

AUDIENCES

ALLAHABAD

September 1968

Dr. Roles

Translator S.M. Jaiswal

Friday 13 September

After exchange of greetings there was twenty minutes meditation and the conversation was introduced in this way:

R. Each time I have come H. H. has told us a story (with variations) about the man who, on going to a Saint to be taught the meditation was asked first to recall anything he saw on the way there. One time he replied that he could only remember a monkey in a tree making offensive gestures. Now, I used to tell this story as a joke, but lately I have seen that this monkey consists largely of what my personality is most proud. I no longer feel safe with this monkey, and I come this time to ask his Holiness if he will be good enough to shoot him or at least send him back to the jungle where he belongs.

H.H. The story of the monkey has a general feel about it. Everyone, who aspires to rise high, or go on the way towards liberation, wants the Self realization first and only after Self-realization he might wish to do the work. This process of thinking is wrong, for there is nothing like 'Self-realization now and work later.'

When the aspirant expressed his inability to get the monkey out of his mind, the Holy Man pointed out that this is the nature of our existence, that whatever is taken by the mind stays. In a way the mind becomes whatever it observes, or one can say that the mind itself becomes the monkey and keeps on gesticulating old habits. This is how our experiences are reducing to our own being. One becomes whatever one takes in.

The way to get rid of all this is through this Way of the Knowledge by which one knows things as they are; and by meditation one reduces the effect of all habits so as to allow the mind to work under the control of the Self. There are many such monkeys within each individual which have taken up their abode during the journey through innumerable lives, and they rise on occasions to disturb the peaceful existence. They will play around as long as one allows them to play. To check all this one needs discipline.

R. From time to time disturbances, interruptions, trying situations arise and the meditation may be difficult for a few times. How to keep one's mind from getting caught up in such things?

H.H. All the disturbances which arise in any man's life or in the universe are destined to end in peace. They all arise from peace and end in peace. If one finds disturbance one should be happy that another chance of peace is near at hand.

All this is perfectly natural. There are two aspects of Nature known as Para-Prakriti and Aparā-Prakriti. Para is naturally peaceful and unified and the Aparā is experienced through movement, agitation which is cause of all manifest creation. This is how the peaceful Para is naturally agitated to give way to the creation and manifestation. Each of us is a part of this creation which is governed by Para and Aparā-Prakriti. None can escape this law. The Para-Prakriti within each individual is peaceful and by its own nature turns into agitation to bring in another bit of peace.

Thus agitation or disturbance is neither wrong nor sinful. Each one of us gets hungry every day and takes food to satisfy this need. How could one say that hunger is wrong or sinful? It is only a natural phenomenon. The wisdom lies in appreciating the situation and doing the needful by putting in the measured and healthy food and then carrying on. Nature works both ways, Just as no one can eliminate hunger for ever, one can't also deny the fact that once proper food is put in, the satisfaction is assured.

So, whenever a disturbance arises, one should see it as a natural phenomenon and put in the needful measured food and get satisfaction and peace; also be ready to welcome the next note of disturbance. The common man in the street is so much overtaken by the disturbance that the poor chap doesn't even take it as disturbance. Fortunate are those who appreciate that there are disturbances. They do so because they can relate activities to the Para-Prakriti in their own being which is peaceful. So all our desires for peace are bliss in disguise.

The nature starts from the subtlest form of Buddhi and descends to the grossest manifest forms in the universe. The act of meditation is the reverse because you start with coarse and end with subtle material. If one could keep balance and allow interplay of these two aspects of living one can sail happily through life.

Even a Realized Man is not free from such phenomena and as long as he lives in the manifest world he has to work with the nature. He acts from the foundation of peace, from Para-Prakriti, and faces the situations and, after doing the needful, forgets them. The aspirant likes to suppress the disturbance for ever by staging a final fight. But there is no final fight with the nature, it is a continuous process of refinement.

