

Thursday 21 October—Evening

R.A. What happens when the Atman merges with the Param-Atman?

H.H. This is called full Self-realization. All barriers are dissolved and there comes the full realisation of the complete unity of the individual and the universe.

R.A. Is the first thing then to find through meditation one's own individualised Atman or Self which later becomes merged into the Absolute or Param-Atman?

H.H. There is no search for knowledge in meditation. We have been told that Buddhi does not work then. Purity and stillness is the first thing in meditation. When that is achieved it is possible to see the truth about Atman and Param-Atman.

R.A. How can one help others to intensify their desire?

H.H. Every human being drives towards happiness. It is natural for him to do this. If he gets a little taste of it he wants more, again natural. Anyone who has made even a little progress on the way and who has taken to meditation must have had at least some taste. Two things are to be done to encourage the taste further, and also to attract those who have not yet tasted. First, an example: If people see you leading a productive life and see that you are in a good and peaceful state, they will be attracted. They will want to know what you have got and they will ask. The second thing is to explain the knowledge to others so that Buddhi can be transformed. Without this change of Buddhi nothing will happen. If you drop grains of sugar here and there, ants will follow the trail till they reach the source. Once anyone has been induced to get a glimpse they will not forget and will want more. So the efficiency with which you deliver the message and your personal example will be the grains of sugar which will bring people to Self-realisation.

There were two ants who lived one on a salt mountain, and one on a sugar mountain. (We will call them Sally and Sue respectively.) They met one day and invited each other home. Sally said, "My place is nearest so come to me first." On arrival Sally naturally offered Sue something to eat, which was of course salt. "What ghastly stuff," said Sue, "how can you eat it?" "It's very good," retorted Sally, "I've eaten it for ages. It has done me fine and I like it." Shortly, Sue suggested that Sally should return with her to her mountain of sugar. "When you get some of my sugar", she said, "you will never want to touch salt again; it is so wonderful." As she was leaving Sally felt that she did not want the day to go without some of the pleasure of salt, so she stuffed a grain or two in the corner of her mouth and off they went. On arrival, Sue gave Sally some sugar, but Sally would only admit that it was quite nice, certainly not as nice as Sue had made out. Then Sue saw the grains of salt still in Sally's mouth. She took the grains out, then Sally had the true taste of sugar and never wanted anything else again. It is the same with human beings; even if we are offered the sugar of true knowledge, we will not taste its true flavour if we retain the craving for the salt of material things and worldly desires. Remove this salt and enjoy the pure sweetness of sugar, then you will want nothing else.

Mr. Ribet. (written question) Why do we call ourselves "I"?

H.H. The word "I" is most dear to us. It brings the most happiness possible. The Sanskrit word is Aham, which is nearly "I am", and it is the first physical description or form of the Atman which is that which has no form. So by bringing us so close to the Atman it brings us happiness.

We call a man Ram Das, and this refers to his physical body. But his body is made up of hands, feet, eyes, nose and so on. If he loses his hand do we alter his name—take off a letter? We do not. So we can't really call

his body Ram Das. Can we call his mind Ram Das? We cannot, for his mind is always changing it is never the same. Nor can we say the man's Buddhi is called Ram Das, for Buddhi is moving and holds different impurities all the time. Any association of Ram Das with his body, mind or Buddhi is wrong. Ram Das, if without any attachments becomes Real 'I' and that means Aham. Everything else is Idam. That is what we call ourselves 'I' representing pure consciousness, bliss and true Self.

Question. (School of Meditation) The Shankaracharya has said, "The key is to be contented with what one is, and to look towards that whole which one could be." How can a man be helped to look towards the Whole before he gets experience?

H.H. Before realising oneself as a whole and complete being, one must look towards those who have achieved this state. Man in his spiritual activity is subject to natural attraction which can draw a man to his goal in spite of his own inexperience. If one is incomplete therefore, one should look for completeness and allow oneself to be attracted towards that. "Follow your desire and you will find" depends on choosing "best desire". (see p.279. second para.)

