achieved then it stays there. It is always there, because the Self knows what is there and what is not. He lives in eternity and will go on doing so even if the forms take different shape. Once realised or experienced there is no doubt, the doubts are at the level of Manas and Buddhi.

Stillness of Chitta is essential for Self-realisation. In India there are hundreds of people who are very well educated and know practically everything, but their Chitta (Consciousness) is not still and so they don't have Self-realisation at all. They just talk for the pleasure of ear and tongue. Then there are people whose Chitta is still but they don't have the knowledge, but once they are given a little direction they catch the way and carry on easily. The other ones, with profound knowledge and unstable Chitta, can't proceed for Self-realisation. Meditation is the system which stabilises the Chitta (Consciousness) and, in circumstances like, this meditation is prescribed so that the people who are removed from real understanding and over-loaded with knowledge should be able to realise the Self.

Self-realisation is not experienced gradually, it is the Chitta that rises step by step on the ladder. Self realization happens in a moment and then it stays always there.

Friday 15 October

Questions from London (continued)

Mr. Whiting. The Shankaracharya has told us that the aim in meditation is to stay in the silence. Some people get to the silence, but do not stay there. What instructions should they receive?

H. H. In the early stage of meditation it is quite possible that one may not enter the silence, and even if one did, one may be out very soon. This stage is creating a level, so every minute of it is of value, although one may not be able to recognise what is happening inside. All that is happening is in the dark. But if one finds that staying in silence is broken, then one can reassure oneself with emotion and Buddhi that this only is the way to bliss and one should attempt again. Even with these gentle efforts if one can't reach silence, one is spared violent vibrations and tensions of the day, and secondly the speed of the heart-beats is slowed, which saves energy for the body.

Q. How to help those who are helpless by themselves?

H.H. One can help such people by allowing them to meditate with others who usually have proper meditation. With the association of particles (substances) from such people one could see the stabilising effect on others.

Mr. Whiting. H.H. has told us that in meditation unity with Atman is the aim. In this unity will there be sensory experience through the physical body.

H.H. When all the activities are silenced and body, senses and Buddhi stop working, then only one feels the unity with the eternal force. This is the only experience which one has. This would mean that body, senses, and even Buddhi have no access to this experience at all.

Mr. Whiting. How can we strengthen people's resolution towards the aim of unity in meditation?

H.H. All our desires and volitions come as obstacles in our experiences in meditation, and attention is lost. It would be advisable to ask them to have fewer desires. As these desires are lessened, they would find that attention is brought about very soon. For example, when the water in the pond is agitated then the reflection of the sun also moves in broken form, although the sun is not moving. As the movement in the water slows down, so will the movement of reflection. Once the water is completely still one could see the reflection full and still. When our mind is stilled, only then can attention prevail.

Mrs. Ruth Green. There are some times in meditation and in ordinary living when physical and ordinary mental activity is separate from the source of observation, although encompassed and controlled. At such times an energy is felt which seems to be of a finer order than ordinarily experienced. There are many times when the lack of this state is felt, but it seems that this fine energy is not available, and at these times neither meditation nor other techniques seem to do more than keep alive the awareness of the lack, and sustain some ability to wait in patience. Could H.H. say something about this finer energy and whether it could be connected with at any time by right effort?

H.H. This refined force which one experiences sometimes in meditation or in outer life is felt because one experiences the unity of the force with Atman for this force emanates from the Atman. As long as one sees the difference between the force itself and the conditions of the force, one would see all the activity of the world separated from the Self. The moment one sees the unity of force and its source, then one does not see the outer activity. When because of our desires and volitions, our failure and success, we find the absence of this force, it is only because we become separated from it. Once we find this unity perhaps we would be able to use it properly.

The inner and outer experience, unity inside and all the activities outside, (and so everything), both of these are experienced by Atman. Due to Buddhi we see a difference, for Buddhi is subject to impurity (expansion and contraction). When you control the activity in Buddhi which brings about the separation, you see that the experiencer inside and outside is the same.

