

Saturday 23 October

J's Version

H.H. Yes we have to do that because there is an element called the universal Buddhi, the element of Buddhi of which we have a little part, as we have the earth in our body, water in our body. And he gives an example that although he is sitting in the room here, he is also sitting in the whole building and he is sitting in both of them simultaneously because he is the master of everything, the room, the building together. The same applies to Buddhi. There is a little room like Buddhi which is ours, and there is that Universal Buddhi which is everywhere and we are master of everything. He says this is a question of being conscious. This place is built of bricks, so one cannot see through, only one can experience in consciousness the unity of the room with the whole building. But suppose it were built of glass and there were many rooms, one could easily see the person sitting anywhere in any other room. That would be more like being conscious of one's presence at one given place in the whole building. So this feeling of expansion is simply being conscious that the whole cosmos is just another body, a bigger body than my own body. The whole universe is just another big replica of what I possess.

We had been given analogy of the body to three types of rooms: a sattvic body which would be a room built of glass, and a rajasic body built of mud and brick, and a tamasic body built of iron. And we were told what is implied with these things. He says that in fact all bodies are built of glass; but what happens is that the rajasic body accumulates dirt so that you can just peep through here and there and see something going on around you and in you; but a tamasic body will be that glass which is fully covered with mud and has become completely opaque, and you cannot see anything of what is outside or inside, and no light can penetrate into that body. So as long as the glass is clean, communication is possible inside and outside. This would happen only through being conscious.

A human being has been provided with three rooms, three compartments. A sattvic person uses all three rooms. The first room is the room of Sattva which is clean and transparent, where light prevails, where peace dwells. So he stays there. For his daily activity he uses the room of Rajas, where he has complete consciousness of the sattvic light and this state is active in the Rajas; and he retires into Tamas to regain his strength. He goes to sleep. There is no light but the moment he gets up he remembers all his three rooms, and goes to them according to his need. A rajasic man does not know the first room. He has a little consciousness and with the help of that consciousness he works in the world and leads his life. The third type of man, who is completely tamasic, thinks that the body itself is the ultimate for him; so he only looks after the body and he does not know anything about more than body. So he never bothers. To him those two rooms do not exist and because these two rooms are not properly used and never cleaned, they become obsolete (non-existent) for him. He really is not conscious of them at all. For us, we should use all three rooms.

R.A. Does self get any glimpse of this in the initiation ceremony?

H.H. The ceremony of initiation initiates one's entry into the first room. But the room hasn't been used for quite a long time. Enough dirt has been accumulated and the room is not clean and tidy. With the help of mantra, the movement in mantra cleanses the room, and as the cleansing process goes on, the room becomes clean; as the room becomes cleaner, the light starts coming in. This will be a gradual process before complete cleanliness is achieved.

R. To the School of Meditation came two Brahmins, and they were initiated. One of them seemed to be in trouble, so he was sent to me, and I asked him what the trouble was. He said the meditation is beautiful, the ceremony is perfectly all right; in fact I used to do this meditation when I was a child, but what is worrying the two of us is that they should think that the subtle ceremony could be understood by all these common people about. What is the answer?

H.H. These two gentlemen are by chance Brahmins. Due to certain reasons they happen to be Brahmins, but in fact they are not. They haven't understood what this initiation is because of their limitation—the imposed limitation or accepted limitation of these two gentlemen 'limiting themselves' to be Brahmin or Indian or whatsoever they think. They have not grasped the meaning of initiation. Initiation is not for particular people or place. It is the natural act and natural act is not bound to any types of people. It is for everybody. It is for the human race. If they could understand this vastness perhaps they may not think that way.

He says most of the people, who go abroad from India, usually go on the strength of money for their own selfish reasons, to improve their career or to expand their business. These people, most of them, are devoid of any spiritual understanding. In foreign countries people look towards them, since they come from India, as having some knowledge of spirituality. Now when these people who have practically denounced spirituality in the search for material progress in foreign countries, find some local people taking towards spirituality, they feel jealous and think, "Well, this spirituality belongs to us because we are Indian. Why should these people have it?"

