

## Tuesday 26 October—Evening

*Q. In the Jewish Religion (Psalms) these words occur: “Be still and know that I am God”. Surely this is Sanatan—the Universal Law, the same for everybody at all times?*

H.H. evidently saw this is not Sanatan because the Jewish religion never accepts idea of God within—always God outside—the God of the Chosen People. So he said:

H.H. The Absolute desires and starts this creation, and creation is the manifestation of the Absolute. This is the larger aspect. On a smaller scale, the individual Atman also starts creation, but in a smaller cycle—in a limited way. It would not be possible for the Atman to become Param-Atman on the manifestation side, although in essence their substance is the same. Atman is just one particle of the same substance of which Absolute is composed. But because of its limited situation it cannot claim to be the whole. Had that been so, there would have been many transfers of God from one to others. But in the expansion and realization of the Absolute, the transfers do take place. From the minutest mineral to the limit of Brahma these transfers and transformations go on in eternity. Due to the rise and fall of Being, they take different forms. This we must keep in mind—that the Atman is the reflection of the Absolute; although made of the same substance, it could never become Absolute itself. It would merge into it. In merging it loses its identity and becomes so neutralized that it loses attachment for all these three Gunas, and becomes One with the Absolute, and that will be the end of our effort or our journey. We merge into the Absolute, but we cannot become Absolute.

*R. There is a confusion among a great many people in the outer circle, a confusion of scales confusing a personal God with the Absolute of creation.*

H.H. He nods, and goes on: In India there is a system called Vaishnan System; and according to that system there are five states of freedom—Mukti—and these states can be achieved which they describe:

1. By doing service, Puja and Bhajan, you merge into God; you come very close to God; that is one type of freedom.
2. The other is to become some sort of vehicle for God, either become one of the ornaments which God wears or any other vehicle, so that you are constantly in the use of God. That is another one.
3. The third is to reach that domain where God lives.
4. The fourth one is to merge in the form of God.
5. And the fifth is to acquire the body like God.

Now these five stages are celestial stages, but they have physical limitations. As long as one remains in that situation, one might feel freedom, but in these stages there is some attachment involved; and as long as some attachment is there the journey downward is bound to take place.

He gave instance of two people called Jay and Vjay, who had come into the world thrice, but according to the Sanatan system this would mean a lower state, a stage when one is partially free—like a man of a small state, if he gets a big state, instantly feels a lot more free, because he can manipulate resources to a greater strength to which he was not used. But this is not real freedom. The real freedom is that by which you realise Truth, Consciousness and Bliss without being attached at all. That is the true freedom. In that you merge, losing all identity whatsoever.

*R. Christ said: “Lay up for yourselves treasure in Heaven (where neither moth, nor rust corrupt, nor thieves break through and steal).” How do we do that?*

H.H. The ‘treasure’ in question is the treasure of the Atman. The material treasures for which everyone strives will all be left behind at death, because they are all perishable. You may collect plenty of food, money or gold, but as it is quoted in the saying, either it will be stolen, broken through or eaten by moth. One can see a glimpse in one’s own life. There are two types of treasures—the treasures of gold, etc., and the treasures of knowledge and arts. If you have acquired knowledge or art, it is not subject to anybody else’s permission for use; no one can steal it and moths can’t eat it. You may use it anywhere, any time, when you may feel like using it. This type of knowledge can transcend the barriers of land, nations, races and duration of life-time. By analogy one can get a glimpse of the treasure in heaven.

*R. Does it mean collecting as a first step to the treasure? —collecting Sattva in Buddhi is collecting treasure in heaven as a step towards reaching the Atman?*

H.H. Buddhi is an instrument where the Light of the Atman reflects, but even if there is absence of Buddhi, the Light of the Atman will still be there; it may not be reflected by the instrument which is missing or destroyed. Sattva is a Guna, and Gunas keep on changing. So, in this respect it is difficult to say that. But the ‘treasure’ is itself in the Atman, which is of course manifested by Buddhi and heart. Once the Buddhi is purified and stilled, the natural treasure of the Atman which is Sat-Chit-Ananda, called Truth, Consciousness and Bliss, will be manifested. This is the treasure for here and heaven—both for this life and the life eternal.