Q. At certain times things are so low that even remembering the Realised Man, God or meditation does not change this lowly state into a happy one.

H.H. This desperate situation arises out of overwhelming excess of Tamas. As long as Tamas dominates it would be difficult to do anything. There are three sources to contribute to this Tamasic situation. First the place, second the situation (time), and third the Being itself. One can help it by giving a little time, which like everything passes away. One should not be much disturbed by it and need not relive it. It is just a passing phase.

R. Tamas in such cases seems not to be confined only to a situation of sleep and inertia, but appears in a person who carries negative emotion and impatient or rebellious attitude.

H.H. The situation which Dr R. has described is Tamas mixed with Rajas. There is in this Tamas some activity going on. This is more like early morning or evening when there is neither day nor night, light nor dark, a mixture of both. One should just see the situation as it is and observe what is happening, and in doing so perhaps

you will find a moment which would bring forth solace and pleasure. Knowing that everything changes, we know that this is also going to change; there will be a turn for the better.

R. Said he thought most of our troubles came from people in this state of mixture of activity and negativeness, for a sleeping fool is less harmful than the active fool.

H.H. The three forces which are acting through the creation (in us and in all other things or events which come before us), and present a gloomy picture, all emanate from the same source. This is the interplay of these three forces which goes on in creation. If one could detach oneself and see the interplay of these forces, one would find that they are powerless to disturb you because your Self is away and only observing, and not participating by attachment. Thus in pleasant situations you are neither overwhelmed, nor distressed by gloom. Being forceful is here not attached to its force.

The Atman is, and the forces are free in their own right. The bondage is felt when Atman is said to be associated with matter.

When one thinks that the body is the Self, or his mind or Buddhi are the Self, then he feels pain and pleasure. By discrimination one has to see the freedom of Atman, who has nothing to do with pain and pleasure. An example is given of how discrimination is made useful for the master.

Once, about 70 years ago under the British Raj, someone built a carriage driven by four horses. When he drove through the city, he was stopped by a policeman and charged for breaking the law, for no one could drive a carriage driven by four horses without special permission. A summons was issued and he was called to court to answer why he should not be punished. He consulted many lawyers but only one came forward and asked to inspect the carriage, horses and everything. He took his defence for Rs. 10,000. In court he pleaded not guilty, and showed that there were in fact three mares and only one horse to drive the carriage, not four horses as prohibited. The man went free.

One must make use of Buddhi in proper way to find freedom. Discrimination is very necessary.

Questions about Meditation

Miss P. When I meditate I follow the mantra and soon I find I am lost in thoughts. I follow the mantra again and lost in thoughts. Again I follow the mantra, but nothing further happens.

H.H. Before one starts the meditation one should advise oneself that now the next half-an-hour is dedicated to the Atman and it is not for any other activity concerning oneself or the world. With this one would find that entry into meditation is easy. The mantra is supposed to have three qualities, the quality to burn, to destroy (all that is impure), the quality to lighten things up and after the light comes the peace. For example a matchstick can burn a big load of cotton wool, provided the contact between fire in the stick and cotton wool is made. As long as they are separated nothing will happen. One should start the mantra with the greatest depth of emotion available to one. This can be supported with an overall feeling that the mantra is now piercing through the darkness which surrounds the Self and enters the light zone and brings peace. In such circumstances the mantra will be allowed to work naturally without meeting the preconceived notions and ultimately burns all those which one has collected through the ages, brings light and gives peace.

Miss P. How to be sure that meditation was proper.

H.H. In the inner field of the being the first experience is possible only to the Atman. From Atman it comes to

Buddhi, to Manas, to senses and body. Only the Self can know what is happening inside. There is no other agency to say or determine whether meditation was proper or not.

Extra question. When one is confronted by Manas and Buddhi which bring doubts, what should one do?

H.H. Even when Manas and Buddhi bring about doubts and confusion, one should just fall back and refer to the same ultimate observer and find the proper answer. No substitute is possible.