The present situation in India is alarming. Those who have some money are determined to live in Rajas and Tamas, these two rooms, and they have no time for anything else. Because of all that, if they come across any light, they are frightened. They are frightened in the way the deer is frightened of the hunter, and they mostly keep away and live in the darkness.

There is a prevalent simile of the owl. His activities start when the night falls; during the day he is inactive and keeps himself hidden somewhere where no light can penetrate. Most of these people are just like that, living in Tamas, afraid of light.

R.A. Does H.H. agree with instruction before initiation?

H.H. Those who desire to know about the whole system, they should be told, but not too much; and those who have no desire to know about it and wish to go direct into it, it is usually right that they should not be bothered. But later on if they develop the desire, give them the knowledge.

R. We find it wiser never to mention before-hand that it is the use of a mantra, because they have all heard silly things about mantras. Could we keep that a secret? We tell them anything else but that.

H.H. The introduction to those people coming for initiation should be three-fold. One is to explain to them that through this medium they accumulate extra energy; and the second thing, that they can exert their extra energy in their active life more positively with comparatively more stillness. These are the two physical gains, which one is going to have. There is another aspect which is not physical, but spiritual: that is, that although we have this body which will last for some time, the dweller in the body is not going to die because the body will perish. It has to go on that long eternal journey after leaving the body. To explain the eternal aspect of the eternal journey, which takes no perishable body, is very necessary. Now the dweller in the body gets so much attached to the body that at the time of departure it feels pain due to attachment, because of the bondage it has established with the body. The whole crux of our spiritual study is to break the importance so that at the time of demise of body, he can freely move on to the eternal journey. These things should be explained to them in some way so they can get a grasp of what they are heading for.

Even in India the mantra system has degenerated. He does not give importance to most of them because they are designed for some physical gain or injury. It has been found that people can use certain types of mantras for some physical gain, or to have revenge on somebody they could harm him by the use of mantra. This is stupid and must be discarded. There are just a very few mantras which are designed to take man's limited being to that complete and unlimited being.

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

H.H. Yes, that is right because it is only the Atman who gives the impulse, and with the impulse from Atman the mantra moves, and in its movement it cures and cleanses the Manas and Buddhi, brings them around to itself.

R. And then when it disappears, it disappears for me when it goes towards the 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. The inner strength belongs to the inner man, the Atman. It is his force. It comes into action by the impulse it gives, and after use it returns back to himself. Those who gather little strength, they usually use it up, but those who accumulate more than they use in their activity, still keep the capital fresh; just like one who has more money can live just on the interest of the capital, and his capital is always safe. He doesn't have to spend his capital for his living. So, if the inner strength is accumulated more, one would see that this would never be wasted; it will always be with you.

R.A. How does one see that it is not wasted? How does one stop wasting it?

H.H. One experience here in India that there are different types of well. You draw water in the day to irrigate the field, and find that some exhaust their supply by the evening. During the night they become full again, and then enough water is again available the next day. There are certain wells which store very little water in them, where supply is inadequate. They dry up soon. There are deep wells as well from which you may keep on drawing water but it will never be exhausted. The little which they lose is filled again in no time. Those who derive enough strength through meditation have stored it like these wells, and should not worry. Howsoever they spend, they will recover soon.

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. A man stores goods and food for his daily use. The quantities are usually limited. After one of them is exhausted, soon he gets agitated. There is another person who is responsible for keeping stores to supply food for the district. He is not agitated so quickly, for he wisely keeps enough food stores; and even if he has to run out, he will see it long before and order fresh supplies from the central supply board. If the connections are correct, the flow supply is possible.