In the 14th chapter of Gita, Shri Krishna says to Arjuna that this Prakriti has three qualities (Gunas) known as Sattva, Rajas and Tamas. The effect of these is experienced as light, activity and limitation or bondage. Light is the effect of Sattva and it has knowledge, purity and love contained in it. Out of this all the thoughts, images and creative faculties arise in the individual mind or the Universal Mind. The Rajas shows its effects as activity or disturbance. This is the period between the Sattva and Tamas, or between 'Ideal matter' which is Sattva and the 'material idea' which is Tamas and experienced as the manifest world. Tamas is the frozen idea which has become nothing but bondage or law working in the creation. The Realized Man sees everything in its true form and does the needful without being attached to any of the Gunas.

Note: Tamas is a sort of 'Iron Curtain' both in the individual and the masses.

At our first audience with His Holiness this morning, the second part of the conversation went as follows. (This has to be from memory as we haven't had time yet to get it back from the tape.)

I (F.C.R.) recounted the circumstances of Irene's death quite fully and described the plans we made with her (before and up to her last moments of consciousness) for the continuation of her work in Mexico which was her dearest wish. I told him the group had been flourishing and weekly papers sent them from London had been translated into Spanish and questions returned. But it was essential to have someone empowered to give the meditation and some lady to help him. The two people selected by Irene would be in London when I got back and would stay up to two months. They were a young Physics student at University named Pulgarcito, and Senora Stullman, whom I had myself initiated last year, and who wished to devote her time and money to the Work. We wished for his blessing which he gladly gave.

Then I put the questions they had asked me to give him. The first was about the young airman who had been with the group recently, and had become so keen to have the meditation that he had paid for it in advance. Then he had been killed in a flying accident before he could get it.

Q. They ask whether he has now missed everything or whether he had made a start on the way through his longing for knowledge and for meditation.

H.H. Certainly he has made a start. We must remember that each of us consists of three bodies; not only a physical body but of subtle and causal bodies as well. The fact that physically he had been unable to get it did not mean that his subtle body had not been initiated. It was part of his Tradition and also stated by the Lord Krishna in the Gita (Ch. XII) that the direction of the mind at the time of death determines the next life. That airman had obviously been thinking about the System of Knowledge and meditation which must have been deeply embedded in his mind at death. It could certainly be said that on the subtle level he was already initiated and would go on in the next life from where he finished this one—not necessarily in Mexico but somewhere.

In answer to the second question as to how the group could help Irene N., to whom they owed so much, he replied that she had been fully satisfied before she died. She did not need any help. But if they feel gratitude to her, the only thing they can do is to carry on her work in the way she wanted it. He therefore gave his blessing for the work to go ahead as planned.

Saturday 14 September

Mlle. C. The idea of survival after death whether in the form of rebirth or in other forms, remains an enigma. Is it true that the invisible threads that bind human beings to creation—the Creator—are eternal for everyone, or does their eternity depend on the achievements of soul during cycles of existences? To put it differently, does the soul that moves upwards become eternally integrated or united to the Creator, whereas vegetating souls are inevitably separated from Him, and that would be their kind of eternity, unless or until they come to find a way out to escape?

H.H. The idea of survival after death in any form would not remain an enigma if one understood the true meaning. According to sanskrit system this is known as Punarjanma, and by janma or birth is meant “appearance of a form in time”. It can be easily verified in the phenomenal world of manifest forms that nothing disappears. One always finds that a form either transforms into finer substance or disintegrates into coarser substances. This is governed by the law which was discussed some time ago that every manifest form is running to meet its cause and during this chase it reflects many forms.

The whole creation has two predominant factors which are called matter and consciousness. The material world owes its existence to consciousness and consciousness can only be and always is manifested by matter. Each supports the other. On the basis of these the whole of creation is taking its measured manifestations and after fulfilling its destiny it goes back to its cause. This is what one calls the law of Cause and Effect. Every cause produces the inherent effect and every effect conceals its cause within it.

Behind the Law of Cause and Effect there are two stages, One is the real stage where only the consciousness is experienced which results in happiness and the other is the Laya stage where the forms are still and without any experience. These are also known as Turiya and Laya. The substance of the creation passes between this Turiya to Laya (read 16.10.80) and all the manifest forms arise in between. This ‘in-between’ is the movement in eternity. This eternity is one, and on this underlying thread of eternity the consciousness takes manifold forms through changes. Thus a point of appearance of a form which in substance exists in eternity is called birth, and the point of change appreciated by consciousness is called death. Once this idea of birth and death is understood, then it becomes easy to appreciate the idea of rebirth which is based on this continuous movement.