R. If I could answer this same question which you put to us in Rishikesh the way you yourself have done, maybe I could have got first class instead of third! (H.H. has a good laugh)

H.H. Those who say that they have seen the Atman are speaking a lie, for nobody can see it; and those who say they haven't seen it merely show their ignorance. This way is not for achievement but only for experience.

R. Some have been imposing for four or five years their same rhythm on the mantra. Now is it possible to advise in certain cases that they don't try any rhythm and hold the mantra in mind and let it come and go, and let it find its own rhythm? Will the mantra not pick up its own rhythm the way it wants to go?

H.H. It will not be possible that the rhythm would come to the mantra by itself. One has to start the mantra with momentum and allow it to merge in the silence. This merging process will be the rhythm. If one finds that the passage is blocked by thoughts then supplement the process with extra faith and emotion and enthusiasm. The process should always be repeated in the same way. A mantra held in the mind or anywhere will be bound and couldn't move to acquire rhythm. Give it a momentum and let it move with the natural rhythm. Don't create any rhythm and don't desire that the mantra should follow a certain rhythm.

The rhythm or the vibration leads up to the peace. Somewhere, in the heart, where the Atman is supposed to live, there is stillness and peace. All those people who feel tensions and activities going on in their body and mind without turning to that peace are running away from it. Once you get the taste of that peace, with continuous meditation you will find it again and again.

When you go to sleep you go into Tamas and come out fresh in the morning. This is because you haven't spent your energy during sleep and you have been simply recharged. Although fresh you haven't had any extra energy. You remain where you are but you are fresh to face your activities of the day. For example, a king looks after the subjects through his servants to keep them in order and peace and confers with his ministers to manage the state properly for prosperity. In his private chambers he amuses himself with wife, children, dance and music, etc. and retires for his own consultations with the Buddhi and lastly goes to sleep. A common man has also to go through three types of activities: the coarse, the subtle and the causal. In the coarse set-up we go about after our daily bread; in the second we consult Buddhi for development, and in the causal we dive deep into the Self and get extra energy for further progress. Even good ten minutes of proper meditation will give us enough energy to cope with 20 to 30 hours of work.

Friday 15 October

Manas and Buddhi

Owing to preconceived ideas and incomplete knowledge of oneself we have made a number of mistakes in interpreting what H.H. has been saying in the last three years. One of these relates to the meaning of Manas and Buddhi. From what he has been saying this time it is at last clear that we are back at the original picture of the Four Rooms near the beginning of *Fragments*:

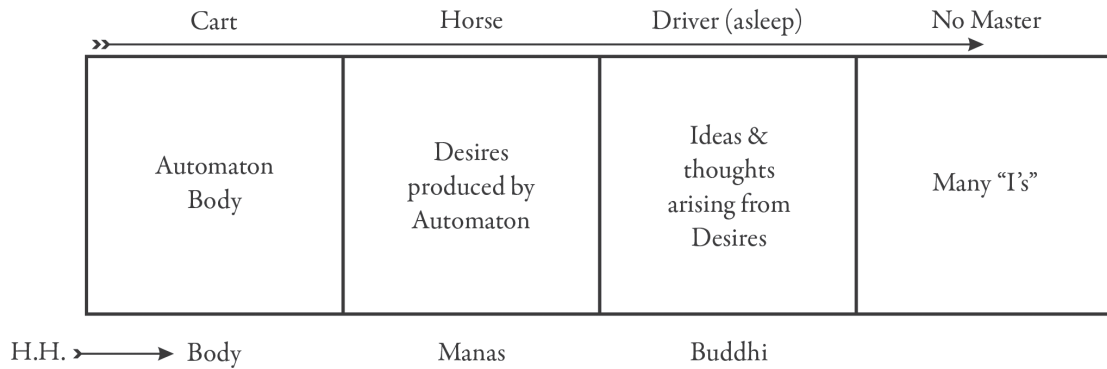


Fig. 1. Common Man (Man Nos. 1, 2 & 3)

The restless moving mind, Manas, rushes after every conflicting desire. In undisciplined man the Buddhi takes all this motion from Manas, and his ideas are all mixed up. In the Fourth Room where the Atman should reign as King or Master there are only many conflicting "I's" making up the changing ego like a "coat of many colours" or a chameleon taking on the colour of its surroundings or of its feelings. In contrast the Realised Man has the arrow pointing in reverse (Fig.2).