People responsible for running an organisation usually get ample stock, but this does not mean that every member in the organisation needs all that. Their needs are different. One must see their need and give accordingly. If you give too much, perhaps it will create spiritual indigestion and may harm them. For example, a doctor keeps a good stock of medicine, but a patient needs only measured medicine and he must only be given measured medicine. Particularly those who work through the emotional centre should not be given much for they need little, but those on the way of knowledge must be fully satisfied with proper supply of information and true knowledge, so that they can become still. They should not be deprived at all.

R.A. If one has contact with realised man, one is sometimes hesitant to seem to use that contact in case the matter may not be important. I would like to know that the realised man will refuse the call if he knows it is too trivial?

H.H. Whatever one finds important today and then later on realises that after all it was not very important, for realised man it is always the same. He knows that even before the questioner realises it, and will not use his energy for unimportant works at all.

R. In the troublesome month of November all of us in London will keep the realised man in their mind.

H.H. When any impending tension or trouble is seen approaching, then usually he gives some impulses in form of new activities in his circle all over India, which are performed by them. When this war came in September, even in that period some work was done so that goodwill among both nations may arise. It is obvious that the men of Rajas and Tamas do not take much notice, but at least some effect is brought about. These works are always done whenever trouble arises anywhere, irrespective of national or racial boundaries. In respect of November something will also be done.

R. Would you tell us some more about the idea of the Drama of Creation as a means of developing non-attachment?

H.H. The Creator starts the creation as a play with the help of Maya. The relationship of the Creator and Maya is the same as the relation of an individual (Atman) to ignorance. The ignorance is a shadow of Maya, just as the individual is a reflection of the Absolute. The Absolute plays with Maya and knows it to be play and thus amuses Himself; the individual doesn't know that because of ignorance. So he has to take recourse to Knowledge (True Knowledge). With this true Knowledge—which is again all about Maya—he gets to know Maya, and then he understands that all that play in the universe is only a drama. The knowledge of this is true Knowledge. In the moving aspect of our Chitta (Consciousness) and because of the impurities around it, Chitta is deprived of that knowledge. Lakshman saw the impurity and speed of Chitta in his dip.

R. There is a moving aspect of Chitta and a still aspect. Is it so?

H.H. The movement and impurity around Chitta, or the stillness and clarity are not aspects of Chitta. This seems to be caused by certain influences (Samskar) which we evolved in our Essence, and as long as they are there, this illusion of ignorance, impurity and movement will be seen there. There is a Cosmic Chitta, Cosmic Buddhi, and there is individualised Chitta and Buddhi. The substance is the same, but because we have certain influences in our Essence, they form a sheath around it, and due to these sheaths we find impurity and movement in Chitta and Buddhi. Once they are cleaned and stilled, one would see everything without being involved in it. One would see things as they are.

R. At Step No. 5, or high up the Ladder, Chitta would be capable of remembering the previous life?

H.H. Step No. 5 on the Ladder of Self-realisation is a step where old influences of past have apparently melted away completely. By then those influences have been washed and cleaned away so they no longer exist. In their place new influences have made their home, and these new influences are of a different order. There are two types of influences which are accumulated in Samskar (Essence): one which leads towards activity, and the other which leads towards non-activity.

But there are two kinds of activity: one is useful activity which is called 'good' activity, the other is useless activity which is 'bad' activity. So the activity or the influences which lead towards activity may be good or bad. The bad have been washed away by the new influences through this system of Meditation and the Knowledge; and because the new influences have come in, the old ones cannot arise because they no longer exist there. Of course anybody might have had these new influences some time ago, and then have forgotten them.

So at Stage No. 5 there would be no question of remembering anything about what has passed.

The story of Rama and Lakshman shows that in Lakshman the Soul and the Consciousness (Buddhi and Chitta) were never impure or in movement. He did not revert to ignorance. He was living in Knowledge, but he had a curiosity and a desire to see how the ordinary people in the world lived in this ignorance, and see for himself that everything he has heard about really does happen there. So it was just for a little while that Rama showed him how the common man lives, gets involved with the Maya and treats Maya as Truth.