R.A. Is Self-realisation the same as merging into the Absolute?

H.H. Self-realisation means to see the Self, the Atman. But the Atman is not a subject to be seen only, but one to be known. The Atman comes to know itself—that is Self-realisation. The merging into the Absolute or Param-Atman is different from Self-realisation. Param-Atman is a state—it is devoid of action. It is the merging of desire and action into equilibrium. In Self-realisation activity has not stopped.

R.A. Which of these is Turiya?

H.H. Self-realisation is not a state. It is the act of being conscious of one Self. Turiya is a state. We have been told of three states, that of awakeness, that of dreams and that of sleep. Turiya is none of these, but is the fourth state—that of equilibrium.

R.A. Where is this act of consciousness on the ladder of Self-realisation?

H.H. It starts from step No. 5. As has been said, first step is the impulse to find a way; the second is considering the pros and cons with plenty of bad thoughts still. Third, bad thoughts get weaker and in the fourth they are gone. On the fifth step where the pull of the way to Atman is felt, Self-realisation begins. On the sixth step, the name and forms by which we see the outer world cease to exist. The seventh step is equilibrium where the "I" becomes dissolved and everything becomes one.

R.A. Could one say that between the fifth and sixth step one would be able to see Atman in the eyes of another person?

H.H. On the higher levels of step five it would be possible to see the reflection of Atman in another's eyes. It is possible to come to this stage through the emotional centre taking it for granted, but this is not full experience. Only when it is known on the ladder of knowledge will this be fully true.

R. I once asked H.H. how to make Buddhi pure. He said, Love for the Truth. Is there a Sanskrit word for Love of the Truth, as contrasted with knowing, intellectually knowing about the Truth?

H.H. Love for the truth and knowledge of truth would constitute two different ways, but both are valid. You can go through love or through knowledge. I think we have given ample material.

R. ...equivalent of our English words.

H.H. In the early stage when people have to be taught, or brought up to a level to appreciate the unity, there is always necessity to show the illusion of two before one can be taught that the two are one. When one is asked to love the truth, or love the Atman, or know the Atman or know the truth, in fact there is no duality. There is no lover of the truth, and there is no truth which can be loved by anybody. These are one and the same thing, but for training purposes these words are made use of.

He quoted an example from Brihadaranyaka Upanishad, and then explained that there is only one and no second, but it seems that one takes two forms and we have got to learn to overcome that state and realise the oneness of the Absolute. To see it on a physical level, he said one can see the ocean; when it is still it is taken as one ocean, but when it has waves then one says that there are waves, and in fact one says waves are different from the ocean. Could one separate them? In fact it is not possible. So the truth or Atman is the same. Atman knows Atman, there is no other agency to know the Atman because there is none; but as long as our ignorance is there, the illusion will be there. This would see Atman as something to be known—in fact only Atman knows the Atman.

Somebody wanted to worship Ganesh, the son of Shiva, who rides a mouse. He had some gold so he wanted a golden deity. He made a big mouse, taking more than half the gold, and a small Ganesh to sit on it. After some time he got into financial difficulty, so he consoled himself that after all devotion need not be golden. He can do with other things—a stone carving or a wood carving. When he decided, he took this golden deity to sell for some money so as to relieve his financial difficulties. When he went to the jeweller, he put each of them on the scale and according to the weight he said he would pay 100 rupees for the Ganesh and 150 for the mouse. This greatly upset the man. He said to the jeweller that surely the god must be worth more than the mouse? The jeweller replied that however the man might value the two things, his only touchstone was the amount of gold—he was a jeweller and that was all he were interested in.

The same applies to the love of truth or knowledge of truth. As long as one does not experience the truth this illusion of duality will be there. And we have to take the help of this duality to rise above it. Once you have found the unity there is no lover to be loved. It is just the same. No knower to know the truth because it is truth itself.