The other two points raised by the French lady were about the integration and separation related to eternity. There is in fact no integration or separation, because everything is consciousness. The beings are all held by consciousness which is Atman, and which is perfect and single and knows no integration or separation. This Atman is eternally blissful. The terms integration and separation are used owing to the ignorance at the level of mind. Even so, the integration (which is more of a refining process cutting down the cloud or dust) is possible only through a good company. Unless one comes within the circle of good company, it is very difficult to escape from the flux of movement which runs through the creation. In common life, people get involved with the movement and thus can't see the substance as it is. In good company one is sometimes blessed with moments of stillness and sees things as they are. If one increases these moments of stillness, one will see the unity which is always present. The True Knowledge and the disciplined work help one to be still. Regarding separation one can refer to what Arjuna asked Shri Krishna. “What is it that forcibly takes one away from the Reality and compels one to do what one really doesn't want to do?” To this he was told that the ultimate reason is the desire. Although there is nothing good or bad in the desire itself, yet depending on what company one keeps one learns to desire good or bad.

A bad company is the real cause of separation. There is a very learned man in Benares Sanskrit University who knows all the six systems of philosophy. When he was asked to express his faith, he honestly told (H.H.) that although he is noted to be a great scholar and can speak on all the systems of philosophy with great ease and command, he himself is in great confusion and is neither satisfied nor sure of himself. This simply shows

that one can store the knowledge and yet be separated. The ultimate thing is to ask one's own Self. If you have money you are confident to buy what you need, and if you don't have money you can't be confident and can't buy what you need. This confidence is one's own, for no one can substitute confidence. If one has cultivated good company and enough Divine wealth one can do what one thinks needful, and if not then there is nothing to have and feel separated. You may, if you are a successful imposter, present a good face but within yourself you are never sure.

To sum up, if one finds that the idea of rebirth is a reality then integration or separation are no more than a thin or thick cloud of ignorance. Knowledge and discipline both are needed for so-called integration, and denial of these is separation. Good company is the only way to escape.

R. Would His Holiness say that there is no general or single kind of survival for everybody? People are different and differ also as regards repetition of lives or as regards survival without repetitions and so on. Because our first Teacher used to say that about survival after death man is incapable of inventing a theory which is totally wrong. All theories have some basis of truth because they apply to different people.

H.H. The general idea expressed is agreeable. There isn't a completely set pattern which one can again verify for there are numerous varieties of species and in each of these there are individuals which differ from each other. This difference of individuality itself is a proof. The birth or appearance of a being in time may have different reasons. One may be born for pleasure, the other may appear for pain. One may have a form as a punishment while the other may have it as a reward, and all this would be based on the actions performed in one or many previous lives.

But one may say that there are two types of appearances. One comes into the creation on the basis of his actions which more or less is a compulsion; but there are others who appear neither for their pleasure nor pain but, having achieved full satisfaction, offer to serve the suffering humanity. Gods, Yogis, Causal men usually appear like this. The first group is forced into bondage and limit whereas the second group accept the limit and work within it. They come to give new impulses, to raise the standard, and when their job is done they go away without praise or complaint. For them birth and death has no validity, because neither does birth bring bondage nor death give liberation. They are ever free.

If one looks at a prison one can see all these types. Within the walls there are three types who are forced into confinement. The worst are the criminals who wish to enjoy by terror and violence. Even in prison where they are confined for some improvement and restraint they conspire to break away by violence to multiply their future bondage and limitation. These are the Tamasic types. Another type is Rajasic who somehow acted against the law and found his way to prison. He would behave nicely and work out his days of punishment and might be given a bit of grace to go out early. He enjoys more freedom and gets better treatment in the prison. The third, of the Sattvic type, goes to prison by breaking the law which he thinks is out of date or unjust. He enjoys great respect and moves around freely. But all these have to conform to limit. Still another type which comes to prison to serve—the jailer or doctor, etc.—who wish to regulate and reform the inmates of the prison. For them the gates open when they wish. This is the general set-up and each individual gets a place according to his deeds. The only generality is that everything except the Realised beings is subject to rebirth and the rest is according to particular kind.

