

# *AUDIENCES*

## *ALLAHABAD*

*October - November 1967*

*Dr. Roles  
Mr. Whiting  
Mr. & Mrs. Allan*

*Translator S. M. Jaiswal*

## *Sunday 29 October—Evening*

### *Mr. Whiting introduced to His Holiness*

*W. Two thousand people have come to the School of Meditation. They have received the method of meditation. About 500 of these people come regularly for guidance in meditation, and about 150 people have been coming to weekly group meetings. We therefore have people whom we guide in meditation and people who come to hear the System of Knowledge and H.H.'s words. It would be good therefore to be able to put questions built from guidance of meditation and the System of Knowledge as received from the School of Meditation, if this is agreeable to H.H.?*

H.H. The system of Knowledge and the method of Meditation are complementary. The System of Knowledge is not easily appreciated by all, for every man is not capable of appreciating true Knowledge. The method of meditation is extremely simple and whosoever wishes to have it would easily benefit from its practice. If both these can be brought together hand-in-hand then life, which is too much engulfed by anxieties and miseries, can be lifted up and a better life can be made available to people who can't do it by themselves if left alone.

*W. His Holiness has said that sincere meditation is necessary, and sincere meditation is staying in the void. But in the void Universal Mind seems full of shapes and names. In the void how does attention work? and does Chitta hold the mind to Truth?*

H.H. Chit (Consciousness) is like a seed-form in which all the names and forms have their existence. In time they manifest, and also in due time they are withdrawn in it. Whatever there is, is within Chit. Everything in the universe is within it, and it is the cause of all things in form and name. The Manas, Buddhi, Chitta, and Ahankar are all subtle manifestations of Chit. In our practical life the Buddhi lights up the forms and names and they are stored up in Chitta.

*W. How in meditation, in the void, does attention work, and how is one held to Truth? Is this the work of Chitta?*

H.H. The moment one enters into void, or the so-called nothingness, as he has said, first, all the manifested and phenomenal world is primarily and basically based on Chit, which is Consciousness. This consciousness is also known as Atman. When one sees 'nothing', or one feels void, actually the attention is there, otherwise there couldn't have been any cognition of 'nothing'. So this 'nothing' is a proof that there is something awake and attentive to observe. Although the name and form is not recognized, the void which we know as 'nothing' is being recognized, and that is Consciousness or Chit.

The impressions of names and forms which we gather are collected in Chitta. This is again the same consciousness, but it is manifested and has taken name and form; and because it is manifested it has its limit. The forms and names are natural manifestations of the consciousness, and the Chitta can hold to Truth only in such measure as it has the true forms and names in its store.

The phenomenal world, or the world of name and form, is practically reduced to the five elements, or one can say that these five elements are manipulated in such a way that they have these multifarious forms and multiple names. One may ask a question as to where do these elements come from? They have their origin in Prakriti, Nature, and the base of Nature is Atman, for it is the nature of the Atman which is taking different forms. Atman is the base and cause of everything and Itself. In the cycle of cause and effect, these manifestations have their place in relation to their forms. If one goes on seeking the chain of cause and effect, one finds Atman as the Ultimate cause, which is the cause that is itself causeless. Thus the basis of all the names and forms is the consciousness of Atman.

*W. So on the way discrimination is necessary between these forms and elements and the pure Atman, and this must take place whether in meditation or about our affairs?*

H.H. We naturally live in the world of names and forms and we are surrounded by them, and even the being we call ourself has as many names and forms. People have name, form and also the Atman; thus it seems everything is everywhere, but because of ignorance people get involved in only the world of name and form. Usually they take their 6 ft. body as their Ultimate Being. The System of Knowledge and the method of Meditation is to remove the narrowness of this boundary and bondage and allow people to discriminate and see the unlimited and unbounded Atman, which cannot be brought into the limits of names and forms. Here is an example:

Someone went to a Holy man and asked to be introduced to God. The Holy man said that when I go to Him, He will ask about you. What shall I say about you? So first give me some details of your own credentials. The man pointed to his body and told his name. The Holy man said that all this is made of flesh and bones which is always subject to growth and decay. How could this be you? It is only your body and name. Get me your proper credentials. The man thinks and says that perhaps his thoughts, desires, feelings were his proper credentials. The Holy man again observed that even more rapidly than the bodily form these are changing all the time. Give me your proper and fixed credentials. In this way this man was led to recognize his own True Self, and then he did not go around seeking any more introductions.