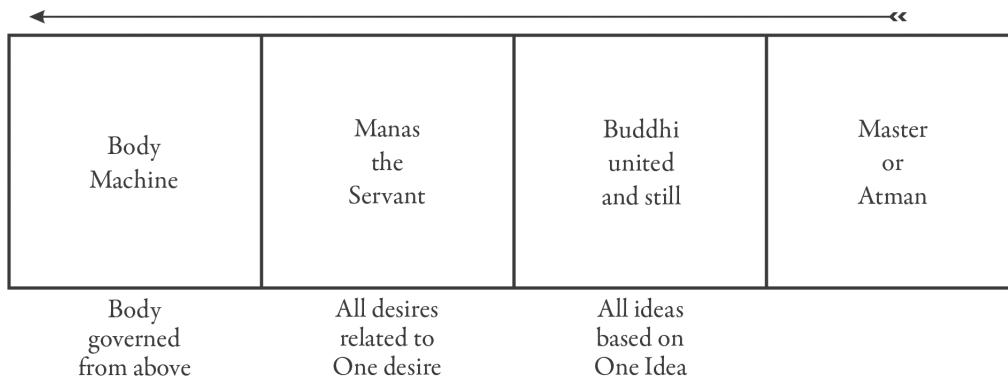


Fig. 2. Realised Man

Thus the contents of the four rooms, all the functions contained, vary with every step on the ladder. That is why Manas and Buddhi are so very difficult to define. H.H. says that even pandits and professors of language find it very difficult to reconcile all the different meanings of these words as used in different systems in India. That is because the teachers of these systems are on different steps of the ladder and define the words accordingly! Also he has had to introduce us gradually to the meanings according to what we could understand each visit, and there is still some way to go to perfect understanding! He says the Knowledge is like the great river Ganges. No man can hope to possess the whole river; all we can do is to have a refreshing dip every day and perhaps drink or pint or two!

Another point which relates to the subject of Memory now, I hope, circulating at meetings is this: In his system Mind is threefold, (Fig.3): The Antahkaran which I wrote about (13 October) and which is related to but not the same as Conscience, seems to be like 'Steward'—a circle circumscribing the triangle—in a man with command of Higher Emotional Centre. (Fig. 4)

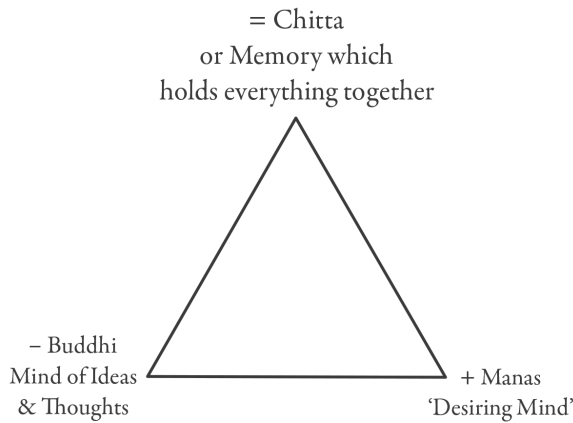


Fig. 3.



Fig. 4.

Saturday 16 October

Three Lines of Work

Mr. Peter Green. (written question) H.H. has told us much about meditation and has given us guidance for other ways of working on our being. But it seems that this alone is not enough and that one needs also to work with and for other people who share the same aim of Self-realization. Would H.H. speak about this and give guidance as to how the two ways of working may be kept in balance?