*R. So those words of Christ mean in your language that you come out of the Gunas to the unity of the Atman?*

H.H. The bad influences in the world are like moth, rust and thieves. Once you are surrounded by them you are being eaten up. Through discipline one gets rid of all these influences, but it is also possible that a disciple may fall into the hands of these thieves and for some time forget the real treasure; and when the time comes in his life that he gets a shock, then, again reminded of the treasure he would proceed towards the right path.

*R. To turn to yesterday’s conversation: I have examined myself and cannot find that I have one drop of true undemanding love in me. I suppose that I shall have to go the Way of Knowledge only to the end!*

H.H. The knowledge of love is not really essential for the lover, because the moment one gets this knowledge that one really loves, there arises a Sattvic pride, and this starts a new stream which drains out what is there; so it is always good not to know what one’s qualities are! Let them be there and through you, and do not analyze them. They are there, and they are plentiful, because the whole treasure of knowledge and love belong to that Atman, No one is devoid of it; just don’t bother to dig it out to see.

H.H. recalls the examination held in Rishikesh, when twenty questions on spiritual knowledge were put before the members, and Dr. R. was not good enough in his replies to them, so was placed in the third class; and there were others who had good knowledge and acquired first class; but what does one see? No one knows where these first-class people have gone! That little Sattvic pride of being knowledgable can lead one away, whereas devotion and continuous effort can take one from lower to the higher step. This field of spiritual knowledge or love runs upside down. Those who get certificates become subject to loss of knowledge and can be deprived of them. Those who don’t have one really possess it. There are no honours and no decoration.

*R. But there are tests of love!*

H.H. smiles enigmatically.

*Q. (London) Should one guard the eyes from wandering glances in order to maintain contact with the Self? I feel that they steal treasure from me.*

H.H. These wandering glances do give away treasure, because with the glance goes the mind (Manas), which is followed by Buddhi. Thus everything is given up and one becomes destitute. To stop this there are two ways:

First is to see everything without any attachment, and the second way is to look at things which are artistic and represent aspects of Divine nature. By doing so one would learn to see beauty of the Absolute in everything one perceives.

*R. This answer is very interesting because this woman herself goes to museums and other places for Oriental and Indian art. Perhaps she has got the idea.*

H.H. Tells a story:

A holy man was passing along a road where he saw a very beautiful woman. Having seen her beauty he stopped for some time and couldn't take away his gaze from her. Some people asked him as to why should a holy man indulge in staring at a woman? The holy man said: "I am looking at that which is behind the face, for He takes fascinating shapes to show Himself. Beauty is of the nature of God."

*R. Turning back to many of His Holiness's stories giving a simile of a holy man and servant, looking at this story is servant the Manas having to climb the pole and holy man enlightened Buddhi? Is that right?*

H.H. Holy man in that story sees things through the eye of the Atman, which is knowledge of the Absolute. Buddhi is not involved in this respect.

### *Wednesday 27 October—Morning*

#### *All on Meditation*

*R. People in the West ask the significance of the words in Initiation ceremony to them? — "Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Sakshat Param Brahma."*

H.H. With the first desire the Absolute starts the creation and there comes Maya, which is called the Prakriti or Nature. Immediately when the creation has to start, out of the unity of these two come three aspects of the Purush, the Absolute, and three aspects of Maya. The three aspects of Purush are Brahma, Vishnu and Maheshwara (Shiva). The other aspects which belong to Prakriti are the complementary feminine aspects known as Saraswati, Lakshmi and Parvati. Brahma and Saraswati start the creation. They have the knowledge and the power to give the impulse and regulate the laws by which the creation starts. Vishnu and Lakshmi protect it so that it should go on existing; nourish it so that it can live; and in the third stage, when the whole aspect is to be dissolved, Shiva and Parvati dissolve them, bring them back into the same equilibrium which is nothing but the Absolute undivided. These are the three aspects of the Creator. These three being used in Initiation and related to the Guru (Initiator) are explained thus:

Just as Brahma is responsible for creation, so the Guru is responsible for creating the Mantra in the Antakaran (psyche) of the disciple. He gives him the impulse and the thing starts moving. In the form of Vishnu, the same Guru looks after, and sees to it that the Mantra is allowed to continue working in him. And in the third aspect of Shiva, he cleanses and purifies, dissolves all the impurities in the disciple. Because the Guru does all the three works at the same time, he is said to be Sakshat Parambrahma, the Absolute for the disciple.

The same applies to the Mantra which we have been given. The word RAM is composed of three aspects — Ra, Aa, and Ma.

'Ra' is the embodiment of Fire which cleanses everything, burns everything; 'Aa' is the equalizing force which brings in Light; and 'Ma' brings in Peace.

With the introduction of this Mantra all these forces work together in human beings. If one pronounces them loudly outwardly the atmosphere will be purified. If taken inwardly—as we do in our meditation—it purifies the disciple, burns everything which is impure, brings in peace and with all this comes the Light of Knowledge. This is how Guru is related as Sakshat Parambrahma in relation to the disciple.

R. *What is Sakshat?*

J. *Sakshat is 'real'.*

R. *This obviously can't be explained earlier on to people receiving the Initiation. They just take the Mantra straight, but may I give what he has said to the leaders of the School of Meditation and other experienced people?*

H.H. All activities originate in the hope of some reward. Everybody wants something for doing anything. Then there are three types of people:

1. Are those who look for the ideal reward—the ideal reward in the sense that they are not looking for any material gain but are preparing the way beyond.
2. The second or intermediate type are those who want both—the ideal and the practical—practical gain of the worldly things—their own behaviour, their temperament, health, everything about themselves and their work; their intelligence, efficiency. And they are also interested in creating something good for the next world too—'lay up some treasure'.
3. The third type would have no knowledge of the ideal reward, but only know about the practical reward. They want everything here and now for themselves to live happily and nicely.

This Mantra and the knowledge of the Mantra would do good to every one of them. Through the meditation all these three will be rewarded in the way they want. The first type would reduce his desires for the material gains and build up more treasure as far as the ideal aim is concerned or the spiritual field is concerned. The second grade would increase efficiency, intelligence and the forces working properly in the world, and also intensify his desire and ability, knowledge and love towards the Absolute. The third will love what he needs, but once this has worked to some extent in the third type, then this Mantra will germinate a desire for the ideal rewards as well, that is in due course. Since everybody wants to know what one is going to gain and for what one is undertaking certain work, those who desire to know about it may easily be given the explanation.

If someone touches fire whether consciously, or unconsciously without knowing that it is fire, the effect of the fire will prevail. The same goes with the Mantra, the fire in the Mantra will burn the impurities, and let in the light for those who meditate.

R. *Although one might know the significance of the Word—Mantra—yet during meditation one doesn't direct mind to meaning.*

H.H. It is not necessary to think about these things during meditation; but one finds that when the attraction to do meditation is waning or one is just trying to postpone, finding oneself too weak to meditate; then reflecting on the importance of meditation will inspire one to proceed with meditation without delay. This can rescue people from postponing meditation

### ***Private conversation***

R. *When one wakes suddenly from deep sleep, it is nearly always with a strong realization of the truth about something (perhaps what one has done or not done or answers to some profound question). Would this belong to the 'Truth' aspect of the Atman?*

H.H. The first impulse or first thought which one gets right at the moment of breaking sleep and coming into consciousness, that is the real one. One should honour it. This is very useful.