It was a little show for Lakshman which was arranged by Rama just to give him a taste of what life is like in

the world. In fact, he remained clean and still in his mind and he knew that what was happening was nothing but a drama.

R. I seem to have a sensation of coming out of meditation into Maya like diving into the water, and then going into meditation like coming out of Maya again.

H.H. This observation is very important. This will lead to clarification of yourself. This is seeing things as they are.

H.H. quoted a passage from Bhagavad Gita, Chapter 2 which means that a disciple keeps awake while the world sleeps, and sleeps when the common men seem to be awake and active. The idea is that the common men are asleep in the conscious world, while disciple closes his eyes to the material world.

Cosmic drama

One would see that in the spiritual field there are many occasions when certain things happen. One might feel that they are designed for a certain purpose, but in fact the real purpose may be hidden. The whole thing would of course be a play, but a double-sided play. In the Ramayana there is one double-sided story to illustrate this:

During Rama's stay in the jungle, when the time for Ravana to carry away Sita was very near, Rama asked his brother Lakshman to fetch some flowers. Then he told Sita that a new Act was about to start; "I will leave you for a while and Ravana will take you away; so you should dissolve your true form into fire and replace it with an illusionary one for the act." Everything followed as planned, and Ravana carried away Sita, Lanka was attacked by demons and he and Ravana were killed and Sita rescued; and in front of everyone Rama asked Sita to prove her purity by going through fire, which she did. People were satisfied as to her purity, and in doing so Rama got the real Sita.

It was only since Rama explained to Vashishtha about the double-side of the act, that we know the two aspects.

Miss P. It is useful to have this feeling of expansion during the day when we are not meditating?

H.H. Yes, it is useful provided it does not conflict with the work of the day. There are two types of work: work which involves attention, and when you have to pay attention to your work then you shouldn't do this; when your attention is not required for some habitual work, then you can spare yourself for expansion, because inducement of such a feeling of expansion unites us again with the whole Cosmos, and through this unity our heart is charged and we can always tap some extra energy through it.

A type begets the same type—a mango tree will always produce the same type of mango, and can't give rise to any other fruit on its branches. Man begets man, animals beget their own kind within the species and the family. So every species begets its own type. If that is the law, the creation which is begotten by the Absolute, must also be of the same substance and type. Thus the creation itself is of the same substance of which the Absolute is made. It is only because of ignorance that we can't see this creation as Bliss, Consciousness and Truth, and thus we forget the Eternal laws (Dharma). Truth, Consciousness and Bliss must beget His creation of the same type of Truth, Consciousness and Bliss. Once this ignorance is removed, it is easy to see that the whole Creation is imbued with Truth, Consciousness and Bliss.

R. This feeling of expansion here comes through an idea—the idea of Chitta—or the same substance of Creator in creation. Can the feeling of expansion be created by exercise or other means?

H.H. No, this is the activity which is beyond physical activity and is in the sphere of ideas. Through the idea,

the mental activity can be brought about. One should understand this thing—that all our physical and bodily functions are governed by that substance which pervades the realm of the ideas. From the realm of thoughts all activities take origin. When we talk of expansion, we give an impulse to the heart, and expansion starts taking place, and in that light a unity is achieved with the substance which prevails everywhere. The creation begotten by Absolute is itself Truth, Consciousness and Bliss. In expansion a connection with this is established and you feel the whole Cosmos as your own Self.

R. When he said “heart” just now, can there not be emotional parts of intellect, body, movements, and all functions?

H.H. We have been told about four activities—the activity of Ahankar, Chitta, Buddhi and Manas. They all get impulses through the heart. Every activity in that realm which is not physical originates in impulses from the heart. But these impulses are manifested in different places: for instance, Buddhi acts here in the head. The impulse will start from the heart, the activity will take place in the head; and the same with Ahankar. When you think that you are Dr. Roles and you are this and that, it all happens in the head because the manifestation of that activity is supposed to be located where the machine is there to do the job.

