

Friday 29 October—Morning

Jaiswal having lost his voice!

Question from New York. I greatly value connection with Realised Man and wish to ask about union between the downward current of creation—Nature or the Drama—and the upward current of the aspirant's return to the Source, the Unity?

H.H. In the 15th chapter of the Bhagavad Gita, Lord Krishna described the downward current of creation. This tree of creation is upside down where the roots are above, the trunk and branches pointing downwards, and expanding in all directions. The fruits of the tree being the True Knowledge are decorated with leaves and flowers. The whole creation becomes gross in the Gunas, in which human beings are bound by their actions.

Just as one sees a tree on the earth with roots in the ground, through which their food is found, this tree of Creation gets its food, i.e. the energy, from the Absolute. The way to the Source is to climb the tree from the branches. Only the accumulation of Sattva can help one free oneself from the bondage and go upwards.

Question from London. Would H.H. please explain the verse from the Chandogya Upanishad: "In the centre of the castle of Brahma, our own body, there is a small shrine in the form of a lotus-flower, and within can be found a small space. We should find who dwells there and we want to know Him. The little space within the heart is as great as this vast Universe."

H.H. According to the Chandogya Upanishad, in the thorax there is a space of about ten fingers [*i.e.* 7" diameter] where the centre of our system is established. In the Yogic system this small space is a shrine described as a lotus, and within this lotus is a small space where the reflection of the Absolute lives as Atman. This space is described as a replica of the macrocosm of the whole Creation, where the Absolute Himself resides. Since Atman, which is a reflection of the Absolute, lives in the microcosm of our heart, the whole creation is united through them. In this lotus the energy is said to be flowing downwards in ordinary man which goes untapped. Through discipline and meditation, or according to the eight-fold system of Yoga, the flow of energy is turned upwards. This is when one becomes really conscious. It could be also explained that the natural tendency of fire is upwards. This energy is of the same nature. Consciousness and Light connect one to the Universal Force.

Question from Mr. Jupp. Should one remember the Mantra when one is confronted with a quarrelsome wife?

H.H. Generally, people find it difficult to remember the Mantra at such times. If he can, he should hold it. It is not necessary to listen to rubbish. If one can remember the Mantra it is better.

Note—Enclosed with Donation.

This is a very small contribution to the work of the School at the Ashram, from London, and we hope the Shankaracharya will direct its use in any way he wishes. We realise that this is not the important way to help his Work, and we will be considering ways of bringing the True Knowledge of the Holy Tradition more effectively to all people in the Western World who want it.

Dr. Roles, for the London Group.

Saturday 30 October—Morning

R. Yesterday I went through the records of what you have said during the past two weeks. There is so much here that it will take many months to understand the deep meaning. You know me very well all through. What chief gap remains in my understanding?

H.H. A time comes in everybody's life, particularly in the life of a disciple, when things become mature, and in maturity the stillness is achieved. And in this stillness, in this maturity, the person experiences depth (solemnity). This depth is essential. Whatever Shankaracharya can give by way of words and personal experience (Being), he has practically given. There is nothing more he can do, but there is plenty more to be done; and that has to be done only by you, because you have the same—whatever he has. And whatever he has, has always been with you. So it is now up to your experience in depth, making the discipline and meditation the natural aspect of your life. If there is any ultimate end in the Way, this is it.

R. I feel I have to practise, order my life better in order to be able to practise living in stillness, but at the same time do the work I have to do.

H.H. He gives a reflection about you. He thinks that it will not be possible for Doctor to go back, i.e. sliding down the Ladder, and his step on the higher level is now established. And if everything goes on as it has been, you would develop yourself quite a lot, and in doing so help your people in London to develop. (i.e. create situations for their development). He feels sure about it.

R. But we all still turn to the Realized Man quite often when we need?

H.H. Yes, in all circumstances of need or no need, our relationship will be there. It has been one of the established traditions about the recognition of the levels of Being that, as one rises on the steps, he fails to recognize his heights, his levels. He thinks himself to be ordinary, devoid of any understanding or any greatness, because in merging with the outer world—whatever it is for him—he experiences the weakness of others as his own, and in doing so he becomes humble. Humility is the greatest essential part of acquiring any height on the way to spirituality.

Question from Mrs. Allan. Often now, during and after meditation, my body is completely relaxed—a lovely bodily feeling. But my mind has been moving all over the place. Does it matter? How to remedy?

H.H. This is very natural. One can see that, even after stopping the engine of the car, there remains some power which keeps the car moving for some time. This power will be there unless it gets exhausted, so the car will keep on moving. Even when the body has been relaxed and stilled, Manas will have some power of movement, and it will do so. It is very natural. As soon as it has been deprived of supply of further energy, it will slow down by its own accord. Let it just work it out by itself.