R. What is it that wakes one up some days with a strong feeling of truth —could that be the Atman?

H.H. There are three factors, Sat, Chit, Ananda, and one of them is known by the other two. To know the truth one has to judge by the other two indicators. For instance, if I have to meet somebody I do not know, then there may be certain indications which would enable me to recognize him. Take a man, he might be dark coloured having a blue shirt. The moment you see a dark man with a blue shirt you recognize that this is the man you are looking for. To know the truth and as long as you do not know, how would you know it?

You know through these two other indicators, bliss and consciousness. He will help us with two quotations from (an) Upanishad which deal with this subject. The general state of the Atman where there is no movement and the special state. The special state is the state of movement. He says it would be difficult to explain [*by me, J.*]. So he will give in writing and I will let you know.

Friday 22 October—Morning

Miss P. How does one get directions if one is on the way of love?

H.H. Directions come from Atman. Whether for the advanced or for the beginner, direction comes from there.

R.A. Is there a state between meditation and the reading of books where one can get knowledge from Higher Mind?

H.H. It is good to read spiritual books, especially if written by conscious men. The mediation can be used as a supplement, or on its own. Books have their limitations and cannot answer all doubts or questions. Much depends on the level of the author. If you are going on a journey you can consult a map or you can ask someone who has visited your destination. You will get more detailed information by the latter way.

R.A. Presses question again.

H.H. Besides books, there are important sayings of many wise men, but it takes much time and study to collect and read them. They can be helpful at the beginning.

R.A. Says Jaiswal can't have understood his question so another effort is made.

H.H. Other means have been used in the past, but this is not possible in the present state of humanity. To-day the human race cannot atune itself to these higher influences, nor is very much known about them. So we have to rely on good company, books and meditation.

R. (to the rescue) We are trying to talk about the subtle means of communication. This can be carried out through the heart. Does it also take place when Ida Pingala and Sushumna meet at the forehead?

H.H. In extreme attention it is possible to hear and experience words of realised men, but this is very rare.

Coarse forms of communication are not going well this morning. Poor Jaiswal has a heavy cold—perhaps that's it!

R. Could Shankaracharya say which of the two methods I have suggested is the better. Could he also indicate when it is important to turn to the Realised Man?

H.H. There is a system called Yoga of the eight steps. In this, body and mind are trained to bring the three Pranas together for Self-realisation. But this is a very rigorous and hard way. Meditation will produce the same results but effort is not the characteristic; the union just comes.

R. I understand about the meditation, but it is the other forms of subtle communication we are after.

H.H. If a disciple is working correctly he can contact Realised man at a time of need just by turning to him.

R. When asked a question to which I do not know the answer, I sometimes feel as though someone else was answering through me.

H.H. When faced with a crisis or question to which one needs an answer one should immediately discard all thoughts and keep complete stillness. At once an answer will come from whoever knows the answer. There are no new questions—all have been asked and answered. Sit still and discard all thinking, and you will get your answer. The area in which these answers is pooled has neither boundary nor obstacle. Answers will not be given to every Tom, Dick or Harry. It is the level of the questioner which will decide whether an answer is given or not. Those who ask out of curiosity or impure motive will not be answered.

R. Presumably the level of the question itself is also important—i.e. trivial or concerned with Inner Circle?

H.H. To establish subtle means of communication you must first have physical communication. That established, the answer depends on two factors: first the level of the question and whether it is tuned to real work. Those asking for passing interest will get no answer. The second factor is whether an answer is really necessary.

Ordinary men desire many things, but they by no means achieve them all. An ordinary man can try to ‘phone a V.I.P., but he won’t get through unless the connection is made. If no connection, then no communication. If your ‘phone is in order but you can’t get through to the number you want, you can ask the exchange to be put on to someone else. In subtle communication, however, this last is very rare. Most of our work has to be done on the coarse physical level. When that is established and working well, it is possible to move to other levels.

