

## Tuesday 31 October—Evening

R. This is a question asked by a person (A. Caiger-Smith) who takes a group of new people who have just joined us: Even when we are given some big idea of True Knowledge like the Ray of Creation or the Law of Three, this remains quite separate from our ordinary life. How to fill this gap so that this idea influences how we live? (The question did not come across in translation.)

H.H. The whole universe is governed by the Law of Three, and the first manifestation which we see is Sattva, Rajas and Tamas, and the Law of Three is repeated down to the coarsest form of the creation which can be easily grasped. In any walk of life, or at any level of life, one can see these laws working. There is the beginning, middle and end of life; high, low and middle of everything; there are three measures in Sanskrit language; active, passive and neutral forces, and so on. Our Mantra is composed of three forces; there are three regions—heaven, earth and hell; and many more examples. Even in every action one can see the interplay of three forces. It is only the question of looking at any action and getting to know and feel the Law of Three working in it. It should not be difficult to grasp the idea for any one.

R. Nevertheless when the idea is given, very quickly all the Sattva goes and it becomes very complicated, which spoils the idea by talking about it. I wonder if it's a matter of more careful instruction or of more Sattva?

H.H. Your observation itself shows the play of three forces! The moment a good idea is given and a beam of light comes in to brighten everyone and make them happy, is the play of Sattva. When you start talking and discussing it and pull and tear the idea into pieces, it is the play of Rajas. When one is under the influence of Rajas, one cannot see what is there, and this leads to confusion, and before all attacks are finished the idea is dead which makes people unhappy and miserable. But all this is natural, for the play of these forces must naturally go on. Nevertheless when the Sattva prevails and an idea is introduced, they should be asked to hold the idea peacefully; and as the idea will make a home in their being, it will brighten up the situation and once the light of Truth has been seen it stays for ever. There is no going back into ignorance of a subject which you know.

### Questions from Members of the School of Meditation.

Mr. Windsor: What am I and how can my purpose be fulfilled peacefully?

H.H. The answer is extremely simple and short. *I am that which can not be separated from me.* 'I' is the Atman and everything else is Idam (that). All that is for me. We had one example of the sun and its light. Sun is not the light, although light is emanating from the sun. The light belongs to Sun. *I am that with whose power the Buddhi discriminates, the Manas works and senses and body do their job.* Anything which we see, hear or talk about is not 'I'. They are my instruments. That which can not be separated is the 'I'.

Any purpose under qualification has its limitation. The real purpose is not qualified. By looking for the Self-realization is meant where there is no qualification. Fulfilling purpose peacefully is putting in qualifications to purpose. In fact, the purpose is the peace, and peace is in giving up. When in sleep if one does not hold to anything then he gets peace, if he did there will be no peace. All that we need to do to fulfil the purpose is to be at peace and give up. We give up all the attachments. Fulfilling a desire is different. One works for the desire and when it is fulfilled one becomes happy. But this happiness stays only for few seconds, because the next desire comes in to activate. In desires and in their fulfilment there is no peace.

J. We have always been told by you that we are the Atman and the Atman is the Absolute. When the Absolute has sparked off this creation he must have some purpose behind it. So the great purpose must be in some way related to us, because we are part of the same Absolute. Could H.H. comment on this?

H.H. The Absolute is Truth, Bliss and Consciousness. The creation is for bliss. It is a play, and the play is only for enjoyment. Human beings are also the Absolute and include everything the Absolute has. Men are self-truthful, self-consciousful and self-blissful. The Absolute creates and enjoys it without getting involved in it, only as a witness, but the man prefers to enjoy it as a doer and not as a witness. This claim is followed by the duality of 'want it' and 'got it'. All this binds the man in little boundaries and little boundaries give him only little bliss. The Self being the Absolute could not be satisfied with such little bliss, and this is why there is a constant search for more bliss, more truth and more consciousness. The search makes them become active and run amok which is followed by troubles, anxieties, conflicts and discomfort. The real purpose is thus completely lost. Only if men could see that they have nothing to do, nothing to claim, nothing to achieve in this already complete and blissful creation, they would begin to enjoy and also fulfil the purpose.

*Mr. Todhunter. One has experienced the attention which passes clearly through the Guna situation, ideas in the mind and so on, to rest on the Mantra. You say the presence of a Realized Man can help a person meditating when subject to the Gunas. When guiding other people in meditation, how can the presence pass clearly through to help others meditating?*

H.H. The force can pass through only if the force is available. The helpers or guides should see that they have enough of this force in themselves, then only it would be possible to pass this force through so that the other people could get over the Gunas and meditate properly.