R. Does good company mean a group of people, aspirants for Self-realization, and going the same way? Among these some seem to be more useful to the Leader than others. One type says, "Oh! how well you talk and I believe everything you say", and another kind, whom I value more and who ask such questions as, "Do you really understand what you talk so 'well' about, are you speaking from your experience or is it borrowed?" Could such kinds of good company be inside one and as well as outside one?

H.H. The good company is also of three kinds. There are some people who have little Sattva within and they naturally respond enough at least to appreciate the good words they hear. Due to lack of enough Sattva they fall short and neither raise questions nor practise the Teaching. This is the coarsest part of the good company. The second kind raises questions because they think about keeping the Teaching pure and making it more practical, and also make efforts to practise the Teaching.

But the question you have quoted may be answered thus: The True Knowledge belongs to everyone and in fact everyone knows the Truth, but in this phase of creation it has been forgotten. So the Knowledge has always to be passed from one to the other. Accordingly this Tradition also has acquired it because it was passed from the Creator and continued to this day. One has to inherit, be instructed and then pass it on. Thus although it is always borrowed, yet it is in truth one's own. There is of course a danger in knowing that it is one's own knowledge, that some may become proud and claim. This would make them incapable of appreciating further and finer subjects.

The third kind of good company inherits in full and brings True Knowledge into full practice (of creative thinking).

There was a certain man who deposited his treasure of four drums full of gold coins underground in a spot where the highest point of the temple's shadow fell on a particular time and day of the year. He wrote a note in his Will that on such and such a date and time he has deposited his treasure under the zenith of the temple. After his death, the sons tried to acquire the wealth. They even dismantled the top of the temple but all was in vain. They also consulted others but for a long time nothing came out. One day a Holy man came to their house, to whom they told their worry. He asked to look at the note and then advised them to call him a day before the date mentioned in the note, meanwhile to restore the temple in full and exactly as it was. On the appointed day and time he took them to the spot where the shadow fell and told them to dig and unearth the treasure.

All this shows that there are three kinds of good company. First is the physical which only hears and appreciates, the other is of knowledge which discriminates and tries to practise and the third is the truth or company of the Self which knows and practises and can show the way, for they hold the keys to all problems. This is mostly received directly through the Tradition.

Sunday 15 September

Miss G.I. Several times quite recently I have awakened in the night and felt a great sense of peace and joy. All problems completely disappeared and there was a feeling of being in a different world. Some words of His Holiness came to me about the three levels of communication where he said it is necessary to experience first. Is communication possible at such moments? Would His Holiness tell us more about this please?

H.H. When the being is pure and clean then such moments arise and one finds oneself awakened at unexpected times in complete peace and joy. There are two possibilities. In one case, only the presence of the Self is experienced which is always full of happiness and peace; whereas in another case one finds oneself in communication. In such situations mental images are formed in the subtle body. Whatever one may think or remember immediately comes into being very much like physical things. For this effect there can be two different causes. One cause may be the worries or longings in the physical world which find their fulfilment in the subtle world; but, if it is not sparked off by unfulfilled desires, then the experience could be a real one arising from a different cause altogether.

Q. H.H. was asked further how to make sure that the connection and communication was true. How does one know that the answers received were positively given by a particular person?

H.H. The substance of the subtle world is very fluid in the sense that it is not crystallised, so it is not necessary that the particular form of the person in question would be present. It could take any other form, provided a connection with that person had been established. All this happens according to the level of being at that time. More or less these experiences follow the feeling of peace and happiness.

The subtle world is very different from what we know of the physical world. In the coarse physical world everything has a proper or particular form, but in the subtle world it is rather a common factor which could manifest in any form. For example, one can have many pictures of the same person in different forms, or one can equally make different pictures of different sizes and tones of colours from one single negative. A given person would be the factor common to all those cases. Because of this common quality the subtle world can create multiple forms at different time and space. The availability of Sattva will determine the quality of images and experience whereas the connection would account for authenticity of the communication.