The System of Knowledge and method of Meditation are simply to lead people to discriminate between the transitory and the eternal, between formal and informal, between words and the Spirit, so that one can enjoy forms, words and also the real Being.

*W. May we ask to be clear on the elements which H.H. spoke of and which we have to discriminate in relation to Manas, Buddhi, Chitta and Ahankar? We understand there are five of these. What is the fifth, and how do these elements relate to the five elements of ether, air, fire, etc. and the five sheaths?*

H.H. The five elements are coarser in relation to the subtle body of Manas, Buddhi, Chitta and Ahankar. The materiality differs completely. When we relate the five veils with elements we must keep in mind the difference. Two veils are formed with the coarse material which are the Annamayakosha and Pranamayakosha. The other three—Manomaya, Vijnanamaya, and the Anandamayakosha—are formed of the subtle body.

This subtle body is made of conscious material, and it is only through these we become conscious of the phenomenal world. The world of forms (which is made of the five elements) is on a different level, and there can't be any numerical relationship with the subtle body.

*W. Can we ask about these? We have a beautiful description of the five sheaths in the book called Crest Jewel of Wisdom. Can we ask H.H. to tell us how these actually show themselves, how they manifest and how are they recognized so that we can be led to discriminate between them?*

H.H. The physical body is formed with five elements and is also maintained with them. The body is supplied with food and water, heat and air which we get from the elements. In the body there is a certain proportion of earth, water, fire air, and ether. We take some of these every day, and they are transformed into new tissues and energy, and the unwanted portion is discarded. This is how one always keeps a workable balance, and whenever the balance is lost, we have discomfort and disease.

The other (the subtle) body is made of Manas, Buddhi, Chitta and Ahankar. This, with the coarse body, constitutes the five veils. The Annamaya veil is made of earth, water and heat; the Pranamaya veil with air and ether; the Manomaya veil with Manas; the Vijnanamaya veil with Buddhi; and the Anandamaya veil with the Chitta. Just as the element of earth is produced from water and water from heat, heat from air, and air from ether, and in each step the matter is finer, in the same way Pranamaya veil is finer than Annamaya and Manomaya is finer than Pranamaya, and so on.

In searching for Truth, the Atman, one has to rise to appreciate finest from the coarse till one reaches the finest, which is Atman. This process is called discrimination. To discriminate is to discriminate Atman from the non-Atman.

## Comment

### *The Five Veils as in Crest Jewel, p. 31.*

“The Self wrapped up in the 5 sheaths ... does not shine forth, just as the water in the pond is covered by a veil of green scum. When the scum is removed, immediately the water shines pure, taking away thirst and heat, and straightway becoming a source of great joy to man.

1. ANNAMAYA. The food formed sheath is this body, which lives by food and perishes without food—regarding the body and its powers as ‘I’.
2. PRANAMAYA. The breath formed sheath is formed by the life-breath determined by the five powers of action, ... coming and going like the wind ... can in no wise discern between right and wrong, between one self and another, but is ever dependent. (Prana)
3. MANOMAYA. The mind formed sheath is formed of the powers of perception and the mind; it is the cause of distinction between ‘mine’ and ‘I’; it is active in distinguishing names and numbers. (Manas)
4. VIJNANAMAYA. The intelligence formed sheath, whose distinguishing character is adaptability and acting, possesses wisdom and creative power yet views itself as separate from the Self.
5. ANANDAMAYA. The bliss formed sheath is a form lit up by a reflection of the Eternal bliss, but not yet completely free from darkness, but subject to limitation, an effect of righteous deeds.

*Disciple: When these five sheaths are set aside because they are not eternal, I cannot see that anything remains except non-being, or that anything remains to be known.*

*Master: Egotism and the rest are changing forms; when they pass “I AM” is left.*

Whatever is perceived by anyone is perceived by this ‘I’ as witness ... This Being is his own Witness; therefore he who is manifest through himself is the hidden “I”, and no other.

This is he who is clearly manifest in the three states of Consciousness—waking, dreaming, and dreamless sleep, through his hidden nature always shining as the Real ‘I’; it is he who beholds the personal self (Ahankar), the Soul (Buddhi), and all the powers with their manifold forms and changes; Him know as “I AM”, here in your heart.

The following would be valuable for people who have been meditating for quite a long time without full effect.  
F.C.R.