*Mr. Crimmings. Is Mantra connected with breathing? Why is breathing changed in meditation? How does this relate to the Pranas? H.H. says: "Still the body and bring your Prana into equilibrium." Could we have further instruction?*

H.H. Mantra is the vehicle for force. It can produce effect only if the physical forces are not interfering. Everyone who desires to meditate has control at least over the physical body. So before we start meditation we still the body. A still body brings the breathing near to normal and then we start the Mantra. Mantra is a force and with its effect the Pranas (breathing system and circulation) are regulated. The regulated Prana stills the mind and then it becomes possible for the rhythm of the Mantra to undo the barriers and merge into the Self. Rhythm of the Mantra is quite independent of all rhythms of breathing and blood flow. During meditation one doesn't need to attend to the movements of prana at all.

*Mr. Roffey. I have been remembering the sound but not sounding it; how does this remembering work?*

H.H. To remember the sound is not essential. *It is being conscious of the rhythm of the Mantra which is necessary.* Even this awareness of the Mantra is needed up to the point where one is just about to reach the deepest level. Having reached it, even the Mantra is dissolved. There is no possibility of being conscious of anything but the Self, which is one without second. Here the actor, action and act all become one. The being who meditates transcends everything and becomes One. We can see how in practical life when something is far removed from us we are always looking for it. When we possess it we don't bother about it because it has become a part of ourselves. Being conscious of anything but the Self is basically being separated.

*Mr. Roffey: "In the beginning was the Word". Was this a sound or idea?*

H.H. The word is the Absolute. Before a word comes to be, there is someone to create it, because before any action comes into being there must be a conscious being to initiate it. Thus Absolute gives the Word. The Word is a sound and an idea—both. It manifests in different stages. The sound as known to us belongs to the coarsest level of the word. The word we hear and the word we speak is of the coarse physical level. There are subtler

levels of the word and the whole of creation is filled with the same sound. The sound is also the idea, because the creation is governed by laws and laws express the ideas. The substance is the Absolute, sound is the word and world is the meaning. A name means some object, and thus the meaning of the Word is the Creation. In Vedas also this has been quoted.

### *Wednesday 1 November—Morning*

*R. In the West we have mostly been brought up in the Christian Tradition so that Christ's stories in the Gospels are very familiar, and we recognize some of them as happening within ourselves. These stories surely are contained in His Holiness's Tradition also; it would help us to understand H.H.'s terminology of Buddhi, Manas, Chitta and Atman in this particular story I would like to re-tell:*

*A man had two sons. The younger asked for his portion of the inheritance and went to a far country where he "wasted his substance in riotous living". Now there came a great famine on the land, and being reduced to condition of a swineherd he would even desire to eat the pigs' food; but when he 'came to himself' he said, "How many hired servants of my Father have food enough and to spare, and yet I perish with hunger. I will arise and go to my Father", and when he was yet a great way off, his Father met him and kissed him, and made the servants put the best robe on him and prepare a feast. But the elder son was working in the fields, and when he was told what was happening, he complained that though he was always faithful, his father never made a feast for him. But the Father said, "Son, you are always with me and all that I have is yours, but this, your brother, was dead and is alive again; he was lost and is found".*

*If father was the Atman, who are the sons, and who receives the 'good impulse'?*

H.H. The father is the Atman or the Absolute. Sons are men, one with understanding and one with ignorance. The son without understanding associates himself with body and its claims. So he asks the father to give him his portion. In doing so he only establishes a boundary within the creation which he could call his own. He then goes out in search of pleasure, far removed from the centre of happiness into the realm of material world. This 'far country' is the country where the physical laws prevail, and when the physical body has spent up the substance there comes a famine due to lack of rest and real bliss. Utter confusion is the misery, and then not being able to see further, he looks back or looks within. He remembers to look within because of the great misery. He remembers the wealth and abundance of his father's house where everyone is happy, and discriminates his situation from others. He is then met by his father in the midway and is given the robe. The giving of the robe is the dawn of discrimination of the True Knowledge, and then all become happy and make a feast. He starts a new life because a transformation has taken place due to discrimination and True Knowledge. When the other son asks as to why was he never given a feast, he is told that the feasts are given to those who have been separated. Those who are united with the Father, they are always celebrating. There is not a moment when there is no happiness in the company of the Father. The outer celebration is only for the separated ones, and since the younger was separated from wisdom he was being given a special treatment to start afresh. One who is with the Father is without blemish, and one who is without blemish is indeed the Absolute. In Absolute (Brahman) there is fullness and completeness, and in fullness there is no blemish.

There was a rich man in Calcutta who used to go out of his mind after certain intervals. Eight servants were deputed to look after him in groups of two, and were instructed to hit him on his head with his shoes whenever he was insane. They did as they were told and the moment they could see him coming to senses, the servants will stand with folded hands in respect to obey his commands. This was the only cure.

*R. May I ask, then, that these two sons seem to represent two states of the Buddhi, one being misled by worldly things and the other as always faithful?*

H.H. Yes, both states of Buddhi, but one was with discrimination and True Knowledge, and the other without it.