H.H. The first duty is to work on Self, knowing that the Self is everything, our first aim is to see ourselves on the way of development. After that (not that we can't start without being fully realised) as we get guidance we can help guide others who desire self development (realisation). Working on these two lines one would see that the third line is being worked automatically. He emphasises most the first line. On the second line one can take the knowledge to others who are eager and have questions and doubts for clearance. One should deal with them and clear their minds and keep them in their fold. He did not specifically say much about the third line but he mentioned that by working on the two lines the third is accomplished.

The work on the self and work for the neighbour and the work for the sake of the Work (universal work) are the three lines of work. To see which comes first he gives an illustration. If someone had a boil he might get fever which will be followed by general weakness in the body. How to tackle these three? Should one treat the weakness or the fever or the boil? The answer would be to tackle the causal boil on which the others depend. Once the boil is under cure, the fever will vanish and after full cure strength will be regained. So first job is the work on the self. If you have undergone some change your neighbours would like to know how? Give them what you know and the process goes on and the third line works without anyone knowing about it.

The Two Ways

Mr. Whiting. (written question) What is love? The word 'Love' is given many meanings. What is the meaning of the word H.H. uses? The seven stages of Self-realisation seem to describe the way of Being through knowledge. Is there also a description of the way of Love?

H.H. Knowledge comes through Buddhi, for only Buddhi can discriminate and give decisions. That is why on the Way of Knowledge we have definite levels. Out of the seven levels the first five come under proper light and the levels can be seen; beyond them the experiences become more inward and not discernible from outside and not possible to discuss and explain. This way the disciple takes in knowledge and develops being and releases barriers around Self and thus comes closer to Self-realisation.

The way of Love is different to the Way of Knowledge. Love is based on the emotional centre and is a sort of stream in which the disciple surrenders himself to the mercy of the stream. On this way he or she takes in nothing but gives up everything and in doing so merges into the stream and unites in Love with the lover (object of love). Being a way of love, knowledge is rather secondary and unimportant. It is a field of experience beyond Buddhi. That is why there are no stepping stones or steps of the ladder to be seen and marked. Anyone who would venture to mark them would not have direct experience so it will only be guesswork and will be based on knowledge and devoid of love. One should not and could not establish the levels on this way.

R. I would like to ask, when he says that on the way of love it is by giving up everything, does it mean for the householder if it is possible to go that way that he gives up everything inside himself?

H.H. Love starts with emotional surrender. Everything containing one's possessions in and out. A householder has to live in the world and use everything. The lover uses them as if they belonged to the beloved. This doesn't mean to part from them. You give up possession of everything.

Some people had tried to determine the levels of the way of love but these shouldn't be taken as absolute. These are Gauri, Vaidhi, Ragaturika and Premlakshna. These would correspond to first two steps of knowledge for Gauri, third and fourth to Vaidhi, fifth and sixth to Ragaturika and last to Premlakshna.

R. In order to love, one has to give up just one's own ego, one's own possessions and in trying to do that one would give up self-love?

H.H. Householder on the way knows only one thing, that the whole creation is the manifestation of his beloved and he uses everything at his disposal not for himself but for the service of the beloved. It is not physical giving up as one may give money to some other person, The question of giving up things really comes to him who possesses them.

J. What really makes one love as Meera did?

H.H. One could see many examples like Meera, Dhruva, Prahtad, Tulsi Das and Soor Das, etc. They have full knowledge of the beloved and so walk unhesitant. They seem to turn to love in their present form to experience unity by emotional centre. They look at everything in creation as different manifestations of the same beloved who presents himself in ever-changing beauty. To such people there is nothing but a beauty aspect of the Absolute. The man on the way of knowledge sees that everything is changing and thus worthless for he is also looking for that which never changes. He doesn't hate the ever-changing but goes through them without any attachment. One sees only the Self above everything, the other sees the Self in everything. For example, one goes to a hotel and one gets a room, bed, towel, etc., for use. The lover also gets a body, mind and all the nature in different forms which he uses and pays in love. The man of knowledge knows what a hotel is and his responsibilities and goes through the stay without any attachment for his further journey. In fact both the ways lead to the same end but the approach is different. One likes to know everything, the other likes to feel and enjoy everything.