R. Last night I happened to have enough Sattva and to wake up with it several times. One time there was a very vivid scene as if in a theatre with His Holiness (not in these surroundings) explaining certain things. I had been trying to put to him a Symbol, in the System and had been unable to do it because of the difficulty of language. But in this conversation with him last night, he explained to me how to go about it. Now, what I want to know is: Would he be aware of this conversation?

H.H. Not on the physical level, but on the subtle level, Yes.

R. That is one way by which I distinguish what is the product of my own imagination and what is actual communication. It is as if a kind of scene were being set as on the stage of a theatre, very realistic and very full of colour (as described to him last year about the conversation with the first Shankaracharya). Is that to be depended on?

H.H. Each individual has a luminous body which is the subtle [FCR changes this, and following references, to 'causal'] body through which experiences of different nature are possible. This body can work with physical body and can also function by itself. For instance, this subtle (causal) body is free of all the limits of time and space to which the physical body is subjected. Due to this the subtle (causal) body can create forms and images which are not possible in physical body although these images are always related to physical world. Once an inner relation has been established between two persons through the heart, then at certain moments they could communicate. This communication cannot be translated on the physical level.

According to Indian tradition when anybody is initiated, he is given a picture of the Teacher. This is a purely physical object, but with this physical picture the subtle body of the Guru is also connected. The initiate may not respond to the subtle body without the physical body so he has to cultivate in his subtle body the presence of the subtle body of the Teacher. Once he learns this, the connection and the communication may start. Sometimes the disciple might like to convey his problems and receive guidance; or the Teacher may pass on impulses of his own accord. In both cases it would be futile to try to relate all this in terms of the physical body knowledge.

Word used for subtle body in general is Sukshma Sharira, contrasted with coarse body—tool or sthula sharira.
Sukshma = fine, subtle invisible?

R. So a bridge has to be made before the communication?

H.H. The bridge is very essential and the connection has to be established before any communication can take place. This bridge is of the subtle (causal) body* which is called Antahkaran. This is composed of Chitta, Buddhi and Manas.

Most of the images arise from Chitta. But in all cases it is not necessary that the communication has conscious origin from both sides. But it does happen so, consciously from both sides, in a very few rare cases. One doesn't have to presume that it is self-invented, even if the communication has taken place without the conscious act from the other end, because the multiple forms of the Teacher are available throughout the universe. One of the common forms which is not consciously projected may answer the question. Answer would be authentic and yet may not have physically originated from him. There are many such communications recorded all over the world.

R. It is not only in visible form either, because before some such communication, very often there is most wonderful scent, a number of people have described this in connection with inspiration they get with Sattva, lovely scent, beautiful music or something which announces that what is on the way will not be ordinary.

H.H. According to the level of the being or according to clarity available to the individual, these images would form more and more clearly. It is equally possible that experiences in the subtle body may be so true to the physical body that one may not even be able to comprehend the difference between the physical and subtle experience, but all this takes place in the subtle body.

J. Sometimes certain individuals like artists, musicians, poets, etc. come through such extraordinary experiences which they never seem to have had previously. On the basis of such experiences of forms sound or rhythm they create new works and get great enjoyment for themselves and others. How does all this happen?

H.H. It is impossible to say that such people who get such inspirations and so-called new visions or information in their subtle body have never known such things. They must have known all this somewhere in the distant past and have forgotten them in the present life. Certain situations and the rise in their being bring about this experience in their subtle body and make way for their further activities.

R. It is interesting that J. should have introduced the subject of art, because at this moment I was hoping to give two questions from a well-known sculptor who is also a great help to me in our Work:

S.C. From a flash of 'insight' this observer sees the dance of the Gunas with detachment and the drama of Creation without identifying with it. Is this the starting point of art? My experience of bliss are pointers to a joy beyond description—is this joy beyond the limits of sense-dependent art, or is the source of Real Art even beyond this joy?