*R. Does the 'good impulse' come to him from Chitta?*

H.H. It is not from the Chitta but from Buddhi. When a person is subjected to misery, then at the climax of great misery the Buddhi looks back. The world is such that it simply goes on towards sensual pursuits without feeling misery as misery. But when they reach the end of it then they look back and the discrimination starts.

*R. We see also in the story, clearly, the influences of the three Gunas on the young son. Going away and spending all his money in Rajas, and then reduced to Tamas, and when Sattva collects he turns towards his Father.*

H.H. This is right.

*R. He has said himself that it would be valuable to find connections between the Christian Gospels and his Teachings—The Vedas—where they originally arose from. If he agrees, we might go on and try to do this.*

H.H. Assents.

*R. Mr. Whiting was saying that many people wanted to hear more about the Tradition of the meditation, and particularly about the first Shankaracharya and his predecessor. We have some material but we like to know more.*

H.H. When we talk about the first Shankaracharya and the Tradition of Shankaracharya we don't really mean that this tradition was produced and created by Shankaracharya. It was only made available through him at a certain point in our history. The tradition starts right from the beginning of creation, starting from Narayan, coming through Brahma, Vashishtha, Shakti, Parashar, Vyasa, Gandpadacharya and Shankaracharya. Since the first Shankaracharya we have the tradition of four seats of Shankaracharyas for the last 2,500 years. The Knowledge does not come from men at all, whether Shankaracharya or any other leader of other religions. The Knowledge belongs to the Absolute and the Atman. These leaders simply only catch the ideas and expound them according to the need of the time, place and the people. He clothes the Knowledge in a fashion that suits the standard of people living at the time and place where he happens to be. This is why the religions differ. Fundamentals are always the same, but details are always different. Some say it in crude form, another uses a subtle language, whereas the third might give a synthesis of the two. All the religions of the world like Christianity, Islam or Hinduism, etc. are not really what is meant by Dharma (Religion). They are only fabrications round the Dharma. Humanity is one, so human beings can have only one Dharma and that is the system of True Knowledge which has found different manifestation in different religions. It is the desire and need of the time and place which crystallises into one single person, who becomes a vehicle to express the True Knowledge in his own way. Neither the present nor the first Shankaracharya nor anyone else has created the True Knowledge. It simply happens to pass through certain individuals.

*W. If we could only realise this, we wouldn't have to fly to India as well.*

H.H. Remarks that a booklet is being produced in English which would give some introduction on the subject.

*R. This is a rather lighter subject: perhaps he would explain why last night I had a dream in which I was in the presence of the original Shankaracharya, and he explained to me and those assembled round him all about the five veils and about what happened when the five veils disappeared. It was a vivid dream. I got up and read in Vivekachudamani and found it was just what H.H. was saying. Why did this happen?*

H.H. The Shankaracharya started a new movement in India when the way was practically lost. Side-tracks had been created and people were distracted to somewhere which was not the true goal of human beings. Intellectual pursuits had covered the True Knowledge. He was in the world to shed light on the way of the True Knowledge, so that the people could remember their goal and find the way to reach it. If one knows the address and does not know the way to reach it, or if one knows the routes and does not know the address, then in both cases efforts will be futile.

Shankaracharya showed both together. The historical man called Shankaracharya was only the need of the moment; the real and eternal is the Knowledge which might appear anywhere, wherever the need may be. If someone is devoted to Truth with sincerity, then he might well be connected with him. Bodies may be different but Atman is the same. If you have seen him in person in your sleep, you have seen the Knowledge personified. Such moments are very important.

When there was chaos of ideas and principles, the Shankaracharya appeared to present a synthesis of Truth. He did that and disappeared. The principles are the same which have come down through this Tradition right from Narayan, Brahma and others to the present day. There will never be any difference of the principles, but the modes of expression will differ from Shankaracharya to Shankaracharya due to the difference in the Being of Shankaracharya and the need of the time and place. The true search is to find the unity in diversity.

*R. In the West, although we have many wrong ideas, three of those names are now quite familiar. One is Vyasa who is much quoted in the West; the other is Govinda, the Teacher of Sri Shankara; then the first Shankaracharya is very much looked up to, and by scholars his sayings are much quoted. But we don't know anything more about anyone else. Perhaps the booklet which is coming forth from H.H. will contain some more Knowledge about these and others also.*

## ***Thursday 2 November—Morning.***

### ***The Allan's First Audience***

*W. I would like to ask a question about my own meditation as this may be the basis for guiding others. Now when one starts to meditate, there is very little sound to the Mantra. There is substance. One can turn to the substance, go into the substance, become the substance, Would H.H. comment on this.*

H.H. We have known the word Sat, that which is. Whatever is has the existence, and that is the substance, but this substance is of two types. One is the immobile existence and the other is mobile existence. The immobile and the mobile existences are known as Purusha and Prakriti, i.e. the Absolute and the Creation. If one experiences any sort of movement or any sort of sensation, or any sort of intake, one is still in the world of Prakriti. Meditation is the process to take one from movement to non-movement (stability). As long as there is any appreciation of sound or smell, then one is still separated from the immobile substance. That substance is there and in true meditation one becomes that substance.