Two other activities usually happen there in the heart itself, although one’s mind, once again, takes the message immediately after that.

The activity of Manas and Chitta arise in the heart, so one would not be able to differentiate in this respect that one acts in the Buddhi or the other in the head away from the heart. In fact, it all originates in the heart.

Buddhi, or mental activity which goes on in our head, is the secondary station. The original station is the heart and they are manifested somewhere else, and to see this take a person who has lost his mental activities yet he goes on living; but no one can live if deprived of his heart-beats. Everything would end there.

R. How can one be sure (at the time of action) whether the activity on which one is engaged is useful or not?

H.H. The effect is due to Gunas. The balance in Gunas would decide whether the activity is useful to Atman or not. And if one doesn’t have enough of Sattva, and Buddhi is active, one is subject to so many influences and diversions. Any ordinary event or people around him might influence his activities, bodily and mental. Once one has reached the maturity of Chitta (Consciousness), stills his Buddhi, and cleanses them both, then outside influences don’t have any hold on that person. He can move around anywhere and still be free without taking any impulses from bad sources.

Monday 25 October—Evening

R. In the Maitri Upanishad it is said: “Samsara takes place in one’s own mind. Let one therefore keep the mind pure, for what a man thinks, that he becomes.”

H.H. Samsar (creation) takes place in one’s mind—in Buddhi, and is seen by it and is experienced by it; and again, it is dissolved in it. All the impressions are dissolved in it.

If the Buddhi is pure and clean, then the creation is pure and clean, and the experiences are pure and clean. If the Buddhi is impure and dirty, the creation (Samsar) becomes impure and dirty and becomes a source of pain. So it is up to everyone to clean and purify the Buddhi, so that Samsar is experienced in its purity and its goodness.

R. For what a man desires, thinks, that he becomes.

H.H. In relation to what a man thinks and desires, this thinking and desiring arises from level of Being. If the

level is low, the thoughts will be low, the desires will be low; if the level is high, then the thoughts and desires will be high. For example: a man who has only 100,000 rupees will stretch his mind to a million or so but he wouldn't dare think beyond it. It will not be possible. So this limit of thinking and desiring is dictated by the limit of Being.

R. Samsar refers to a little drama of one's own life and as well to the big Drama of the Universe. Would it be one?

H.H. The experience of Samsar for a single individual will always be directed by his limitations. He will always be limited by his Being, and he cannot over-ride it as far as the physical world is concerned.

But once this common man enters spiritual activity and follows the discipline and he realises that all this he has before him—this extensive Universe belongs to Him, the Atman, which is the Universal Atman, then there is no limitation, then Samsar has no limit, but only when his level is raised.

R. About what a man thinks and feels; I suppose if he has one idea and is obsessed, for instance, he is the centre of the world and everything circles round him and men on the street shout for him, then this Being is low?

H.H. People have multifarious desires. A desire arises today and it may not live to see the dawn to-morrow, because to-morrow he might see something better to be desired and he leaves the previous one and takes to the next and the next; and this chain is continually going on in the life of ordinary man. They keep on changing from desire to desire. Some desires die just after being desired, some die after a little while and die in failure, and some are successful. But in the life of a Yogi who has one desire and nothing else and all his activities are directed towards achievement of that desire, then he becomes it, he gets it; not the ordinary man. Although everything is this, self realization of the Yogi is called a desire, in the spiritual sense it is just the opposite of desire—undesiring the desires.

R. I was going to ask (that) if desires arise in the mind, what is the loving mind?

H.H. The ordinary desires arise from the Manas, but the centre of love is the Atman. It is from the Atman that love arises; although it is also expressed through Manas, which is the agency through which all these desires are expressed.

Now there are two types of love in Sanskrit. There are Prem and Moha.