Friday 22 October—Evening

After a short meditation, a party of three girls was brought in to sing and make music. They were in the charge of a woman who has been there all the time. One girl sang, another played a very small portable harmonium, and the third played a pair of small drums. One drum was a squat half sphere, the other was pot-like in shape. They were both beautiful and strong. They were played with fingers and wrist in the same undulating movement which we had seen this summer in Tunisia. Recordings were made. They are being taken to London together with details of the songs.

R.A. All the great teachings have as their main theme the unity of men with each other and with God. Why is it that so simple a truth has always been difficult to grasp, never more so than to-day?

H.H. Simple truth has always been there. The pace at which men live and the Rajas that this speed produces has made men forget this simple truth. The speed increases all the time creating ever more Rajas. We now go so fast that fewer than ever have time to remember. In fact we now go so fast that the impression is given that it is we who are stable. It is of course the knowledge and truth which is stable, and we who are rushing. You put something valuable and important away in a safe place in your house. Then you go out into the rush of the world’s activities and, lo! you cannot remember where you put the thing you value. Only when you stop and stay still will you recall where you put it. We go on making more Rajas and are devoid of sufficient Sattva. We must try to make more Sattva. This we do through keeping good company, keeping contact with Realised man. A man sees the need for rest in Tamas after hard work. If he could in a like way see the need for Sattva after the Rajas which surrounds him, he would grasp the truth.

R.A. Can mankind as a whole slow down the acceleration of Rajas, or is it part of the Divine Drama?

H.H. Yes, mankind can do this—the foregoing was about individuals, and at that level half-hour meditation after Tamas gives enough energy for the day. At night too, between Rajas and Tamas, another half-hour is necessary. Thus, if we punctuate work with rest, we will build up Sattva and slow Rajas. As regards the grand scale of creation, the human race is governed by certain combinations of the Gunas. When those combinations are favourable everything is well and there is not much Rajas. When some big law (not described) changes the combinations of the Gunas and things become unfavourable much Rajas is created. This carries mankind along willy nilly and individuals can’t do much about it. A special person is however eventually sent to check the movement.

R. Has the special conjunction of two years ago anything to do with present increase in Rajas?

H.H. There was a special light which came just before that conjunction and had its effect on the general atmosphere. As the light grew it drew people to Sattva, and the effect of the conjunction was neutralised. The light, however was not strong enough to do more than that and Rajas still predominates. This conjunction has had an effect on the atmosphere for 2½ years. Usually conjunctions are effective for only a few days or weeks at most.

This coming November is going to be a very tense period and trouble may be expected. It is very important to have more people in Sattva at this time.

R. Is there an inner influence from these conjunctions? Might not some good still come out of the light?

H.H.. There are Zodiacal periods [*'combinations' the word J. used*]. People born in any period are under the influences of that period. These periods have a general effect on mankind but it is most important on those actually born in the period. People who have reached a certain stage on the Ladder are free from these laws of the planetary world [*the law of Fate?*].

R. Do these people escape because Realised men go to the sun, and it is more powerful than the planets?

H.H. The sun is the abode of Sattva, light and heat. It has a direct effect on the eyes and Buddhi of all men, but it has a particularly profound effect on Realised men. It has the effect of purifying Buddhi and making them clear and full of light. Sun does not have this internal effect on common man.

R.A. Can a man make any positive use of the influence in his Zodiacal period?

H.H. No. Knowledge doesn't help to escape what is coming. In fact it makes things worse, for it tends to render man lazy and resigned to fate. What one can do is to keep good company and be ready to face whatever comes. The police officer, though not nervous of the people, is nervous before his senior officer. Once on the Way, the disciple will be helped by the sun to face up to his circumstances with courage and confidence.

R.A. Stresses positive side (thinking of analogy of planting seeds at certain times).

H.H. The higher beings responsible for these planetary effects are themselves subject to certain laws, but they are not there to help, for they are not destined for unity with the Absolute. They are there just to enjoy themselves. Human beings, on the other hand, have the chance to get completely free. Higher beings don't work for freedom.