*W. I would like to ask that one can go deeper into the substance like deeper into water. This can be appreciated in a very subtle way and one is more aware of substance than the sound of the Mantra. Although there seems to be a sound in the substance or beyond the substance.*

H.H. Howsoever subtle the sound may be it exists because of the movement, and as long as there is movement there is separation. Thus the climax of meditation is that one becomes One. There is nothing else. Only one without a second.

The substance is the same and there is no difference at all. Difference is in being mobile and immobile. The immobile is very close therefore to the mobile and so it seems that both are mobile. The movement of Prakriti is extremely fast and when Purusha looks at Prakriti or outside, then everything seems mobile, and when it looks inside (to itself) then it experiences immobility. Atman (Purush) is immobile and present everywhere. When one goes into deep meditation one reaches the spot where there is nothing but the Self which is still, firm and immobile. In this unity the senses and Manas and Buddhi have no validity. That One is beyond senses and mind, so there is no possibility of any other type of consciousness than the consciousness of the Self.

*R. There is still some confusion at home about the word 'deep'. People think it has to be in coarse form, placed anatomically, whereas it surely means deep in subtle way—i.e. deep into your Being?*

H.H. (laughing) In both ways analogy can explain the subject very well. One can take the analogy of ocean in which one dives deep, and as one goes deeper and deeper one finds the stability. The bottom of the sea is relatively stable compared with the surface. Throughout the Universe the less mobile supports the more mobile and then the more mobile supports the super-mobile. The whole of Prakriti is mobile and is supported by the immobile Purush (Atman). In Nature there is relative support to each other. The moving earth is immobile in relation to mobile man on the street. In Veda it is said that three-fourths of the Absolute is immobile and one-fourth is mobile, which is called Prakriti. Thus in meditation when one says 'to go deep' one means to go from mobility to immobility.

The mobility is always appreciated only by relative immobility. Whosoever appreciated the subtlest form of mobility must be immobile. The job of meditation is to let him be immobile.

### **More Questions from London**

*Miss Nicholson. Irene Nicholson would like to take the opportunity of the visit of Dr. Roles to India to thank His Holiness once again for the very wonderful and helpful letter he sent her in the summer of 1966 when it seemed she was dying. During the past year it has been a great source of strength not only to her but to friends with whom she has shared it, both in London and in Mexico, who have had similar situations to deal with. She now wants to ask:*

*What is the most important thing to do before death, in order to ensure continued connection with His Holiness, and our own School, and to be of best use to this Work as a whole?*

H.H. (smiling) There was a young disciple with a Realized Man, The Realized man was very old and was just about to leave this world. This young disciple was worried and asked his Teacher, "Since you are leaving this world for liberation, what shall I do to be liberated?" The Teacher replied, "You don't have to worry about this. Once a relation has been established between the Teacher and the disciple, both will be liberated together". Bodies may seem to leave each other, but in reality the Teacher comes again and again to prepare them, and then all are liberated simultaneously.

*R. I think this will be very re-assuring to her and others. She is still very active, takes a group and does initiations. When in too much Rajas she gets ill. She has to be reminded to be quiet and then she gets better.*

H.H. Those who seem to be active for others are relatively still compared to those who seem to be still and working for their own self.

*Mr. Duncan. When is a person ready to give guidance to others meditating?*

H.H. A person who has to guide others in meditation simply needs to make sure that he himself has learned to meditate properly. If he is still and peaceful in his meditation then he is ready to guide others. This is the

primary stage for guidance. One can guide a person to the level at which one is, and there can be many levels of meditation to which guides reach. So one will guide others only to one's own level.

The doctors have the same qualification and have their practices. Some are new, whereas others are experienced. The new doctor has everything but the experience, so he usually refers to his books to make sure and keeps on changing the medicine which he prescribes because he is not sure in himself. The experienced doctor just prescribes a medicine and it works. This is only due to experience. The same applies to helpers. They can help best only when they have experience in meditation and it has become natural.

*Mr. White. What is meditation? How does the method of meditation relate to meditation itself?*

*(J. adds that H.H. had sometime ago said that the Absolute meditates and the creation starts. Perhaps in this background the questioner wants to know the difference between that meditation and the method of meditation as given to us.)*

H.H. To meditate is to Be. To be One. One without a second. Here is an example:

In very ancient times when Dattatreya was walking along a street a marriage procession came by. He stopped at the door of an arrowmaker's shop. The shopkeeper was busy doing his work and did not care to look at the procession. After the procession was gone. Dattatreya wanted to know why this man did not enjoy this merry procession. He called him and asked if he had seen a marriage procession. The shopkeeper said no. He also said that he did not even hear any noise because he was busy shaping the point of the arrow. In shaping the point he became one with it, and the world of senses did not exist for him at that time.