One would see that the expression of these two types of love (Prem and Moha) might have the same form and manifestations towards the beloved, but one is motivated, the other is not. The true love has no motive. It is all forgiving to the beloved; the whole life becomes a service so that the beloved may be pleased, and it will be for his pleasure that everything will be done, without demanding anything at all; and if there is any difficulty of time and space or meeting between the two, it does not diminish or lessen. It rather increases; speed becomes more. But in the case of the other love (which also works through this emotional centre), it is used only for the achievement of certain results; and if the result is not forthcoming, then this love turns into bitterness and anger. This is how one can see, that if love turns negative it is impure love. If no tension rises and the devotion is always in stream, then one can say it is pure love.

R. It is possible that a true love overtaken by Manas and Buddhi in time may turn into impure love?

H.H. Love would not become impure because it has been taken over by Manas, but certainly Rajas and Tamas coming in between would bring about some illusion of ignorance, so that the whole thing would take a different turn. For instance: if we see a piece of rope we know that it is a rope and that is the end of it; but if there was only a little light when we happen to come to that place, then there may be two thoughts prevailing at the same time—whether it is a rope or a snake. At the moment when this idea comes to mind that it could be a snake, the physical body gets into agitation and sets itself to react in certain positions because of the fear that it is a

snake; but throw light there and that fear will be gone. As long as the knowledge is not pure or complete, this is quite possible. Once the knowledge is complete, the love which is always pure will shine through in purity; but if the knowledge is incomplete this might bring in illusion and might direct you to the other type of love which is called Moha.

R. A Christian saint (Augustine) once said:

“A man becomes what he loves. If he loves a stone he becomes a stone; if he loves mankind, he becomes a man, and if he loves God, I dare not say more for you might stone me.”

H.H. He says—or according to his System it would mean—if you worship a stone as a stone, you become a stone. But if you worship the stone as the Absolute, then you become the Absolute. There is nothing like a mere stone in this creation. The stone is one form of the same substance which is taken everywhere in creation. It is the same force working through men, vegetation or minerals. All that we see, the Samsar, the stone, the man—and everything—is not real. The reality behind everything is the same Sat–Chit–Ananda—Truth, Consciousness, and Bliss. Once you have separated and purified it, and removed the limitation of the eyes in ignorance, you would be able to see that Truth, Consciousness and Bliss even in the stone.

We have a beautiful story of a saint from South India: He was called Saint Ram Das, and he had quite a good following of thousands of disciples. One day he decided to test his disciples, so he pretended to be sick due to a boil in his leg. What he did was to take a mango, tie it to his leg and put a bandage round so that people would see that there is something swelling inside. He said, “Well now, I am suffering from this poisonous boil. I do not think I will survive and it seems my end is near, but there is a possibility that if someone sucked the poison out of this boil, I might be saved; but this unfortunate man will have to die from the poison.” Everyone started looking at each other but none came forward. After quite a long time the educated disciples who used to look after the theological part and the administration of all his work throughout India assembled and said to him, “Swami, since you have come near your end and there is no other possibility, would you like to dictate the terms to form a Trust, so that the management of these disciples and the deliberations may be carried on?” They did not mention anything else. But from among them one person came forward and said, “I am ready to do anything for you in whatever way you please.” Then Ramdas told him that he will have to suck the poison, but he will die. He replied: “If thousands of people are going to derive wisdom from your survival, then my loss of life will be a real gain to me. I will be happy to give my life for a purpose like this,” and before anybody could check him he forcibly went near him and started sucking the poison, but to his great surprise it was a sweet mango. The trick was thus exposed and most of them felt the shame of not rising to the occasion and only pretending to love. Only very few really love, for Love is something very rare.

One can see these two types of love—Prem and Moha—in simple terms. If you want happiness or pleasure from the beloved, then your love towards him is deluded attachment; and if you are sacrificing everything for the pleasure of the beloved, then it is Love.

Miss P. Is it all right to meditate first thing in the morning after waking up and last thing at night before going to sleep?

H.H. Yes, this is good. In doing so one wraps up the night and the day, and, as it were, sandwiches them between two meditations.