Miss P. When do we know that we do not have to meditate any more?

H.H. In full maturity of meditation one would realize that this is the only work one must do. A question like this arises because of immaturity, because the experience and knowledge is very little; just as small children in the school are always very eager to finish the day in the school and get out. It is this situation in oneself—the incompleteness, but from a good desire to complete it quickly arises the question. Once you come to a stage where knowledge becomes a part of your life and you get a taste of knowledge, then it does not stop there. Only the students are impatient to complete the course, masters—never! They keep on studying, so that they can always pass it on. It never ends.

Saturday 30 October—Evening

R. You told us that by the Fifth step of the Ladder of Self-Realization all memory of past lives would be wiped out by the new life. To what do these words from the Isa Upanishad refer, and to what stage:

“May life go to the Immortal life and the body go to ashes.

Oh my soul, remember past strivings, remember past deeds.

Oh my soul, remember past strivings. Remember!”

H.H. The Isa Upanishad is said to be the first Upanishad. The first two shlokas deal with the devotional aspect, and others are for all those people who desire to know about the Absolute, and how this Truth that is absolute can be seen or realised in this. This particular one which you have asked, deals with the five elements which compose the body. And it says the earth, water, air, fire and space in our body, everything one day will merge into the causal elements and the body will collapse; everything will be finished. Now, knowing that the body is going to perish and that everything is going to merge into its own elements, it asks people to remember what they have done, because it is only their deeds which are going to decide what is going to come before then. So let everybody ask himself what one has done or what one should do to prepare the way. As for those people who with their Buddhi and discrimination have found the Truth, their body, their Manas, Buddhi and everything, will take rest and will not come again into the world. So for them there will be no problem. The problem is for those who are due to come back. They must remember what they have done and what they do.

The first two stanzas of this Upanishad, which he has just described, deal with the subject which was elaborated in the Gita composing 7,000 stanzas.

The essence of these two is the component of Bhagavad Gita, which was told to Arjuna by Lord Shri Krishna to clear his confusion. He is emphasising the potency of these stages.

R. *One really cannot read anything, translation or commentary, without the Realized Man there to say what it means!*

H.H. The ordinary meaning related to words is certainly available in books, but there is always a special meaning which can only be understood by keeping up the continuity. Most of these stanzas are small, but have very wide background. By connecting them properly one can get the proper meaning.

R. *Which are the early Upanishads besides the Isa Upanishad?*

H.H. There are practically 128 Upanishads known today. Some more have been found and may soon be published. Out of all these 128, twelve are supposed to be the main Upanishads (from Isa to Swetasvatan). These twelve deal with the subject of Brahman and are purely related to true Knowledge or how to see the Absolute through the Knowledge and Wisdom. There are some symbolic references to Yajna [= *Sacrifice*] in Katha Upanishad, but in fact they only symbolise the abstract ideas. Other Upanishads deal with devotional, yogic or ritualistic subjects, together with the Brahman.

R. *These notes referring to these books—Isa, Katha, Maitri, Chandogya, which were recommended by H.H.—are these among the twelve which he mentioned?*

H.H. List to come. Only Maitri does not come in this list.

R. *We were told that Bhagavad Gita is like cream of the milk of all the Upanishads.*

H.H. This Bhagavad Gita is not the first Gita, for this had been sung again and again, and they have existed in eternity many times in visual form. This time or another time, the essence is brought together in one. In the

Vedas there are 11,000 Samhitas which should produce 11,000 Upanishad, but neither all these Samhitas of the Vedas are available nor the Upanishads. But this does not mean that some Samhitas are not available; one can get to the essence of True Knowledge. One can get it even from one single Upanishad. The Gita is said to be the essence of what there was.

The first shloka in Isa Upanishad is said to contain all the knowledge there is. Both the world of matter and spirit are mentioned there, and when fully understood one would acquire all the knowledge available in all Vedas, Upanishads or Gitas. Source of all knowledge is there. Gita is a wider explanation of this stanza, and one can find a hundred and one explanations and commentaries on Bhagavad Gita itself. The knowledge which is contained in essential form gets expanded so that common men could also get some taste howsoever gross.

R. Our first Teacher, a Russian (H.H.nods; he has already heard something about Mr. Ouspensky) came here searching fifty years ago (1914) at a time when, I believe, Guru Deva was inaccessible in the forest. So he went away without finding. Is it possible that through our connection with the Shankaracharya, a link could be formed between our Teacher and the Holy Tradition? Can it be somehow arranged 'up there'? He prepared us very well for this.