The same applies to meditation. In meditation one is just One. One becomes the Self. The method of meditation is only a process by which this is made possible. Absolute meditates and becomes the Creation: we meditate and become the Absolute.

*R. In New York they have changed the name of our Work to the 'Society for the Improvement of Human Being'. So they seem to be on the right line! Some of us would like to see another word for meditation. In the West the word 'meditation' always means thinking about something. Recently, owing to the publicity, this expression 'Transcendental Meditation' has become a joke in the comic papers, as when wife says to husband, "you call it transcendental meditation, I call it sulking." Is it possible to use a different word like 'Liberation' or 'Being', or some other word? Or will he just leave it?*

H.H. In India the word Dhyana (meditation) is derived from root 'Dhya' and there are three words created in this respect. The act of meditation is called Dhyana, the object of meditation is called Dhyeya, and the subject of meditation is Dhyata. Due to this etymological basis these words have pretty fixed meanings and relations to each other. When we think of improvement of Being then a question arises: whether the Being is degenerated or spoiled so that it needs improvement? The fact is just the opposite, for Being is always Pure and can never need any improvement. If it did, we will be thrown into a regress as to who then is the Absolute. What is being done now leads to the view that the pure and absolute Being is now understood to be impure and not absolute. This sort of common knowledge is false and that needs clarification. We need change and improvement in life of the people and not in the Being.

This was followed by some suggestions which seemed impractical for the reasons of translation from one language to the other, so it was suggested by J. to postpone the subject.

*Q. There did come out one thing, that if people don't understand the proper meaning of meditation, they should be given the proper meaning.*

H.H. This place we are sitting in is called Brahma Nirwas, which means that this is a place where Brahma lives. This is a misnomer because Brahma lives everywhere and not only within the four walls of this building. But it suggests that the Brahma is discussed here and some effort is also made to experience Him, and due to this it has some influence on people who come here.

*Mr. Allan was asked to speak.*

*R.A. Perhaps I should say first of all how very glad I am to have a chance of being here again, and I would like to say that I have been very much caught up in mobility for these last ten days or so, but coming here and being with Shankaracharya one sees immobility again and one only wishes when one was in London again and people come to one in the state of Rajas and mobility, one would be able to give them the peace one finds here. Has he got any suggestions how one might be able to do that?*

H.H. Any activity which human beings take to is only because they see some possibility of betterment, transformation, development. People can only be induced to meditation if they see some possibility. This possibility can only be shown by example. If the people who meditate and are under the System are better, certainly others would desire to follow them for their own possibilities to materialise. This is all we can do.

To create an atmosphere like the one here, you should meditate and discuss the way of the Knowledge. By doing this the Sattva particles would transform the atmosphere. Once a religious place was built in a town where people tried to meditate, but they all seemed to have violent feelings. They enquired about the history of the place and found that this place was previously used as a slaughter house. They wanted to go somewhere else, but were advised to remain, so they stayed and meditated and in due course the atmosphere was changed.

### ***Friday 3 November—Morning***

*R.A. In answer to Miss Nicholson's question about preparing for death, Shankaracharya talked of liberation. Could he tell us more about it specially in relation to the death of the body?*

H.H. The body which dies is made of such a material which in time is bound to be decomposed, so it is natural that whatever is born must face death. The one who is said to be born with a body at birth only discards the body at the time of so-called death. Death does not bring an end to the one who has the body. The one who takes and discards the body is a conscious being. Just as people use clothes which, when torn are thrown away and new clothes taken, in the same way the conscious being takes a new body after throwing away the old one. This is the only relation of the material body with the conscious being.

There is another type of relationship, and this is the relation of conscious being to conscious being. This relationship is established on the Way. The Leader and his followers have such a relationship. This is not bound to time and space. As long as both are not liberated, the relationship stays. At liberation the relationship ends, because of unity. Relations exist only with duality; in unity there is no relationship for it is all One.

*R.A. When liberation is achieved, the conscious being will not have to take another body?*

H.H. Taking a body or leaving the body has no relation to the liberation. The liberation is to understand that I am not the body, and once this is achieved one is liberated of all bonds, i.e. those relationships.

*R.A. Should the disciple make an effort to unite with the Teacher?*

H.H. The effort towards unity is the real effort. The unity with the Teacher or with the Self is the only work which we all have to make effort for. King Rama once asked Hanuman (the monkey God) as to who he was?



Hanuman in his great simplicity said that on the level of body I am your attendant, on the level of consciousness, I am a part of you; and in reality there is no difference between you and me, for we both are the same.