J. What about those who can't manage to find time in the morning and evening?

H.H. During the day the activity of Rajas is predominant, and although one may not feel the vibrations coming

directly normally, in the city, the whole place is full of activity. The vibrations criss-cross each other, so nobody can escape them. If one has reached a good stage in meditation, then of course it can be said that it is possible to avoid these vibrations of the day, otherwise for beginners it is a little difficult. If you can do meditation in the night it is not bad, because the atmosphere is quiet.

If one lives out of city dwellings, then it is possible to meditate in the day, because vibrations are a lot less and the possibility of meditation is more. But one should try to get morning and evening or night, and if one can't manage that then one has to do with what one gets.

R. When I told my people what His Holiness said in Lucknow: "There are eight hours of Tamas and eight hours of Rajas, leaving another eight hours of Sattva", they wouldn't believe it. Nobody slept for more than eight hours and nobody worked for more than eight hours, but where is the remaining eight hours?

H.H. Those who know the importance of time and love it, make the best use of time. Most of the people, after their work and sleep, while away their time either in entertainment or in unnecessary activities. If one tried to look at time as a means for some achievement—for some proper or useful work—then one can delegate time for different type of work, even for meeting people and being social. And once you have allocated a time, people would come only during that time to see you and wouldn't bother you at odd times. So it is a question of planning one's daily work. It would seem that if one really seriously considered these, one would find plenty of time for everything and still there will be some time left for extra work.

R. It is all these little minutes that slip by; one could be steadying or quieting Buddhi instead of fighting oneself. That's how these minutes are lost.

Tuesday 26 October—Morning

Sanatan

R. I see this as from two approaches—through the Temple and through the Audience Chamber. I have understood that Sanatan referred to the Temple side—prayer, religious exercises and rituals; am I right?

H.H. The Sanatan Dharma to-day has two aspects: one is the local aspect which belongs to land, society, and the traditions; and the other is the universal aspect which belongs to humanity or mankind. In the first one which belongs to the traditions, there are many things that Indians do which others do not. For instance they worship idols, go to Ganges for a bath, go to temples to see the deity or have Keertan and Bhajan, Sandhya and many other ritualistic activities.

The other aspect which is the good company, listening to Realised Man or man of higher level, meditation or prayers are universal in their nature. This aspect is not limited to land or society. These activities are universal in their nature so can be used by everybody, because they wouldn't present any problems of tradition. But it would be difficult to do everything as Indians do and anyway it is not necessary. It should be left to the local people and sources in their own traditions, so that new activities fit in properly. Whatever you think about Sanatan is practically right, keeping these two aspects of activities in mind.

R. The word Sanatan then covers everything?

H.H. The real meaning of Sanatan is Eternal, which will dissolve or disappear with the dissolution of creation itself. It starts with the creation, exists with it and dissolves with it; but even in dissolution this will exist as the Knowledge of the Absolute. These are the natural laws.

In the ordinary aspect of the word for common man it is taken as meaning to prepare a man for two orders of activities: one of the worldly activity and the other of the world beyond. These would prepare you to discharge the worldly activities and also prepare yourself, here in this life, for the next journey. This is Sanatan Dharma.

One can see this as laws given by the Absolute. When the creation starts it runs on certain laws and exists on laws given by the Absolute. These laws are seen by certain people, laws as they are. This may be seen here or anywhere else according to other religions —Mohammed who realised Allah, or Christ who realized God, or anywhere. They are the people whose level is so high that they can see the natural law direct from the Absolute working through creation. There would be no difference as to these laws seen by an Indian or anybody else. They are the basic principles. But there are numerous secondary laws which are enacted according to the land and time—man-made on the basis of those original laws. They differ because you see them through traditions and different types of culture all over the world. But, in a sense, the Sanatan Dharma is the Knowledge of the Absolute. It comes into existence with the creation and is seen by different people, and after the cessation of this creation it dissolves again into the Absolute.