*W. This seems to relate to some extent to practical experience within the School of Meditation. When people first come, they experience the slowing of the Mantra leading them to a place of peace. Those people who have been meditating regularly and also following the System of Knowledge for many years, now find that listening to the Mantra can be more precise, but with this growing precision with listening there seems to be a growing awareness of a great space which is full of images and forms. Does this relate to what H.H. has told us just now?*

H.H. The experience of peace is right. When one reaches to the deepest levels of meditation and experiences the peace, which is full of forms and names unmanifest, one has reached to the causal body, which is the source of all phenomenal world of forms and names, and also of our coarse and subtle bodies. This is the source of all energy. Having once experienced it during meditation, one comes out with added energy for use in the practical field of life. This is the cycle of peace and activity which helps one to be more precise and lively in life.

*W. In observing a group of people in this way who experience the state of fullness filled with many shapes and forms, still being with the Mantra, one gets the impression that they meditate in sleep or produce sleep, and there needs to be some new movement in their meditation. Could H.H. comment on that?*

H.H. In meditation, when one reaches to the peaceful spot and experiences the fullness which is unmanifest, (one) has reached to the Source of energy. There may be those who don't reach to the peaceful stage and dwell in the fullness of manifested forms and names. They keep on making circles in those multifarious forms and names. When you observe them doing this, it is good that they have a break and start again. The process of going deep into peace and fullness is the same. Some people get derailed into this manifested world of mental forms and names, whereas some keep to the rails and reach the peaceful spot. Just as one starts the Mantra again after having reached the peaceful spot, in the same way these people should be asked to break it for sometime and start again.

*R. May I say whether when we (who have been doing this for five years) observe this, then we can be sure that we are not leaving everything behind, and the reply given by H.H. in this context is very valuable.*

H.H. The measure of benefit from meditation is according to the measure of depth one reaches during meditation. The meditators, like everybody else, have two types of practice. There is the practice which is formed with faith and intention (conscious effort), and there is the other type which is not formed with faith and conscious effort. This is random and mechanical. The meditator with faith and, having understood the importance of meditation, goes into it and reaches to the peaceful state. For such people it is easy and smooth; but the other type, who have been caught by the mechanical habit, need some knowledge so that they understand the importance of meditation and may start the Mantra with due respect and go deep inwardly without being side-tracked into the sphere of forms and names. One must be careful to give just enough knowledge to such people without making it too complicated. This needs individual consultation. Once they are made to see that by resolving this problem they would resolve all their problems of anxieties and troubles, they would manage it better next time.

### ***Monday 30 October—Morning***

*R. Yesterday you showed me the place in the heart where Atman lives. This is the place where I want to stay and go out to work and come back. The Mantra now goes straight to this place. Could he advise further since we have only a week with him?*

H.H. All the creatures in the world are running after the Bliss, Happiness. This is the great eternal chase. We run with our subtle body and also with the coarse body. The coarse body gets re-charged if it gets rest, and there are many levels of rest. A running man gets rest by standing the standing man gets rest by sitting, the sitting man gets more rest by lying down on the bed, and one gets the complete rest by having a deep sleep. This is how one gets his used-up bodily energies back. Similarly, the meditation is to give rest to the subtle body.

The mind is also running after happiness. Some run fast and others faster. With meditation some just stand and have only a little rest; some sit or lie down, and some are fortunate enough to dive deep and have the complete rest. According to the level of meditation, they derive their benefits. As one goes deeper and deeper one adds to peace and happiness. The test of a good meditation is the abundance of happiness available then and there. The test of a good deep sleep is that one gets up fresh and energetic. The benefit of the meditation is not only happiness, but also that the physical body responds to efficient, precise work. This we must watch.

*R. From here (heart) one would like to do what is useful to the Atman because when one doesn't do that one has a very bad time inside!*

H.H. Anything done for the benefit of the Atman is certainly good and nothing could be better than meditation. This does not mean that one should simply go on meditating and resign from the worldly activity. If the

practical world is ignored in preference to the real world, then there comes in a danger that many others might also resign from the world. Thus it is very important for the householders to find a measure in meditation as well. What one really needs is sufficient Knowledge and pure Being so as to handle the practical world with ease, precision and efficiency and also have peace and bliss within. In India there is a group (to which he himself belongs) which resigns from the worldly life and takes to a life which is hard from worldly point of view, but pleasant from spiritual point of view. Their job is simply to keep up the tradition and provide a link between the spiritual and the physical world. The householder only needs to equip himself with enough knowledge and meditation so that he can meet the world with precision and efficiency without any trouble from inside. The physical world, or the activities of the physical world, are very coarse. These should not be allowed to determine the activity within. Our job is to look more at the inner activity and resolve it so that we can manage the chaos which is prevalent outside.