H.H. The Absolute knows and experiences all the names and all the forms; and all the possibilities are also known to the Absolute. The Creation with all its diversities flows out from Him because it is already in existence. The same applies to the individual. In each individual and within each Antahkaran* [causal body] the knowledge of all names and forms with their possibilities are present in a seed form. Unlike the Absolute, the individual is not aware of these so he doesn't know that he knows. When he grows in his being or is able to clear off his cloud of ignorance then he sees what he has. The need also accounts for such situations as when an individual becomes a medium of inspiration and expression—both. It is only a sort of loss of memory that makes one think that new knowledge has come about, but in fact it is always there with him and in the Cosmic Chitta (consciousness) together. Once he tunes in, then he takes out of his own wealth of names and forms.

*Previous reference to "Antahkaran": Allahabad 1965. Karana = causal, manifested potential. Antak = inward

R. Looking at great Indian sculptures in temples and at cave paintings like Ajanta, one gets the impression that Absolute has required that this should be done at a certain time by raising the level of individuals of that period.

H.H. This Creation is only for Bliss, and out of this bliss this creation has come into being. The Absolute has sparked off this creation only for enjoyment. When one finds oneself in rapturous enjoyment one is very much closer to the creative factor. The physical world has three dimensions of its own. Thus in this world you need some space to store certain things and to store more you would need more space. This limitation of space (and time) does not apply to the subtle world where three dimensions of time come into play. In this subtle world the relations between space and time are quite different from those of the physical world. That's why in a subtle body one can store numerous things at one or all times. In one single point all the names and forms can be stored. A temple in the physical sense covers a certain length, breadth and height, but in the subtle body all this and a lot more can be reduced to one single point. All experiences of different lives are stored in each subtle body. When one rises in level and a need arises then he discovers the so-called "new" Knowledge from the store of his own subtle body and then moves on to manifest them in physical terms for his own enjoyment and all others around him.

R. Can we ask one last question on the more every-day life, because what we have discussed does not happen every-day! There is a question from a lady who is empowered to initiate in London:

P.M.S. During meditation, and often during the day feelings of happiness and love come bubbling up. But sometimes there are feelings of sadness—not so much personal negative feelings, but a sort of awareness of tragedy in the world, among the people near one, and also to a certain extent in one's own helplessness. It is almost as if a layer of thickness is removed by the meditation which makes one more sensitive to these things, but it may be that one makes contact with certain pockets of energy in oneself. Can His Holiness explain this in any way? Is it just a stage of the meditation which one has to go through and which will pass?

H.H. When the Sattva within the individual rises due to meditation one may come under certain experiences. Such experiences are usually impregnated with happiness, love, compassion or sense of justice.

One may also experience happiness and love which could be the product of agitation. This type of happiness is not inferior to peaceful happiness where there is no desire or action. The other type of experiences of sadness or likewise emanate from memories of past wrong done by oneself or others. Usually it has a colour of compassion, regret or desire for justice. These are basically rooted in past experiences, and are the product of thinking, helplessness, or by losing opportunity by not attending to discipline. Such experiences of sadness or even happiness are all unnecessary during the meditation. The real and proper meditation is that when the meditation, subject of meditation (Mantra) and meditator become One and there will be no other experience. This will be a sort of extremely peaceful happiness without any differentiations being experienced. In fact there is nothing to do in meditation except meditate.

R. She and her friend (Miss C.N.) are thinking at other times than meditation of all sorts of troubles to-day like student riots, political troubles in Czechoslovakia, etc., and they feel that we in the Society used to adopt a lofty and high-handed attitude that "sleeping people governed by sleeping people are capable of anything". They think that rather cynical and negative; whereas we should sympathise and desire to help.

H.H. The frustrations experienced by individuals of being helpless in helping the students, Czech or others is a fallacy. Since the physical world and subtle worlds are of different material type, their influences are also very different. Just as a labourer gets only a couple of rupees for a day's work, a manager would get thousands for dictating a few letters and putting his signature on them. The influence of mental activity is greater than the mere physical activity.

The frustration comes when one considers only the physical help. One can really help very much more on the mental level, but to do that one has to rise high in the subtle world to bring about any workable result. One should meditate more and properly and raise one's level and the necessary help will have gone to the needful even unnoticed.

This age seems to have intellectuals and compassionates in abundance but their quality is very coarse. They all wish to help in a violent and agitative way only through the physical means. They do not realise the importance of the subtle world and run amok to do good, and so meet with frustrations and produce still more discord.