H.H. Mukti, which means freedom from all bondage with the Realization of Truth, is the ultimate end of all our searching. Although the Truth passes from Teacher to disciple, and this is the usual way, yet sometimes it has also been seen that the Teacher left this world without being fully realized and in certain cases the disciples complete the work. Or in other cases the Teacher in his subtle form would make effort to create conditions so that the disciple gets near to the Source of True Knowledge, and the complete liberation of the Teacher would happen at the same time as the disciple is liberated.

This cycle has to be completed. The usual thing is through the Teacher, but this does not mean that the disciple, if not realized by the Teacher, is not destined for Self-Realization. Say, if a realized person has, for instance, 1,000 disciples, the form of the Realized Man or the Spirit of the Realized Man dwells in the heart of all these people, and keeps active; then he presents situations so that these people who are united with him would find their way to Realization in this life or any other life. In fact, change from life to death is perhaps no obstacle. Your Teacher will perhaps find complete realization when you realize yourself.

R. It is very strange that he spoke to me something like this. He said, "You must go and find a method by which we could achieve Self-realization. If you find the method, you may find the Source and the Tradition."

H.H. One should not worry about the liberation of such a man, because he seemed to have finished the use of his Buddhi of this world—of this Cosmos. But Buddhi has to be used all the time. If you have renounced the use of this, it goes to Higher Mind, where it dwells in the sphere which is called Divine. He finds a Divine Body and he will be in peace until the Creation dissolves with Brahma, because that is the only duration of stay for anyone. You should not worry about him.

R. Is the Subtle body a finished article in ordinary man or must it be completed and crystallized—made permanent?

H.H. The Subtle Body is the means of communication between the two worlds or between the two lives, for that is the only vehicle which takes this physical body again and again. Desires are the bondage. Desires make it gross, and as long as the Subtle Body is subject to desires, it will keep on entering the gross forms, here or anywhere. Once all the desires are exhausted, then the Subtle Body becomes pure, and because of the purity it lives in the Divine sphere of Brahma up to the duration of His Creation, for Brahma Himself is bound to the limit of His Creation. After that, Brahma, with all these Divine Bodies gets liberated.

R. I remember you said that common man, through this System of Meditation and True Knowledge, can realize three of the four bodies?

H.H. Although everything is available in India, yet the experience is that very little communication is possible. The communication calls for two things; first, the intense desire and level of Being, and second, the connection (through some special man) with the True Knowledge. The special man must have himself realized it before he can be of any use. Without these two aspects being fulfilled, no communication is possible and no development can be complete. Without it all work would remain incomplete.

Jaiswal felt: “H.H. seems feelingly to express that very few rise to acquire connection, and presumed that H.H. meant that Dr. R. was lucky to be one.”

Sunday 31 October—Evening

Chanting by whole school—presentation of illuminated address

“Your gift to the School here has been very gratefully received. They appreciate the spirit in which you have given it and the feeling behind it; and they give this testimonial of their appreciation.”

Pause after short reply from R.

Q. How many in the school now?

H.H. 25 students in the Ashram itself and some studying outside as well. They have four teachers and visiting lecturers on special subjects, e.g. Sanskrit and Sanskrit language, astronomy, English, geography, mathematics, etc.

Q. School only accepts the brightest students?

H.H. It is those who wish to advance in spiritual activity. They have to undergo certain disciplines such as Keertan, recitation from Bhagavad Gita, meditation, and in general development of Being as well as knowledge. The School activities are limited to the aim of expansion of true knowledge, and people of the School give opportunities for general knowledge, getting them through life, but also spiritual knowledge. Because, as things are, people outside can get unlimited knowledge of the first sort, but the Ashram contributes certain influences not available elsewhere.

Q. And eventually some of the students will go out as teachers?

H.H. Students after qualifying here get jobs in high schools or in university; and through that some of the work of expansion is achieved; in addition, the philosophy of Shankara is studied all over India and is one of the principal factors here. This School has been brought here from the Himalayas, there the attendance was very scanty because of its altitude and remoteness.

Q. Was it started by Guru Deva or by the present Shankaracharya?

H.H. Yes, by Guru Deva; then it was transferred from Benares to Badrinath and to here only three years ago; since when the numbers of students have greatly increased.

R. In London quite the largest profession represented in our School is the teaching profession.

H.H. English is required for communication and students here have to acquire some knowledge of English.

Three Songs of Shankara

Music came with the words as he sang them 25 centuries ago.

Pause

R. Says that perhaps the same problem exists here as with us in the West. The curriculum becomes so complicated and full (e.g. a doctor has to learn something of fourteen separate sciences of which later he remembers only one!) that little time and energy is left for the important knowledge.