*W. It seems that for unlimited meditation, one must realise that one is just the Witness, and there is no need to be moved by anything?*

H.H. The witness or the observer is the Atman and he doesn't do anything. He simply knows everything. He becomes conscious of what is happening. In meditation when one has gone to the deepest layer, where there is no activity, then the Atman is experiencing Himself. That is a state of complete bliss or happiness. The activities have their being only on the physical plane or the mental plane (inner body of Manas, Buddhi, Chitta and Ahankar). According to the level of meditation one will find comparative slowness of the activity, and at the end there is no activity. There it is only the observer, there is nothing for which one needs to be moved. Quantity of meditation is not important. The quality of meditation is more important. It is much more possible to derive great benefit from little meditation than by long or unlimited meditation. One has to be watchful for sincere meditation, and the test of the sincere meditation is that one reaches into the realm of no activity and comes out with satisfaction and bliss. If one wants to do extra meditation, one shouldn't do more than an hour at a time.

The method of meditation is such that, if done properly, it easily leads to bliss and happiness. The natural tendency is to ask for more and more. For the householder moderation is necessary, or else we will have an army of such people who would resign from the world. This tendency accounts for the loss of social vitality. Thus to keep up the vitality of the society, the householder must find a measure to do meditation. Two half-hours a day is just good enough for a householder.

*R. One doesn't seem to want longer meditation. Half-an-hour is quite enough, but in addition one does want to go straight to this place of no activity for one minute or two minutes when one job is over before beginning another job, so one doesn't get further and further away from the Truth of the Atman.*

H.H. The measure of time in relation to meditation has been told and this should suffice for happy management of our affairs inside and outside. If in certain situations one finds oneself tired, one can easily turn inside for a minute or two and find a balance. Whenever one starts a new work one can easily turn inside for a minute or two, and also when the job is completed. There is this tradition in India to start work with prayer and finish with thanks to the all-powerful Absolute. The same can be done by turning inside at start and finish of the work in hand.

*R. One often needs two minutes' rest when a day is filled with people's complicated questions like, "Should one marry one wife, two wives, someone else's wife, this one or that one, or no one?" One needs to have a clear mind to deal with such things wisely.*

H.H. All such people who have such doubts, anxieties and troubles as to whom one should get married, etc., they haven't found a proper definition of happiness. They cannot locate where their happiness resides. They need some sort of Knowledge that the source of all happiness is not in the things of the world around them, not in the beautiful or ugly forms confronting them, but it is within themselves. Once they know and have a taste of this happiness within, they would then like to refer to their own Self to decide what they should have and what they should not have. If one cannot do it by himself, he must go to a person whom he thinks is happy and satisfied and get some direction. Those who have to guide would themselves simply ask him to turn inward and resolve the problem for himself

*W. How would the Mantra be appreciated, would it be sound or substance?*

H.H. The whole universe is divided in two—I and the rest! This is the world of division and we live in this world of duality. The method of meditation is to lead us from duality to unity. This method is not the end. It is like a rope through which we can go into the well or come out. Once the necessary job is accomplished it is left behind. The Mantra is not unity, it only leads to unity where the world of division has no validity. This unity is the Absolute, known as Truth, Consciousness and Bliss. Once we reach there, a miraculous alchemy takes place, and the being is charged with energy just as one gets a motor battery charged for further use. If in meditation, after sounding the Mantra, we start looking for anything, maybe a sound or substance, we in fact undo the meditation. When we talk of appreciation, we presuppose the duality. In deep meditation we don't even appreciate the peace, truth, bliss or consciousness; we in fact become peaceful, truthful blissful and conscious of the Self. One must give up all such ideas of appreciating anything about Mantra. This is exactly opposite to what meditation stands for. Start the Mantra and do nothing and follow the Mantra. The Mantra will naturally settle down into that unity where there is no activity and no division.