*J. I had heard in London that some of the members naturally remember Mantra as the first thing when they get up.*

H.H. This is very good, for it shows that meditation and Mantra is taking root in their inner being.

*R. Now the first thought being the real and important one, it has been found necessary to do something quite firmly at this point, turn one's attention to the Atman, and away from all the second thoughts, either by the Mantra or by posture or something, because the second thoughts are mostly lies.*

H.H. nods agreement, and adds:

That is why he emphasized some time ago in relation to the question of Miss Patwardhan, that meditation in the morning, and meditation before retiring to bed is very helpful, because this will set everything right for the day and use the night in the best manner.

*R. Now if one found the best way for oneself of directing attention towards Atman at such moments, then one seems to have experience of the other aspects of Atman—the peace and bliss, however often one wakes up.*

H.H. again agrees by gesture, and says: “Yes, it should be possible.”

*R. Yes, but here is the catch: if one has not led the good life, with good actions, good thoughts during the day before, then memory of bad actions comes between one's Self and the Bliss.*

H.H. assents (pause), then:

Although this has so far never been prescribed for the West, but now it can be said that when people are very busy during the day, and yet in their business they find certain intervals when they are not busy; then, instead of indulging in unnecessary and pricking thoughts, one can just reflect the Mantra without meditating and this would check some of the tendencies. He says these tendencies which arise in us—the negative tendencies which are the culmination of all that which is unlawful which we have done in our life, the wrong—they always arise when there is something good, and immediately they are reflected in contrast. So the best thing to do if the mind is free is just to reflect the Mantra without meditation. This will check the bad to some extent.

*R. All this has been thoroughly established by finer means of communication; and we have even been using what you now suggest. But it is good to try and express it in words for the record, otherwise people don't believe us if we claim to pluck it out of the atmosphere!*

H.H. laughs.

What does not come out in this account, is that when R. started on the private part of this talk H.H.'s whole expression and manner at once changed, and his voice became soft and quiet. Each time R. said something H.H. appeared to have been expecting it, and the changes of expression on his face said far more than the words recorded here.

## *Wednesday 27 October—Evening*

*There were more people than usual present, so today nothing very private could be said.*

*R. In the West they tend to regard the man who, himself detached, merely watches the Drama of human comedy and tragedy, as cold and heartless. Of course they have never seen the Realized Man who is everything except cold and heartless, nor have they experienced the Atman. But it seems some added idea is needed (like the Christian 'compassion' or 'desire to help'). This would resolve their doubts.*

H.H. In the East, particularly in India, there are two kinds of Realized Men. After realizing themselves they are free to adopt two different ways. The first kind does not like to come into the world and touch men again; he has nothing to do with the ordinary activities, he retires by himself to a river bank or a cave or mountain somewhere, and engages himself in a specialised type of activity. Through this he emanates particles useful to humanity. He gives out certain vibrations, so as to maintain an influence on mankind. His work is of a general nature and does not involve direct contact with the people.

The other type Realized Men is found among Teachers—Acharyas. After realizing themselves they have a desire to help others; since they have achieved happiness themselves they feel it should be distributed to the common people in some measure so that they can also enjoy Bliss, Happiness and Truth. Such a man's activities therefore are bound to bring him in contact with common men. He moves around here and there, talks to them, and passes on such information as they are capable of receiving. In fact, those Acharyas are compassionate men; it is because of compassion that they come back and live among the people. Sometimes they have to devise certain means which ordinary people do not like to accept. For instance, a child does not like to have a bitter pill, So he is given this medicine in a sugar-coated pill; that gets it down so that it can do its job. In that way such men do this work among people who have not much understanding nor direct contact with spiritual activities. This is how the Tradition works in India.