H.H. Knowledge of one branch, if it becomes too predominant in the life of a man, then cuts it into fragments. He says there are two things expressed here: first is the work on Being, through which the Buddhi and Chitta are made to become still; and the other which takes in all the Knowledge that comes by looking at the outer world. Unless these two are parallel, the chariot is not going to move properly; and in that respect one must keep this balance. Here in India, unless all those people who follow the line of Shankaracharya evolve themselves through the practical attainment of Self-realization then knowledge becomes broken up and does harm to other men instead of good. It is necessary to have one basic idea and relate all the lines of knowledge to that. Unless they centre on the one idea and make it take hold and grow, no progress is possible. With that proviso all scientific knowledge should be very helpful.

R. But the trouble is that current scientific teachings contain many lies which definitely get in the way. For instance, they teach that all men have consciousness, that all men are as conscious as man can be, and that there is nothing conscious in the universe like man or above the scientist.

H.H. Yes, the pace is so fast that nobody seems to have time to get still for a little while and look inside, and those responsible for influencing many people are even more limited and diseased and never seem to be able to look back or consult those who have had a different experience and view of consciousness, about what we have been told of the sleeping state, the daily state and the Enlightened state. Of course, everybody believes in what one experiences; but if you look only outwards, then you will see your conscious state only on the level of the street. But this cannot take you very far; at most one can be active only eighteen hours. After that he will have to rest. But the real consciousness is something quite different, which keeps on through the life-time; and not only that, because beyond lies the Cosmic Consciousness which goes through eternity. Now, unless people experience, they cannot believe; but to experience they must be given assistance. Without assistance it's not possible to go inward and experience; and insofar as those leaders of knowledge do not go inward and experience, so it is impossible for them to understand what consciousness means.

R. For instance, one of the most influential men in England—the President of the Royal Society—became interested in the meditation through an Indian scientist in our School, nearly two years ago; but has been quite unable to find the time to come and receive the meditation.

H.H. It so often happens that though they want to know, they find no time from their work.

It has been seen that unless you show some of your speciality people will not accept. But there are two types of speciality, one by which they can learn how to live in this world and the other how to prepare their way for the next journey. In this connection he quoted an illustration from mythological stories.

There was a Brahman who had a wife, but she could not produce a son. He became obsessed with desire for a son, and when he was already sixty it happened that a holy man passed that way. The Brahman begged him to bless him so that he could have a son. The holy man said: "Well you've already reached old age; what are you going to do with a son? Far better for you now to devote yourself to the other world

and prepare yourself for your next journey. You might live to regret having a son.” But he was so infatuated with the idea that he kept pressing the holy man to bless him. He said, “If you are not going to bless me so that I may have a son, I will commit suicide.” The holy man, in great distress, yielded to pressure and promised to do as he asked. He blessed some fruit, saying, “Give this to your wife to eat and you will have a son.”

The wife didn't want a son, so she gave this fruit to the cow, and instead she adopted a baby which someone in their family had just had, and they cared for him and brought him up. But he grew up to be very violent and destructive, and used to beat them up and finally drove them out of the house. They had no place to go, so they retired into the jungle, where they could at least pray to God at the end of their lives. They were very sorry that they hadn't listened to the holy man, having wanted something physical which was wrong.

This cow, who had been given the fruit which had been blessed, gave birth to a man with ears like a cow, and his name was Gopal, which means 'cow-eared man'. He was a holy being (because he was blessed by the holy man), and went in for spiritual studies and activities. After realising himself, he started looking for the parents for whom he was destined. And when he came through the jungle to the place where these two people were praying and living in seclusion, he stayed there and give them true knowledge.

Shankara shows with this illustration that although it might be very attractive to show people miraculous things by which they would be attracted too much, yet this is not the right way. In doing so you are killing something in them. So the best way is to give them true knowledge. If they come in small numbers it makes no difference. One must be patient. Those who ask for true knowledge should be given that.

R. I suppose one can take comfort that, as with us in England, some of your young teachers will later become men of influence, lecturers and professors, and so will spread true knowledge in time.

H.H. Agrees. He would like to see that those who bear the possibility of leading others in meditation or other fields should be directed in such a way that they work on meditation properly a little extra. And as he has suggested just a few days ago, now they can be asked to hold the Mantra, during short periods of rest, and these people should be specially looked after, so that their Being takes more, and greater influence could be passed on later on.

R. After all I've heard in the last few weeks, my ears are becoming as big as a cow's! (Laughter all round)

H.H. Gives a little more detail to the story about the cow-eared man: He said that when this man came back, he looked also towards the adopted son who was supposed to take his place, who because of his violent activities had gone into the form of a ghost and went to live in limbo. But he took care of this person and within seven days brought him back to the proper life and rescued him from limbo. He expects you to do the same.

R. Yes, plenty to be done.

Final Message

H.H. is united with you and the organization all the time, but he likes to give his blessings to you here in person so that your Chitta may be strong, and you should be able to work properly for your own development and the development of your people. He wishes you good luck.

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