### ***Monday 30 October—Evening***

*W. Several groups of people worked together for two months to decorate a room in one of the houses used by the School. They were instructed in working with attention. At the very last session, one member of the group described the following experience: She found a great resistance to the work but continued as instructed. Suddenly she heard sound. The sound contained everything and everyone. Everything came from the sound and all movement was in the sound and by the sound. Now she found everyone working together as one. The work went easily by itself. She just watched. There was nothing to do. She felt a great strength. She knew she was the master; the master of everything. Anything could be done. She said the sound was not like physical sound. The sound had strength and was all-containing. She said the sound was 'full of willingness.' Would H.H. comment?*

H.H. Such experiences are possible. This cannot be ruled out as imagination. The world of manifestation is only the external consequence of the primordial sound. This sound is not heard by our physical sense of hearing. It comes from the inside. The creation of our mantras is based on such principles which are related to this sound. The human mind is designed in such a way that it is capable of catching those vibrations which are the cause of the manifested world. This particular experience is one such example.

There are some other reasons also to bring about experiences of this nature. It can arise in reaction to terribly trying situations, or the surrounding atmosphere might agitate the mind at such a point which would open one up to such extraordinary experiences. In this case the need of the moment for that person could be responsible for their being tuned to this soundless sound, which has its origin in the Absolute and responses from within.

*R. May I ask if this inner aspect of sound comes from the kind of place which composes music—in some cases the famous composer has been completely deaf outwardly. Is this a kind of subtle phase that he speaks of?*

H.H. There are two ways of knowing; the usual way is that most of knowledge is given from outside. This knowledge from without synchronises with the knowledge within and then we understand a thing. In certain rare cases there is no apparent effort or effect from outside and it seems to happen by itself. There may be unseen causes responsible from outside but the experience is within. Since all the knowledge is with each of us all the time, it is only a question of being aroused. In rare cases some have it without effort. This experience can be momentary or stable.

There was a woman in India who woke up one night with claims of knowing everything. She could easily tell people of their past and future and could speak about incidents at far-off places. This lasted for eight months, and one night it just vanished. The force was perhaps withdrawn. The human mind is capable of getting tuned to such knowledge but this happens very rarely.

*W. The same people during this work made the discovery that the attention is everywhere, and that it was not their attention which they were putting but the attention was all around them on the work they were doing. Could H.H. comment on that?*

*(On being asked about the place, Mr. Whiting said that this was a room in the School of Meditation which is normally used for the group meetings. During two months of the summer, five of the groups were meeting there. We were working on decorating with instruction on giving attention and listening keeping the group in mind.)*

H.H. It must be the effect of the place. The particles of Knowledge abound in such places and it might be that just one of them had struck their minds and opened up the whole vista of such an experience

*W. May we go on to ask more about attention? H.H. had told us that attention is similar to Sattva, but not the same as Sattva. Sattva will lead to bliss, but attention does not lead to bliss. Would he tell us more about attention and how does it work?*

H.H. The attention is a faculty directed to a point. This means that you cut out all other things which might distract you from attending to one. As it has been said in the Yoga Sutra of Patanjali, that Yoga is to cut out all mental activities. In attention the flickering mind is made to stay and attend to one job in hand.

Sattva is a Guna (quality). It is enlightening and conducive to bliss. Abundance of Sattva will ease our efforts in performing our activities. In Sattva we can manage four hours of work in one hour. The movements are made easy and one is full of enthusiasm for work. The attention anticipates Sattva and Sattva helps to be attentive.

*R. Does this concentration of the Sattva which often follows attention also lead to sudden moments of Truth which also feel like “waking up”, as when you wake up and see that yourself and also the people of the world are asleep and all their troubles come from being and doing in sleep?*

H.H. The effect of Sattva is new awakening. It comes with a new opening and one is opened up to what actually exists, and not to what pictures we have in the mind. People wake up and see whatever there is. Just as with an oil lamp which is about to go out due to lack of oil, and when supplied with oil it brightens up. Whenever there is a wave of Sattva in the being it arouses a new awakening. How this new awakening is used entirely depends upon the essence (Samskar) and the being. If only a casual drop of Sattva has crept in, the awakening is followed by sleep and the effect of Sattva is lost. If the presence of Sattva is constant and the essence is good, the True Knowledge and meditation available, then it can lead to higher consciousness, and use of awakening can be made to help oneself and others too. Naturally one can't have Sattva all the time. Most of our day is governed by Rajas and Tamas. At most one could be under the influence of Sattva for two or three hours.