Different Version

H.H. The person who goes through the Way of Knowledge discriminates everything and finds that everything in the Universe is ever-changing, so he does not accept them. He looks for that which never changes and since it is only the Atman which never changes, he aims at the Atman. The person on the Way of Love sees this in a different way. For him the change which is going on in the Universe is just another aspect of the beloved and he is always changing form and shape in order to please the lover with the beauty. Thus the lover enjoys bliss by seeing every beautiful aspect of the beloved, the Absolute. For example, one goes to an hotel and gets a room, bed towels etc., for one's own use. The lover also gets a body, mind and all the nature in different forms, which he just uses and pays for in love. The man of knowledge knows what a hotel is and his responsibilities and goes through the stay without any attachment for his further journey.

R. How is a School organised from the point of view of knowledge, by discussions and written material? How should one feed the loving desire to go the way of love after having had enough knowledge? Is it possible?

H.H. There should be no difficulty in bringing both the elements together, for they work for the same goal, but if one criticizes the other because it is different then it will create conflict to be followed by destruction. Both ways are right and truthful and can work in harmony. The person responsible for governing the organisation must understand the full implication of knowledge and love. If he hasn't fully understood he will not be able to feed the members of the two ways. Any failure to keep satisfied both by love and knowledge, will result in tension. It is up to the Leader himself before he can make any conscious effort.

R. What kind of facilities could be given, what kind of possibilities made for all these people who want to go by the way of love? So many people feel that they had much knowledge and wish to feel more love. What facilities, possibilities and different form of meetings could be given to them?

H.H. The ultimate destination for both is the same. Here is another illustration. If one wants to travel to Calcutta from Allahabad, one has choice of two lines, one via Benares and the other via Mirzapur.

The distance is practically the same and fare is also the same. Of course one can go by one route and after reaching the destination can take to the other route, but no one can change in the middle. In any School it should be observed as to who belongs to which type and nourish them accordingly.

R. Poor people who follow one by going the way of knowledge, when they want the way of love, can they take something on the way to the destination?

H.H. These are the greedy ones. It is dangerous. It is not possible to change horses in midstream. If one adopts one way one should just go that way. If one wanted to have the pleasure of both sides of the river one may land two boats simultaneously to start with, but not very long in the stream, the fall will be imminent. Let us not make any effort in that direction.

R. Many people asked me to find out about the way of love before coming here. So I asked H.H. about it although I myself am not qualified in this way.

H.H. These two ways are not rigid, and not that one keeps on one and off the other through lifetime. One can see both happening at a moment or in a day. You cannot live without love and knowledge. Both work together. Everyone has to use them all the time and every time. The way is determined because of predominance of the elements. If one finds that the natural tendency is towards knowledge, then one should stick to that. An example from mythology:

The Gopis around Krishna surrendered themselves for the love and they couldn't think of anything else, would do anything to see or hear his lute. When Krishna had to leave them he conveyed that so far you loved the physical form, but now you must go on with the spiritual love. If you love the perfect you become perfect, and if you love the imperfect you will also inherit the imperfection. The examples of perfect love are rare. The leader of the School must understand what this means. It is like an engine, and when you attach the wagon they all move, detach them and they can't do anything. Likewise a wagon attached to a wagon also wouldn't make any sense.

J. Referring to Gopis, it is said they were incarnations of Rishis. Would H.H. say that prior true knowledge is essential for any being to walk on the way of love?

H.H. This is so. Love follows understanding. How could anybody love anything if one was not sure of it? You love only as much as you have appreciated the truth in the beloved. You love perfection and become perfect. But no one could know perfection without the way of knowledge. Let the leader of the School be sure what he is doing. No one should doubt another but appreciate the nature in him and give proper guidance. This would be seen that people on the way to real love don't really need much guidance. One has only to see the reality of love, and it loves everything for it experiences everything as a manifestation of the Lord. There is no duality. The prior knowledge of truth is the basis of faith and love which would seem unseen and unknown today.