R. So it is by no means limited to Way of Love or Religious Way, but includes both Way of Knowledge and Way of Love?

H.H. There is a general law that everybody wants to know something, and after knowing it wants to unite with it or get it. So all the knowledge in the world is not for only the sake of knowledge, but it leads to that other part of human activity which is to get united. The first act of knowing is the Way of Knowledge. The other act is the love which is aimed at unity. This is a natural thing and basic to everybody.

R. This is going to make for clarity in London where there is this discussion going on, and this has made everything clear.

H.H. All these discussions show that nobody has fully experienced either way. The effort should be made to go on one Way earnestly; and once you have reached the end of the Way, immediately you are on the second Way and you don't have to work too much and start from the beginning again, because by the time you have reached and fulfilled the Way of Knowledge, you would be quite a long way on the Way of Love as well. The desire and thirst for the other Way will be so intense, and your Being will be so high that everything will happen very quick. If you take the Way of Knowledge, don't think that you would be satisfied with these words—not at all. Once you have really understood things love will spring up. You cannot do without it.

So it applies the other way round too. The people who have really loved something, they will see that knowledge is not far away, and it will always be available to them whenever they need it. The best thing is to keep on one track sincerely.

The Absolute which exists, and wishes to expand itself, starts with the Prakriti. The Absolute is called Purush. This Absolute is consciousness and knowledge; and the emanation which follows from this desire, which is termed as Prakriti—Nature—is the aspect of love. So the moment creation starts, this knowledge and love just keep on expanding and they exist as long as creation is there. The same applies to us.

Take a man and a woman. The dharma of a woman is to serve the husband, and the dharma of the man is to keep safe and care for the woman—protecting in all aspects. This protecting is the quality of knowledge. This sense of protection is arrived at through the knowledge, whereas the service to the man comes from love. These are the two streams which are brought together in a marriage. If both work properly and both play their part in life harmoniously, they enjoy life; and then they depart to whatever place they belong after their life is complete. This is the ideal man-woman relationship.

In India, for all those who are celibate and love no wife, as H.H. himself, Buddhi is supposed to be their wife. They look after Buddhi, protect it and Buddhi serves them and keeps them going. They are the husband of the Buddhi.

R. He has spoken to us about the three things that meditation can do for us. This man from Mexico—his question arrived this morning. (In letter from Irene) He seems to have got part of the idea.

H.H. There are three things: Mal, Vikshep and Avaran. Mal is the dirt which we accumulate, Vikshep is that which keeps on reminding us again and again of attachment to experience, and the Avaran is a sort of circle which we keep on turning again and again. These are the three types of things which the Mantra removes. The best way of removing all these three is the meditation.

R. Every morning (I don't know who does it), but I am wide awake at 3 o'clock and then at 6 o'clock. I found the mind gets busy so I usually do exercises and then all is peace.

H.H. When Sattva increases, it is possible that the Sattva within you would not allow you too much time in Tamas. It wakes one up sometimes so that conscious experience of Bliss can be had during those periods. When the energies are used up and the tired body takes over, then the Sattva gives way allowing one to go to sleep.

R. I find it very refreshing; but I have to make the circulation, which has become stagnant in sleep, move through the body in order to get the peace afterwards.

H.H. The body and the Pranas, they feed on Tamas; because of the activity of Rajas during the day they slide down into Tamas at night to recover themselves and become fresh. The mind and the heart they take rest in Sattva. So whenever one gets tired in the evening and goes to bed and the Sattva is still there, this sort of thing is possible to happen. But the body and the Manas will be coloured with Tamas. It is natural that a little conscious effort should be good enough to disperse that Tamas so that the whole body, mind and heart is left without it to have rest in Sattva. In the night when somebody wakes up and the whole world is sleeping in Tamas, the atmosphere is very clean and pure. That is the best time; if one can make just a little effort at that time and do a little meditation one will be rewarded much more than at the usual time of meditation.