*R.A. Is one guided towards a Teacher or is it luck?*

H.H. The establishment of relation between Teacher and disciple is not directed by luck or fate, but is a process of cause and effect. Actions bear some fruit, and with that one gets also luck or fate. These are always subject to time, action, and place. By luck one gets something which must vanish within a certain limit of time or place. These laws do not apply to the relation with a Teacher, which is two-fold. It is based on the Grace of the Teacher and the receptive faith of the disciple which bring about this situation; and once the relation is established it stays till liberation of both, or unity. When the rains come the pots which have their mouths towards the sky get filled with water, and if they face the earth they would not get even a drop of water. In the same way the Grace is raining from the Absolute. True Knowledge and the Teacher. From Absolute the rain of Grace is eternal and also from the Knowledge, but a Teacher appears in a certain age and all those who keep alive with faith get that Grace of the Teacher.

*R.A. Can we assure our friends in London that they are also connected with this relationship?*

H.H. Yes, they can be assured.

*M.A. During half-hour meditation one reaches the point of immobility several times but does not dwell there long enough. Is this a common experience? I wonder what can be done to remain longer in immobility?*

H.H. The intense longing and constant practice will make it possible to remain longer in immobility.

*R.A. Sometimes one reaches the bliss of deep meditation when one is in difficult circumstances and is lacking in Sattva. Is this some special gift, or Grace from a source outside one self?*

H.H. One should not think that because one is lacking in Sattva, one will not get bliss in meditation. It is not only the person who is responsible for creating such a situation, but time and place also play important parts with their own release of Gunas. This means that if in difficult circumstances one had a blissful meditation and found it as a gift or Grace without having deserved it, this is a wrong presumption. The gift or the Grace of the Absolute is always and everywhere available and anyone, when tuned-in to it, would avail himself of it. Time and place are other two factors also, such as morning and evening periods in good place would be more fruitful than the afternoons in noisy places.

*J. Asked further that in difficult situations some people look towards the Teacher and find that he does come to help. Could H.H. comment on this?*

H.H. This is natural. When one remembers someone from the heart, then there comes a connection on subtler level, just as one gets connected by dialling a certain number on physical level. On the subtler level also such connections are possible through which some relief is given in difficult times.

### **Questions from London**

*Mr. Bray. Now I would dearly like to understand something of the nature of the Atman. His relation to others and to the Inner Circle and how others can be helped quickly and simply whenever one meets them? We are grateful to the inspiring help which H.H. gives us so fully. His words, and the confidence they inspire, live with us.*

H.H. We live in the world of form and name. These are the two types of relations which are valid in the phys-

ical world. Some are related by form which means that some can meet in person and make contact, while others can't because of the circumstances. They are connected through the spoken word. This relation through the word is as good as relation with the body. There is another type of relation with the Atman and the Inner Circle. This is on a completely different level. This relation is omnipresent. We are related to the Atman and the Inner Circle whether we want it or don't, but the relation between Teacher and disciple is also through words and forms. Form is on the coarse level, whereas the word is subtle. Relation through the word is more potent. Some people being very close to the Teacher in form may yet be wandering far away, and others separated by miles may be very close to the Teacher through only the word. Such beings are blessed for they have more potential.

*Mr. Bray. About Cosmic Consciousness.*

H.H. Of course we are heading towards growth in Cosmic Consciousness and this is the way the Inner Circle works. Inner Circle works through certain people, but not necessarily one single man. The Inner Circle may use different men at the same time in different places. The growth of Cosmic Consciousness is possible only because there is seen to be a need for it, and the need and possibility can be seen because such relationships are being established, and curiosity among common men is also being seen all over the world. Because these symptoms are being seen, one can presume that such a possibility is there.

*Miss MacGeorge. When we heard about the two categories of people, the first simply wanting to experience and the second wanting to know more and that eventually they will meet, I don't understand this distinction, i.e. when is 'eventually', and where is the junction where they merge? I want to experience very much but I am also desperately aware of ignorance and want knowledge too.*

*(J. supported the question and H.H. appreciated the question very much.)*

H.H. Of course there are these two categories. It is the exceptional cases that work through one way only; but most people need both. These two ways are complementary to each other. There are those who only like to know but would not put the knowledge into practice, and for such people the world is nothing more than talk. These are very poor creatures. Then there are those who only like to experience and would care nothing about knowledge; they are derailed when they meet with forceful opposition or bad company. Their faith is shaken and then practice lost. Thus a happy combination is very healthy, because one can taste the bliss of being and also stay strong against false ideas and keep on the Way.

There was a man who was interested in listening to a saintly teacher, but never bothered to practise his instructions. His trained parrot once asked him where he goes every day? He said that he likes to know about God and liberation etc., so he goes to hear a saintly man. The parrot requested him to ask the Saint on his behalf, "How can I be liberated?" The man put the question to the Saint and the Saint fell down as if suddenly unconscious. People were very angry with this man for having put so awkward a question and asked him to leave the place. When he came home he narrated the whole story. The next morning the parrot was found lying motionless in the cage. His master took him to be dead and opened the cage to remove him. The parrot immediately flew up to a branch of a tree and said: "I got the Saint's message and now I am free. It would be good for you if you acted on the instruction given."