*R. Like some others, often I have the feeling that I have lived before and I have lived many lives, and then I know what is going to happen because the situation is familiar.*

H.H. This effect is due to increase of Sattva. Those who are fortunate enough to have abundance of Sattva, they can retain the Knowledge and also revive the Knowledge of the past or see the future events. Those with too much Rajas and Tamas, they cannot even retain what they hear. They keep on hearing and also keep on forgetting. Due to the lack of Sattva nothing is retained. It is the Sattva that holds the knowledge.

The quantity of Sattva is also subject to increase and loss. It depends upon how does one live his life. If he is under the influence of True Knowledge and practises meditation, the possibilities are more; when the life is directed only to sensual enjoyment and material gains, the Sattva will be reduced.

*R. How does this relate to consciousness, the states of consciousness? We are told that there are higher states of consciousness than the ordinary states we live in, ending with Turiya.*

H.H. There are people who, with the use of their Buddhi, can achieve higher levels of consciousness. Their information is correct and their calculations are precise, so with the right use of Buddhi they can see events in great depth. They can see the past and also visualise the future. This is the art of Buddhi, but there are some occasions when the wave of Sattva lifts up the consciousness to a great height. This could happen by chance or by some necessity. The result is usually extraordinary. It enlightens the person far beyond the reach of common levels. This type is rare. Here is a story which illustrates the subject. This was given sometime ago, but it seems necessary to restate it:

Two persons went to a king and wished to display their art. One of them was a painter who said that he would paint a mural. The other claimed that although he will not touch the brush and paint, yet he will show the true copy of what the other man paints. They were given a room with partition in the middle. One was painting and the other cleaned the wall thoroughly, plastered and kept on polishing. After the completion of the painting the partition was dismantled and one could see the same mural being reflected on the other wall.

Here are two types: One is like the man with information, skill and art, and the other is like the man of Sattva whose wall is clear and reflective and reflects whatever there is. The abundance of Sattva is more like the polished wall which does the job without any art, skill or information.

*W. We are told that to realise the Atman and the absolute nature of Atman it is necessary to rise above the Gunas. Does the attention in Sattva help in this way?*

H.H. The nature of the Atman or the Absolute is Truth, Bliss and Consciousness. The manifestation starts with Prakriti and with Sattva as the finest of the Gunas. To reach the state of bliss and consciousness we start from where we are. A man of Tamas must rise above to Rajas, and the man of Rajas must also rise above to Sattva. With abundance of Sattva one rises to the state which is without any activity. The light of the Sun is not the sun, but sun is only qualified with the light. The Atman is like a Sun and Sattva is the manifestation like light. Attention is 'Applied Consciousness' as there is 'Pure Mathematics' and 'Applied Mathematics'. When the consciousness is applied to some thing, then we call it attention, and this attention is possible only if enough of Sattva is available to direct us towards the Atman. So-called 'attention' with Tamas is going in the opposite direction towards inertia or death.

*W. May one just ask whether the Sattva therefore relates to the wakeful state of consciousness? Going beyond the Guna will be deep sleep state?*

H.H. In deep sleep we are not in Sattva at all. We go into Tamas and due to rest in Tamas we come out fresh and full of bodily energy. This energy lasts only a few hours and we again seek to go into Tamas to be fresh next morning. Tamas recharges only the physical body. Rest in Sattva is of a different nature. It recharges us with consciousness and happiness. This is far more permanent compared to Tamas. This we can see from those people who have abundance of Sattva; they have very acute consciousness and a lasting happy disposition. Samadhi or Turiya is mostly associated with abundance of Sattva. The Sattva will lead on to the point where the Atman or the Absolute is, which is without motion, form or word as known to us in the physical sense.

*W. Is this to be equated with any of the three levels of consciousness in H.H.'s system of teaching?*

H.H. It was just about to be explained and the question has been already raised. The three levels of consciousness are like three states of creation. The deep sleep state is that where everything seems to be concentrated to a non-active point. The dream state is a state of random movements governed by Rajas. The wakeful state is governed by Sattva. In each stage the lower state looks very small and insignificant.