*R. It must require compassion of a very high order if, having realized all your possibilities, you consent to return to contact with common men?*

H.H. Although it can be said that they are under no further obligation; because they have realized themselves they are out of bondage, they are free, have no responsibility; but as it has been said in the Gita by Lord Krishna that those who have realized, although they have no need to engage in any activity at all, yet to keep up the Tradition they are impelled to exert a continuous benevolent influence. This is how the Inner Circle keeps influencing the Outer Circle of mankind. Since we share one and the same Atman, we are all related in the same family whether realized or not realized, and this is what binds the Realized Man to the common man. The Realized Man sees that people are suffering, so he tries to give them true Knowledge and get them out of suffering and misery. Otherwise the common man who lives in ignorance would never rise to anything except what pleases his senses and body; he would not be able to lift his arms and find the way to spiritual knowledge if no-one tried to do anything for him.

*R. I have heard it said that your great predecessor was persuaded to sacrifice his peaceful solitude and occupy the seat and teach the people even at a very advanced age?*

H.H. Although Guru Deva was very hesitant to accept the position, because he did not like accepting honours as such, yet because he was so outstanding, the people who have the arranging of such things in this part of the world practically compelled him to occupy this Chair which had been vacant for 165 years.

There are two main qualifications essential for the man who takes charge. Firstly, he should be able to acquire

the True Knowledge and preserve it; and secondly, under no circumstances should he have any attachment to money or any other personal end. Before Guru Deva passed out of this world he reorganized this Tradition once again in such a remarkable way, that without any outside help this Shankaracharya system could be managed well and easily. Some time ago there was trouble from people who saw that there was a lot of money in this; but that is all over. When no man with these two qualifications is in evidence, then the Chair remains vacant—not only here but in all four seats which you have heard about.

*R. What greatly concerns all of us, West included, is how long the Realized Man would continue to do such work, and when the present Shankaracharya might wish to return to his peace once again?*

H.H. Twelve years are long enough for a man to continue this work, and after twelve years he must make way for another, and this he, himself originally desired to do. He was past this time already, but still the preparation of a successor has so far not reached completion, so he has to forego his desire and follow it through, waiting for the moment to come when he can hand over.

*R. quoting from “Crest Jewel”: “When the five sheaths are removed because of their unreality, I do not see, O Master, that anything remains but universal negation.”*

*What then remains to be known?*

H.H. The third section speaks about the five sheaths—Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya. These are the five sheaths which surround the Self, the Atman. Ordinary men think that this body, which is made out of food, is the ultimate. They try to look after it and have no sense to go further. Or, at the most, they try to take care of the Pranamaya Kosh (sheath) which is supported by air and water. These are the two limits which common men usually find. The third sheath, the Manomaya, is composed of Manas. We find that mind is always changing hither and thither, moving all the time. It is never the same. So it should be concluded that mind cannot be that individual which I am, but it is an instrument to serve that individual. And the same applies to the fourth one—Vijnanamaya—which works on the level of Buddhi. We know that even if one doesn't have Buddhi one still survives, and nobody uses Buddhi all the time. Sometimes it is still; sometimes it is in use; sometimes it is not in use. Then one looks upwards to the fifth sheath, the most subtle of all—the Anandamaya—composed of happiness; but then again, you find that happiness is also one of those elements which comes and you feel one with it, and then the atmosphere changes, circumstances change, and you go back to some other state. In fact, all these sheaths from gross to subtle are not that One who experiences. The disciple asks “What then is it which experiences?” That which is beyond these sheaths, that is Atman.

Always and everywhere the Observer is present even if these five sheaths are experienced or not. There are five states of our consciousness—the awake, the dreaming, sleep, unconsciousness and Samadhi. In three of those states—Samadhi, deep sleep, and unconsciousness (Moorchha)—there is very little experience. Although the five sheaths exist in these states, practically nothing is observed. Only in the awake (conscious) and the dreaming states do we have direct experience of these five sheaths. In Samadhi, it is only the consciousness in equilibrium that is experienced. Some weak persons experience the unconscious state, but here there is no experience of anything but ignorance.

Among all these sheaths and states through which the individual goes, there is only one element which is not involved, the Observer, the Atman, which is Eternal. One should rise and go beyond the sheaths.