To know and to experience are both necessary.

*Mr. Geoffroy. What kind of physical action could engage the attention and imagination of all good men towards harmony and instruction from above in the same way as war does when it is necessary to fight evil for survival? Can any peaceful venture unite society towards harmony when material prosperity keeps it spiritually idle and blind?*

H.H. The creation is complete all the time in peace and in war too. Even war is a play, a drama of the Absolute organized by Divine forces and undivine forces, and the Absolute enjoys the drama without being attached to either of them. War comes because evil forces become dominant, and to keep up the balance the good and just forces also get united to stop evil. War is a lesson for the ignorant not to do such and such or take the consequences, but for a wise man it is nothing more than a drama and he takes his place as the situation requires. To try to bring about a situation or organize good men towards harmony as in war is a mere fantasy. The wise man always looks towards the Self. Improve your own being and the rest will be done.

*R. G. is very clever with his hands, he paints murals and is a jeweller and most useful to our Work in many ways, but he doesn't like sitting still!*

H.H. The impatience to do is because one thinks and believes that whatever he thinks and wishes to do is going to help the humanity, and this is the origin of a chaste desire to be active. He should be informed that whatever he does (murals or jewellery) is only a fraction of the great drama going on all the time. This would let him be at ease.

### *Pause*

In India there are plenty of people who are only too eager to set the world right. They seem to have great ambitions to cure all the evils of the world and reform the nation. Because of these high-powered ideas in their head they cannot control even their own body and mind, and so live a life of great agitation within and without. Because of this they cannot even perform their own duties. These poor men don't even have enough sleep and waste time in dreams and day-dreams about cleaning and glorifying the world. They can't really see anything now unless they waste their substance and look back. The wise man waits and watches. When the real need arises, the organization will be quick, so make sure you are fit for the purpose; but now enjoy this all as a drama, and leave the rest to the desire and design of the Absolute.

## *Friday 3 November—Evening*

*Professor and Mrs Brown. We see two great forces—each commanding equal respect and love: on the one hand, His Holiness and the seers of all time, leading the search for the eternal truths inwardly, through meditation, ways of devotion, and so on; and on the other hand, the great thinkers of the world, seeking those same Truths by patient, fearless discussion, scholarship and action in the world.*

*At present, we sense a gap between the Society and the world, and seem to find our true place in our very attempts to fill it. Would H.H. be pleased to comment.*

H.H. There is of course a gap between these two groups (the Society and the Scientific world) and it is bound to remain so because they are looking in opposite directions. The one looks inward and the other is looking only outward. The scientific search is to examine the outward world of coarse substance and it has developed tremendously forceful instruments to look at it and make use of it. The instruments are made of the physical material to look at the physical matter, so the result is also coarse like the physical matter, and to build up a chain of ideas based on these findings they must be limited by physical world.

The Spiritual or the philosophical world begins where the physical world ends. It deals with the subtle and abstract world and uses the subtle body and abstract ideas, so it satisfies the inner man. Everyone is in need of food, clothes, a house and other luxuries of life, but he also needs satisfaction which tangible things and ideas related to tangible things will not give him. Let people take what they want (from the scientific achievement),

but no one man can have all things, and who can say that even if one had all the things of the world one would be satisfied? Only when he feels satiated would he ask for something else. There the School or the seers will step in to take him to the place of satisfaction and rest. The gap will always be there, and the most one can expect is the rise of Schools to give some impulses.

*Mrs. Brown. From personal evidence M.D. feels sure that planetary influences have a direct effect upon our inner lives. J.B., scientist and mathematician, is not convinced. Can M.D. ever convince him? Should she try? Could this ever help to bring about the great world-wide ethic which is so badly needed? (i.e. the admission of true equality between all the faiths). These are always at war, even in times of peace!*

H.H. If one goes to try to convince some one it creates further conflicts. If the person to be convinced is of inferior quality, then he might be tamed to follow and such followers are mostly useless. If the person to be convinced is of the superior quality, then the gap is widened. What then should one do? We prefer to live what we believe and wish others good luck to be able to see the way we see. If he is intelligent and has the eyes to see things for himself, he will soon learn to appreciate. The key is not be at war in oneself. The fight within is greater and much worse compared to external war with arms.

*R. In the course of being told to communicate with H.H. through us she fell into despair and the meditation left her. He then stopped meditating as well. I made some suggestions which carry no weight. Is there anything H.H. would like to advise to help?*

H.H. Asked what suggestions, and when told, agreed and had nothing different to add. He asked for a further message to be conveyed to Mrs. Brown:

It has been seen through the ages that women always need men. It is inherent in their nature that they enjoy being with them. All women are like that. Unless they have reached to a high state of consciousness they must not try to be independent. It is always advisable to work under some older and more experienced man. This brings more comfort and is also necessary because it creates confidence and stability of mind. One must understand one's own nature, and to get the most out of one's nature one must work in accordance with its laws without being attached to them.