Saturday 23 October

R.A.'s Report

We only had one session to-day. It started at 10 a.m. We meditated for half an hour then talked till 12.15. After that we took some photographs of the Shankaracharya. Then after a wait we were given lunch. This was set for us at the end of the meeting room. They had taken the greatest pains to prepare an Indian meal of much variety. We had a big plate of rice each and at least six small dishes, each containing things to eat with the rice. There were lots of those round pancakes too, and we were each served with a large leaf on which was shredded ginger (very hot indeed) and radish and chopped herbs. Alas I let the side down and couldn't manage this, though I did eat some of the additional vegetables and flavourings which they spooned on to the side of the rice. I managed to smuggle a little rice and pancake into my pocket which I later offered to the river Jumna. Dr. R. was simply splendid and tackled everything with apparent relish. For pudding we had little squares of a sweet meat not unlike nougat, though soft and not sticky. These were accompanied by very sweet little suet balls. We also had sliced mango and curds. I managed all right. Dr. Roles' sweet tooth was discovered and he was plied with lots of suet balls. Those who looked after us appeared to get the greatest pleasure out of it. I fear I was a bit of a spoil sport.

After lunch we took our rickshaws (which had waited) to the confluence of the Ganges and Jumna, We were taken to a point on the Jumna where rowing boats carry one down to the meeting of the waters. The boatmen

wanted 50 rupees for the trip. We thought this too much and Dr. R. and I walked away genuinely resigned to ponder the confluence from the bank. Immediately the price fell to 20 rupees so we embarked. We had been better bargainers than we meant. We rowed down stream for about half a mile, passing Akbar's red fort and palace on the left. Akbar built this palace for his wife, the mother of Shah Jehan who built the Taj Mahal higher up the Jumna at Agra—quite a family! Just below the fort a spit goes out to where the Ganges meets the Jumna. This spit is covered with little huts and there is a field of flags. The confluence of the rivers is one of the most holy places in India, and the spit is crowded with priests and 'holy' men. Each priest flies over his hut the flag of his sect. Anyone coming from any part of India or any sect, immediately knows where to go to find his priest. There are lots of 'holy' men in boats casting spells and selling trinkets. Our crew were obviously in league with one such. We didn't discourage him enough, and in no time Miss P., sprinkled with holy water, and hands on two coconuts, was repeating a chant which would find her a husband. The man had a most irritating voice and would not leave us, but eventually we parted. The meeting of the waters is very obvious. The Ganges coming through a fairly narrow cut at the end of the spit is flowing very fast and is definitely of a much lighter colour than the slow flowing Jumna, and a clear line is very obvious. We went down to a bamboo raft where there is another 'holy' man—they are nothing of course but tourist touts. This raft is in a shallow and very fast flowing part so Dr. R., J. and I jumped overboard in our pants. The water was just above our knees and very warm. The bottom was hard and sandy. J. and I got totally underneath, and then splashed Dr. R. enough to wash most of his sins away as well! Just to make sure, Dr. R. bought a brass cup full of milk and poured it on the waters. My presbyterian ancestry told me that this was an unnecessary extravagance as I had been right under. So, up river again in the dead water close under the walls of the Fort, where masses of green and noisy paraquets played to our rickshaws and this, my final report.

Saturday 23 October

R. asks if the Shankaracharya would comment on the quotation from the Katha Upanishad Book 1 (Part III):-

“The man whose chariot is driven by reason, who watches and holds the reins of his mind, reaches the end of the journey, the supreme everlasting Spirit.”

H.H. This image is described and discussed in many places. The chariot is the body, the five senses are the five horses. Manas is the reins, Buddhi the driver and Atman the owner. The chariot is created to do anything and everything—it acts, it takes in impressions, it rests, it sleeps, all these and more. This is a description of the small chariot. There is a bigger one as well, on another level, where the five elements are the horses, Universal Manas the reins, and Universal Atman the owner. Likewise there is a cosmic chariot. There are tiny chariots for babies, bigger ones for children, and full-size ones for grown-ups! For us the chariot is the body, for the Atman it is the whole universe. Atman is not the chariot but he can take any chariot when it is needed. It is not the chariot itself that matters, but where it is used. Our chariot is for the use or pleasure of the Atman.