*R. So Samadhi can come even whether the sheaths are still there? Is that so or not? “That by which everything is known, that which is not known by anything—realize, through the subtle intellect, that knower to be Atman.” (Crest Jewel)*

H.H. It is a question of what remains absent in these five states. We are told that when we are awake we see the world made of five elements and our reactions follow accordingly, we go about our business and everything; but when we go into sleep, the dreaming state, then the scene might change. You might be sleeping in your room and you might dream that a tiger is chasing you and you are frightened to death, but when you awake there is nothing like that; or a poor man, dreams that he is getting plenty of money and feeling very happy, but when he gets up he finds nothing, and comes back again into the same miserable situation. These are two different states of our Being but the experiencer is the same. Both during experiences in the conscious state and in the dreaming state—which are completely different states not related to each other—the experiencer is the same.

When you go into deep sleep you remember nothing, you forget yourself completely. A dog or a king in sleep are the same, because a dog in sleep does not know it is a dog, and a king in sleep does not know that he is a king. When they come into consciousness, then they realise one that he is a dog and the other that he is a king. But when you come into the conscious state, you do get the glimpse that there was somebody who was sleeping who does not know what happened during the sleep. The knowledge of the ignorance is there, and there must be somebody to entertain this knowledge. In our unconscious state, which can be sometimes brought about by artificial means such as an anaesthetic under which operations can be done, the man would not experience anything—no pain or any experience at all, no sensation. But when he comes out of it, he knows that he is ignorant of anything whatever that happened in that state.

These are the things which prove that in all the different states there is one element which is always there, and that is the element in question that is to be known, and that is beyond all these five sheaths. We are not considering the five sheaths as such; whether they are true or not true is a different subject altogether.

Our question is:

“What is it which is beyond everything and which has to be known; which seems absent but is always there?”

*R. On the way to Self-realization by means of this System—though perhaps highly desirable, is it necessary to experience Samadhi on the way to Turiya? Or is that on another track?*

H.H. It is not necessary that one must have Samadhi to experience that aspect of the spiritual field. It is quite possible that one can experience the Absolute even without going into Samadhi—by other means—through Knowledge and Love, I suppose.

*R. Because Turiya is something else quite different, isn't it?—Not a state of un-consciousness. It's the fact of Enlightenment?*

H.H. Turiya is a state which even ordinary men experience, but that happens in momentary flashes. They may be intermittent in our life. But the state which is the Seventh Step on the Ladder is the state one would experience for ever, following on after Self-realization. For a householder it is not necessary that they must have that state. They may get glimpses and that is enough.

### ***Thursday 28 October—Morning***

*R. This 'drama-making' of Maya keeps entering and confusing the inner world, and comes between oneself and Atman, and between oneself and the Realized Man. How to take things simply and sincerely?*

H.H. As long as one knows that there is an agency to create confusion between the two, the effect of this agency is very small. The real confusion is when you don't see that there is a confusion, or obstacle. If you take

these confusions as true, and don't see them as obstacles, then they have power. If you understand that Maya comes in between you and the Atman, or between members in London and the Shankaracharya, then the effect will be very little. You know they are there and they are not deadly against you, because they don't have any hold on you. So this knowledge of confusion and some agency, Maya, coming in between is helpful.

*R. It is what prevents one being a quiet recording machine which takes all background noises too?*

H.H. The drama of Maya is a universal act and this has to go on in eternity. It will never stop. So all these obstacles and the confusion and everything else will always be there. As long as you don't have any playful association with them, if you are not interested in them, you can avoid them, just as right now you avoided this mobile loudspeaker which went through the road. So it is good to avoid them simply and sincerely. The main or violent obstacles must be handled properly, for they can be very explosive. So extra effort should be made to avoid them. But the ordinary obstacles and confusions are a part of the creation and our lives; we cannot undo them, and if really someone wanted a quiet place, devoid of any distractions, it will be hard to find one. The remedy is just to ignore the lot and pick up what is important. One has to use discrimination. For example:

There was a king who went out on a horse and after some time both he and his horse became very thirsty. In his search for water, he came across a well from which water was being pumped up by mechanical means. This made a lot of noise and his horse wouldn't drink because it was nervous and distracted by the noise. So the king asked the workmen to stop it for a little while so his horse could drink. but when they stopped the pump, of course there was no water available. He tried two or three times, and then the foreman of the gang said: "Dear King, if you can make your horse drink this water in spite of this noise, well and good; otherwise look for somewhere to sleep instead!"

The moral is that our Manas is like the horse. Although he is interested in drinking the water of spiritual knowledge, he is so lost in the distraction of the outward noise that he cannot drink it. Wise men, however, while aware of these noises, ignore them, and only pay attention to what is useful to the Atman.

*R. That's a beautiful story!*

*When he says that there are main or violent obstacles to be handled carefully, does he mean that for each person there is a chief obstacle or feature that prevents them getting what they are after?*

H.H. These special obstacles are not common to everybody, but can differ from individual to individual. But as well there are some violent obstacles, for instance, those which could always dislodge the attention inside and bring it back to the outside world. Such it would be fairly difficult to ignore. On one occasion, during meditation, you might have been distracted by the shouting outside in the street, but Mr. Allan said: "I do not understand what they are saying so it does not bother me." This applies to ordinary obstacles; if we do not understand them, we do not bother about them. Even if we do understand them, we have enough strength to let them be, let them go on their way. But when violent distractions come which cannot be ignored, you just have to avoid them and see that these violent distractions do not come your way.

*R. That applies not only to 'big bangs' outside, but also to 'big bangs' inside?*

H.H. The inside noises and bangs are very important to be dealt with. The moment you go into meditation, they start rising up. But mind you, you are intending to meditate. Your desire is to still them, and because of this basic fact, the rise of these obstacles will lessen in time. If they rise with speed, they will quieten down with greater speed proportional to your desire. By pursuing this aim, you will inevitably reduce the number and force of such desires, and eventually they will stop altogether. For example, when you go to buy some foodstuffs—perhaps sweets, it is possible that you will get small stones or foreign bodies with them, and when you bring

them home you see that you remove all that is not sweet. It takes a little time, but in order to get the pure sweet you are prepared to take trouble sieving them. So in meditation there are these small pieces of grit and stones which have to be strained off. Fortunately, there are not too many; just try to ignore them; they'll disappear.

(Continues, 10 a.m. strikes) It is a matter of our love for those other desires which would become obstacles, that causes them to make their home with us. The true devotee who intends to meditate with love and who wants to have peace, has practically no room for any seductive obstacles. The obstacles, which are those things which you get without asking for them, come from other sources. But if you have no room for them, where will they stay? They will come, rush around and go away again. If somebody comes to your house and doesn't find anybody who knows him, what would he stay for? He'll go off and find some other place, a guest house or somewhere, but he won't get a lodging in your private house.

### *Thursday 28 October—Evening*

*R. How to make more use of the eight hours of our active life for Self-Realization? Is there some instruction you could give, perhaps on the lines of Chapter 3 of the Gita, where it is said: "Action is the product of the Gunas, inherent in Nature. It is only the ignorant man, who misled by personal egotism, says 'I am the Doer'?"*

H.H. Whatever has been described in Bhagavad Gita in Chapter 3 originates from the Vedic System, the three-fold System. One is the path of Wisdom—Knowledge; the second is the path of Love, worship, service and devotion; and the third is the path of Action. The path of Action is mostly for the householder. It is according to the three fundamental aspects of the human being. Every being has one aspect out of the three which is predominant, and because of the predominance of this element in his Being, he takes to one particular path. Their aims differ, according to the System. Everybody takes to any action [*as we had been told some time ago*] for some sort of reward. The householder's path is predominantly on this line. They look towards active life in the world with efficiency and their influence in society, and also preparing for the other world. They are not entirely devoted to either of them, but would like to aim at both simultaneously.