### ***Tuesday 31 October—Morning***

*R. Your words about 'Waking up' in relation to abundance of Sattva were of greatest value. Recently we asked our people to record:*

- 1. What it feels like to 'wake up'?*
- 2. What seems to lead to it?*
- 3. What seems to end it, so that we fall asleep again?*

*So many and varied were the answers that I am publishing a small book called Waking Up to attract our friends to the meditation. It is being printed now. So anything additional that H.H. would say on the subject would be most welcome.*

H.H. *(We had discussed it yesterday—What does it feel like to 'wake up'?)*

There are two different types of world. One is the physical world, and according to the laws of this world we go to sleep in Tamas, dream in Rajas and wake up in Sattva to do our daily work. Being awake physically means only our bodies are awake and are being governed by the laws of the physical world. Then we have another world which we may call Spiritual world. Here again we have three states of our being. To be only physically awake means asleep in the spiritual world. This is the state in which most of humanity lives. The dream state of this spiritual world is more like the subjective world of individuals where knowledge plays its part, but it is not the True Knowledge. It is also the state of creativity for artists and for discovery. The awakened state means being alive to the Eternal Laws which encompass the human race in eternity. This is the real wakeful state. There is a shloka in the Bhagavad Gita which says: "That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then it is night for the sage who sees." Those who are really awake, they see both the worlds in proper perspective. For such men all the activities of the world for possession and pride are futile, for physical laws have no influence on such people.

There are other aspects also. Just as when on the physical plane one sees the non-reality of the dreaming state, so does one see the non-reality of the physical world when he is really awake. Thirdly, a man on the physical plane never forgets even in his dream that he is a man and not a beast, so the really awakened man, having known the Atman, he never forgets even in the physical plane that he is the Atman and nothing less than that. *(continued p.319, Miss MacGeorge)*

*R. Will that be from the fifth step of the Ladder?*

H.H. That is so.

*R. Is this the starting point of what he said of 'Insight'?*

H.H. This is not a general rule that after attaining the fifth step on the Ladder one will be able to have insight into everything naturally or knowing the thoughts of other people, but with attention he will be able to grasp it. Insight has two aspects: One is to see the laws governing the object or the situations, and the other is to see the Self in other things.

*W. Is it possible to put a question in relation to the Real world and the unreal world? If the wakeful state is as it were the lower level of the consciousness of the Real world, what are the higher states in this world?*

H.H. It would be good to refer to the details of the Seven Steps of Knowledge which had been given long ago. After leaving the three steps behind, when one comes to the Fourth Step of 'Pull of the Way' then the Sattva starts building up, and in that state many good things seem to happen such as, if one said something it might come true; one might see future events or have some visions or read the mind of other people whenever there is influx of Sattva. When you reach the Fifth Step of 'Insight', then the attraction of the physical world starts losing its hold. The good things of the material world become easily available, but one doesn't wish to use them even though the physical forces for such use of them are working. Due to presence of the Sattva and the True Knowledge, one just prefers to ignore them. One also develops a sense of 'seeing through' the things and situations. The next stage is of the 'Abundance'. In this stage one begins to experience the Self in all things. Instead of looking at the outer form of matter, one looks into the heart of matter where the Absolute abides. This is practically the highest state in the world. Beyond it is 'Turiya' when no cognition of any duality is possible. Everything is just one, and even the knowledge of the manifested world seems to be lost, for one sees only unity, and the world of manifestation and division is no longer seen. Turiya state doesn't last for long. It is mostly preceded by Samadhi. There is no idea, no form and no word in this state. It is all One.

*R. When a person is getting on to the Fifth stage, the physical world loses its attraction and he is seeing the subtle connections between things frequently namely what lies behind the physical world?*

H.H. All manifested world of multiple form has originated from one single root. When one sees the unity behind all the diversities then the forms and laws governing them become secondary. One then sees the cause of the causes, not only the effects.

In the life of Shri Ramakrishna, once a snake appeared before him and he welcomed it as his lovely god in disguise. In fact, everything, even the tree, the leaves, the beasts and all other things seem to look like the Atman. This is a special kind of sight by which everything seems as the Atman.

*J. There are scientists, busy with their efforts, who look into nature's laws step by step and give us knowledge about them. They also harness the discovered laws for the benefit of the masses. What difference does it make for a man who has taken to the system of True Knowledge and Meditation when compared to the scientist who hasn't?*

H.H. The basis of all scientific work is the elements. They discover their laws and use them for quicker and faster use of the material world. The pace of life is thus made to be faster. The electricity or an aeroplane will take men high into the sky, but they have to come back for the rest to the earth because without it they cannot live. The quicker pace of life is quickening everything, and in this process the natural balance is being lost. But the men on the path of Knowledge and Meditation work for peace and happiness. In doing so they become natural and thus enjoy everything. The scientist runs after the effect and we look for the cause.