R.A. The Shankaracharya has spoken of the feeling of expansion. Can this feeling be included, or does it come with the approach to the Atman?

H.H. Small things are subject to more movement than big ones. When people have difficulty in getting their attention on the Mantra, they are told to feel the completeness of the universe within their own beings. Once that happens, the whole being becomes still.

R.A. What is the first step?

H.H. Our obstacles arise because of the limitations we place upon ourselves. It is because we think we are small that we become frightened in the face of bigger things. It is important to understand that the body has five elements. This should be understood before repeating the mantra. The elements are Water, Fire, Air, Ether, Earth. Body and the Cosmos are made of these same five elements. If one element becomes absent from the body, the other four disperse to their source. Every day we take in these elements from the Cosmos, and every day we give them out to the Cosmos. It is essential to understand this in order to appreciate the unity of the body with the Universe.

R.A. This is understood through Buddhi? (see alternative version for the rest of this meeting)

H.H. Yes, through Universal Buddhi. The Shankaracharya sits here in this room, but he is sitting in the whole building simultaneously because he is the master. We can all be like this. It is crucial to the whole question of consciousness. This building is built of bricks and one cannot see into all the rooms. It is consciousness which gives one the understanding of the unity of the building. If the whole place were built of glass, one could see all the other rooms and see anybody anywhere. *Expansion means being conscious that the Universe is a big replica of our own body.* We have already talked about the three types of room construction where Sattva is glass, Rajas brick and Tamas steel. All bodies are in fact built of glass; the Rajas of life, however, accumulates dirt so that one can only see out here and there. There is not even any glimpse out when the steel of Tamas encases the body. A clear glass makes it possible to see the unity. This means the expansion of consciousness.

Again it can be looked at in this way: a human being has three compartments. The first is Sattvic where peace and light prevail. The Sattvic person is centred here though he uses all three rooms. He moves into the second room for his daily work, but he is still conscious of the light. He uses the lowest room of Tamas for sleep. Here there is no light, but whenever he gets up he moves into the other rooms. The man of Rajas is centred in the second room. He has no knowledge of the first room but he has some ideas about it. The man of Tamas lives entirely in the third room, and for him the other two do not exist. They are neither cleaned nor looked after, and eventually fall into decay. It is important for us to use all three.

R.A. Is any idea of this contained in the initiation ceremony?

H.H. The initiation ceremony is the introduction into the first room. But as it has not been in use, it is dirty and dark. The mantra cleans the room and lets in the light.

R. Tells of the two Brahmins who saw him after initiation at the School of Meditation. One had difficulty and when things were explained to him, all was well; but he expressed astonishment that so subtle a ceremony could be given to common men in the West who could not possibly understand it.

H.H. Those two were Brahmins by chance only. They did not understand, because, instead of being human beings, they limited themselves to being Brahmins. Initiation is for everyone, irrespective of race or caste. Most Indians go abroad in order to make more money or advance their careers. These people lack spirituality, yet because they come from India people look for spirituality in them. They then become jealous because they don't consider that foreigners should be interested in spirituality which they think should belong to India. The present situation is alarming in India. Rich people live in Rajas and Tamas. They are frightened of Sattva and being frightened keep away from it. They are like owls which are active only at night, and hide away from the light.

R.A. Is preparation before initiation important?

H.H. Those who desire knowledge should be told at least a little. Others can be initiated without prior knowledge which can be give later.

R. Points out that he keeps the existence of a Mantra out of preliminary talks in case people jump to wrong conclusions through prejudice against idea.