The path of Love is aimed at trying to establish unity and connection with the lover, the Absolute, and in that direction all his activities are performed. We have been told that on this path he surrenders everything—whatever he has, inside and out.

The aim or the ultimate end of a man on the path of Action is heaven, and for the man on the path of Love is merging with the lover, or having experience of the love, the Absolute, physical—mostly.

But in the case of the man on the path of Knowledge, he simply wants to realise the abstract form of the Absolute, reaching the highest level, that is the absolute end of all his endeavours. And that is achieved through the path of Wisdom or Understanding also, which is a combination of all three.

In the Bhagavad Gita the first six chapters speak about the path of Action. Practically everything is related to that in those six chapters—how this path is built up and how one has to act. The next six chapters deal with the path of Devotion—Love. In this part all attributes of the Lord, His compassion for people, His association, His love and how He comes to rescue them in case of need—all these things are described. And in the third part—from the 13th to the 18th chapter—the path of Knowledge is described, which deals with abstract ideas about the Absolute and His relation to creation. After describing all these, Lord Krishna asked Arjuna, "Now since everything has been described to you, has it removed your attachment? Have your doubts been discarded? Are you ready for your duties?" And then Arjuna says, "Yes, my doubts are removed, and my attachments are no more with me, and I am ready to do my duty—to take the law (Dharma) in hand. Whatever is needed will be done."

When the Creator gives the impulse for creation to start, first comes Brahma. To him is imparted Knowledge, true Knowledge. From him different manifestations of creation start and come to the gross form, which we are. Brahma possesses the Knowledge, and this Knowledge is said to be the three Vedas, which are said to be composed of 100,000 shlokas. These 100,000 shlokas are divided into three sections—80,000 shlokas dealing with the path of Action, in which different types of work are prescribed and also relating which work would bring what sort of reward. So everything is delegated to this—the householder to take up the daily activities and duties.

The second chapter, which has 16,000 shlokas, deal with the path of Love, and their attributes are described. The third chapter, the last one, which is composed of only 4,000 shlokas, deals with wisdom—the True Knowledge. So it is not only the Gita, but the original Knowledge which is described in the Vedas which is revered very much India. Supposed to be the path of God—not made by man, although seen by men. These three aspects can be seen. These are original recordings.

*R. Among the people we meet in the West there are no extreme types. We are all very much the same. We want some knowledge, have a little love, and demand some action. Is the system of meditation a fourth path to provide the people who have something of everything but not enough?*

H.H. Meditation is the medium to acquire force, power, which makes everything move, move in the sense that if you have a power you can use it to do any work. We have been told about these three paths—the path of Knowledge, the path of Devotion, and the path of Action. One can see in the world there are many knowledgeable people—so called learned; but since their mind is not still, and their Being is not high, nothing really works through them. They can speak a lie just for a little gain, irrespective of the greatness of their knowledge. They are the people who have just the flash of knowledge without having the heart of it. Meditation stills the mind, stills the Buddhi, and in that stillness the possibility of this power being used properly arises. So meditation is useful to those who go on the path of Knowledge, also to the other two paths.

If you are in love and you want to bring the form of the lover into your heart, but if it is moving always mobile, where will he take the seat and get peace? So even for those who go on the path of Love, they have to still themselves. Without stilling the Being it will not be possible really to love anything.

For the men of action, he said that one can see so many acrobats performing different types of asanas. The asanas are devised on the basis of Yoga to acquire complete control over the body, so that the subtle forces, Manas and Buddhi, can be stilled. But in fact these people, these acrobats have no recourse to those powers. They just exhibit their talent and get some money for their livelihood. One can see that efficiency or love or knowledge devoid of a still Buddhi is not fruitful. It does not lead towards unity with the Absolute. So meditation is the path through which all the paths become possible.