Here we had some examples also. When working under this seat, some people start thinking that now they are ready to be independent and start a following of their own; they leave the Ashram. The moment they leave the Ashram they soon learn that the force working through them is not really available, so they come back and start afresh. Their great difficulty was that instead of being able to influence others, they were more influenced by others.

*R.A. How can one acquire the attention of the arrow-maker which we heard yesterday morning?*

H.H. Dattatreya accepted the arrow maker as one of his teachers who happened to teach him the lesson of attention. Those who can attend to the outward world can also attend within. Those who can't manage to give attention to the physical work would not be able to give their attention to meditation. To give attention to physical work one must find a work which does interest him so that there is no opposition. So those who find it difficult to attend inwardly should first of all practise their attention in the work they do for their living or hobby. To attend is to be one with the work, and to be one with the work one must get body, senses, Manas and Buddhi all attending simultaneously.

A milkman wanted to meditate and asked for initiation. The Holy man asked as to what is that object which he likes most. He said that above all things he likes one of his she-buffalos and she also likes him! He was then asked just to sit and think about her. One day when he was to be offered food, he said that

he can't come out of the place because the she-buffalo is standing at the door. The Holy man knew that he has now learned to be attentive to the physical objects and now is the time to give him meditation.

In the School, people who find difficulty should be encouraged to attend to some work they would love to do and watch how they do it. When they have learned to attend there, they will find it easy to dive deep.

*R. And this doesn't lead to attachment to the thing one is very fond of?*

H.H. There are two types of attachment. One is the worldly attachment which is a binding force, and the other is attachment in discipline. This attachment under the direction of Teacher is not a binding force. It will destroy the physical attachment and then destroy itself to let the man be free. The discipline is also an illusion, and this illusion is necessary to show us the illusion of the world. Both illusions end one after the other.

*Mrs. Sundaraj (Sharaya Patwardhan), in a letter from Malaysia:*

*"Yesterday I went to see a film. During the film I tried to be aware of my body and my surroundings including the film. I was going back and forth—into the picture identifying myself with the characters and then pulling myself into myself. Is this "thing" going back and forth Manas? Is it all right if I practise this pulling myself while watching television or a cinema?" ...*

H.H. Going back and forth is caused by Manas and Buddhi. Manas moves fast and Buddhi tries to bring back because of discrimination. One should listen more to discrimination and try to stay with it. If one gets stillness, it is better to do nothing, or else it will be lost. Identifications are caused by our attachments to what one thinks pleasant. Buddhi can discriminate good from pleasant. She should be allowed to do so.

### ***People Dismissed for Private Conversation.***

*R. We have people going every year to Russia, Rumania and other countries. They are students. They find that there is a big movement everywhere, where people with great hardship and suffering have discovered the Atman as H.H. has said this. They whisper this secret to everybody they can trust and this movement is spreading. They all ask for meditation. This they have heard of and they want it more than anything. Now they want me to go there and give it. I could only give to two or three people and it would be very dangerous, and such things are punishable in prison camps. Would the Inner Circle approve of the Mantra being whispered to such people with shortest instructions to people they can trust? We couldn't do the initiation ceremony, and is there any way to give them what they want?*

H.H. Although the man is free inside himself, and howsoever great the bonds of the state may be, inside he is always free. But if we cannot manage to give initiation in the proper way, we cannot do much about this. We must patiently wait and see that they themselves do something about it and bring about a situation where things are physically free before such a work can be taken up.

*R. But at the same time we feed them with books and literature such as Vivekachudamani, Upanishads and so on, but we have refrained from giving H.H.'s words until we got his permission. It is all because they want to meditate.*

H.H. It is necessary to see that we don't do such things for propaganda or expansion. This work is only for those who want it and should never be made as front for expansion. Sincere people must be helped, but this Work should not be done as an ambitious mission.

***Mr. Whiting goes. Message to School of Meditation.***

*W. We have all we need, but one would like to ask His Holiness if there is any message or instruction which he would give to School of Meditation?*

H.H. In the process of discipline, all that one needs usually becomes available, one thing at a time. Naturally we have a curiosity to know more and also to fulfil what one holds very dear to the Self, and we wonder how to realize it soon.

An organization comes into being when many such people find a common will to develop their Being in the company of others. Many questions are answered inside by the Self.

As one moves along the road one meets with new impressions the further one goes. The new impressions come by themselves; you don't have to desire them. Thus daily and regular march on the method of Meditation will also bring in many ordinary and extraordinary experiences, but one does not stop for them, but keeps on going until that motionless spot is realized. Keep on working with faith, confidence and regularity. I wish you and your people in the School, progress and peace and success.