H.H. There should be three parts in the introduction to this System of Meditation in a talk to the general public. First explain that this method accumulates extra energy; and secondly that this energy can be used more positively in ordinary life. Thirdly mention should be made of the spiritual side. It should be said that the dweller in the body will not die because the body dies. The eternal aspect of the eternal journey of the body-dweller when he leaves his perishable body should be stressed. The eternal part feels pain on departing from the body only because it has become too much attached to it. The meditation will break these bonds so that the eternal can move freely at journey's end. Even in India the Mantra has been degenerated causing prejudice. Too many Mantras are given without authority, for such things as personal gain or revenge. This is a bad practice which should be discarded. There are very few real Mantras which can change us from limited into limitless beings.

R. Says Mantra is guided by Atman. Atman is like a magnet pulling iron filings of the Mantra to this place and that.

H.H. Yes, it is only Atman who gives the impulse and moves the Mantra about to cleanse Manas and Buddhi.

R. And when it disappears, it goes back to Atman?

H.H. Yes.

R.A. I have been given much knowledge and inner strength, and am very grateful. The knowledge I can retain by putting it on paper. How can I retain the inner strength?

H.H. Inner strength belongs to the inner man, the Atman. It comes from him who gives it. Those who gather little strength use it quickly. If you gather more than you use in daily activity, you keep your store safe. Live on the interest and keep your capital intact. Accumulate more than you use and you increase your capital.

R.A. How can one stop being spendthrift?

H.H. Consider different types of wells. When you draw during the day they fill up at night. Some wells are shallow and only give small supplies. Others are very deep and you can go on drawing almost without rest.

R.A. The wells are filled by Atman?

H.H. Yes, or by Param-Atman. Look at it on the ordinary level in another way. The food a man can grow for himself is limited. If his supply becomes exhausted, he gets anxious but someone responsible for district supplies will come to his aid and give him food. If supplies at district level become exhausted, there are still central supplies to be called on. Those responsible in this work usually get plenty of stocks to meet all needs. But not everyone needs a lot—needs are different and you should try to gauge them. There is such a thing as spiritual indigestion, and that can be harmful.

Doctors know the danger of an overdose of medicine. In this respect watch particularly those whose centre is emotional—those in the intellectual centre must be fully satisfied with knowledge, otherwise they never become still.

R.A. If one believes one is in contact with realised man, one often hesitates to call for help in case the matter is too trivial?

H.H. What we think important to-day may not be important to-morrow. Realised man knows whether this will be so or not and does not waste his energy on unimportant matters.

R. Our thoughts will be with the Shankaracharya during the critical month of November.

H.H. Whenever he sees impending tension or trouble he gives impulses which start activities in many parts of India. Agencies work throughout. When the Pakistan war came he took steps to ensure that goodwill in both countries should prevail. It has worked so far. This is done all the time and for the whole world, not India alone, and so it will be next month.

R. India seems in very good hands now. We regard your P.M. as a good man sensitive to good influences.

H.H. Everyone plans to work according to his level but not always so. Two types of work—first limited by space and time—second eternal. Most of the world is run by organisations of the first type, but sometime a great man comes along but small people look to him for small benefits. He gives and forgets the extensive work beyond. He becomes limited by these small demands. Levels should not be confused in this way.

Someone became ill in a village where there was no hospital. His friends were journeying with him to a hospital when they passed a Dr. of Eng. Lit. who was having a discussion with a Dr. of Hindi Lit. They were calling each other Dr., so the party stopped and beseeched them to treat their friend. They explained that they were not medical doctors, but could not make the difference understood. Eventually under tremendous pressure and in desperation, they agreed to look at the sick man. They told the patient not to worry and gave him something they had with them. Patient was cured.

The ignorant try to get everything from the same man. This is not possible. One should always refer problems to the proper source where solutions exist.

Final Message to Mr. Allan

As much as he draws inner strength from meditation, so inner impulses will reach him in time of need. He should have no worry, just faith that in need help will be available according to the need. In deep meditation all are connected by love and affection. This love and affection demands nothing and has neither reason nor motive, it just is. Have trust and your need will be fulfilled. As you progress, your influence will become more positive. Keep working.