*R. I was not referring to the scientific world when I asked my last question. I meant the Sattva shows the inner con-*

*nection between things that one doesn't see in ordinary sleep state; for instance, ordinarily we see just two things—duality. I meant that in the stage of 'Pull of the Way' (Sattvapatti) you begin to see the third element in everything. You begin to see the Law of Three. Because you have Sattva, do you not begin to see the Three Forces and not duality?*

H.H. The physical world with all its laws is there, and the physical faculties are also there to appreciate the physical laws for each of us. It is the quality of these faculties which determines how much one can make use of the physical laws and the elements of matter. This is a common factor and common knowledge for which there are schools and colleges to provide such knowledge, and anyone who wants them can have them. The difference between this type of knowledge and ours is this, that if having resorted to pursue and use the physical laws you find yourself torn into pieces, disturbed and miserable, then beyond this physical world there is another world and its laws which are known to us, and we can comfort you with them and lead to peace and happiness. We will also initiate you to make you able to go to the source of Knowledge and energy with which you still further your life with peace, happiness, efficiency and precision. The appreciation of the Law of Three or seeing the Third Force is just part of the Knowledge of this world.

Just as there is someone present to give water to a thirsty man or if someone is hungry, there will be someone to cook for him; likewise there is always someone ready to supply what is needed. In being with the physical world and working on the physical world you take what you need; and in taking all that you want or which you think you want, if you find that you are in trouble, then there is someone to give you peace and happiness. That is the reason for our existence. We give what science cannot give or what science cannot evolve or what would never come out of their effort.

*W. What one would like to clarify is whether this stage in between the physical world and attachment to it, and the appreciation of the other world is at Step 4 on the Ladder? (J. affirms that H.H. meant this to be Step 4.)*

H.H. (*Further instructions on the previous topic*): In that physical world everyone needs food, water, clothes, a house and so on to live happily. These are being produced by study of the laws governing material substances. If all the luxuries of the world were provided except the sleep, in three or four days the man will go crazy for want of rest. What is this rest which is so very important compared to the luxuries of life? To rest is to give up. This is a law. One must give up if one has taken any thing and in this giving up he is re-charged to take further. A man can manage to live with less food, no house and very little clothing, but he cannot live without rest, and the rest must be full. Rest is to give up, so he must give up in full. The physical world will crumble down if this law is not obeyed. The same applies to the other world, the subtle (psychological) world. One can go on looking for things and ideas which you think are useful and you go on accumulating them, but by accumulation of all this, when you are by yourself you don't find peace because of lack of rest. What do these people become? They go crazy, become mad or attempt suicide. This is all because they haven't had the rest. Unless one has rest in love and happiness one cannot survive, just as the body cannot survive without sleep. This system of work is to provide the rest. To take people to bliss is simply giving them rest, to rest with the Self so that they may have new and fresh mornings of life. Without this, life is not peaceful, and it is no wonder there is much chaos in the world. Your job is to provide rest and make them give up.

*W. Perhaps we can ask in this connection that we have a large number of people who come to us for guidance in the method of meditation, but they don't seem to want the system of Knowledge, and yet H.H. told us that in order to get to this you need both the method of meditation and the system of Knowledge. How then do we help these people in relation to what he has told us?*

H.H. The necessity for knowledge is only for those who do not have initial love for and faith in the meditation. Those who naturally have love and faith for meditation and meditate without any difficulty, they usually have the knowledge in themselves. Whenever they express their desire for knowledge, then only they should be provided with it.

*R. But in fact there are few of them who go on really meditating properly. They lose touch and forget it. Very few of them continue to meditate for long enough unless they do get interested in knowledge of themselves and keep in touch. (See Miss MacGeorge's letter, p.319)*

H.H. There are three types of people. Those who want the Knowledge first and not the Meditation. They need to be given the Knowledge in such a way that with rising understanding they are led into the Meditation. Then there are those who would ask for both, and they should be provided with both. There may be a few exceptional cases who would only like to meditate and have no apparent desire for knowledge. *Having no desire for knowledge doesn't mean that they have no knowledge.* They have *some* knowledge within, and as long as this knowledge is sufficient, they will not ask for any more. But there may be a time when their own knowledge is not sufficient, then they will ask for it. It is up to those responsible for the management of the School to see who needs what and when, and provide it in right time and measure.