There are very few real peaceful people who would wish to help through the subtle world. Even such men are nowadays surrounded by intellectuals agitating to get them moving. Only one who is desireless, stable, and unmoving can get any wisdom and unless one has wisdom, one can't help anyone.

The potential power of the subtle world is so great that physical world can't begin to use it in its full capacity. When a real impulse is given by such un-moving men, one sees that only a part of it is achieved, but even that is great. Let the intellectuals understand this and do only what is necessary.

Monday 16 September

R. In some Western variations of the Knowledge which describes the four bodies, the subtle body (which is called the Astral body) is said not to be present in ordinary people but must be formed and crystallized by School discipline. The fire which crystallises it is said to be lit by friction of the "struggle of yes and no". Is there any truth contained in this?

H.H. The subtle body is always present in all beings, not only in human beings but in animal and vegetable kingdoms and even in minerals. One can of course say that the measure of development of the subtle body differs in each kingdom. Only the human beings are able to refine and develop it to its best. The subtle body in other creatures has fixed and limited scope, but it does function and helps to keep them alive. If the bark of a healthy young tree is stripped for a foot or so, all round the trunk then it will become dry and disintegrate. The moment one waters a plant one can see that the whole plant brightens up from top to bottom. This happens because of the subtle body.

In human beings all learning and reasoning and storing of memory is done through the subtle body. Even the denial of the subtle body is done only by the subtle body! This body is related to the being which has in store all his knowledge and experiences. But because the subtle body is equally related to physical body there is a cloud of ignorance and it is only due to this that people can't remember their knowledge of the past lives' experiences. If one has not worked on the subtle body then the latent knowledge will not be evoked and made use of. On the other hand, if one worked sincerely with True Knowledge and discipline one may contact the Source of all Knowledge within himself. One of the laws of the universe is that whatever is not present cannot be created. [*Note: As Pasteur and others have proved, there is no such thing as 'spontaneous generation'; and as the Alchemists said: "In order to make gold one must have a little gold to start with".*] If one says that the subtle body is not present in human beings then it would never be possible to create one. Thus one has to understand that the subtle body is always present in all beings. It is only the development that makes one more obvious than others.

Take another example: One cannot see one's own hand in a dark place, but one knows that it is there. The lack of light is the cause for this hand not being appreciated. When the light falls on it then one can see the hand. In the same way one experiences the subtle body all the time, but due to lack of light of knowledge one does not know it enough to make best use of it.

R. When H.H. brought up the subject of Antahkaran two or three years ago, he implied that when it is fully developed it could have magical functions. He mentioned some one visiting a far distant temple to consult the God even without going by train.

H.H. The development of Antahkaran, or one might say the purity of Antahkaran, can lead to such experiences as you have mentioned. But there are different limits for different people and species. For instance, one may become a wrestler and develop his body in strength but there will be a limit to what his constitution would allow. One can refine this subtle body according to one's being. When, by disciplined work, the coverings of ignorance are removed one may extend the exercise of power beyond the usual limit. Most of such experiences are possible only for a limited period under certain circumstances. They might re-appear but it would be difficult to keep control over them. It is very much like dreams. No-one knows when they start or end or how long they will stay. None can order a dream. Some dreams cause vast experience in a short time whereas others cause little experience in a long period.

Once, someone was undergoing disciplined meditation of Gayatri Mantra, which is one of the most sacred of Mantras. After completion of three cycles he found that he could hear and see beyond the walls up to many miles. This created disturbances in his meditation and by resorting to some antidote he eliminated that and carried on with his meditation. The development or purity of Antahkaran would remove the veil of ignorance for some period in which super forces may be experienced.

R. Is there anything to do with the third step of the Ladder in crystallising certain particles?

H.H. Firstly the subtle body should become pure, and secondly it should remain stable so that the mind does not move from one to the other subjects. It should be able to attend continuously to one point, and thirdly the outer influences are responsible in creating a situation to allow crystallisation to take place. This outer influence is a complex subject in itself.

Part II

Due to insufficient opportunity of collaboration between questioner and interpreter this next observation came up in the wrong context. Yet what His Holiness said is of very great value if it is realised that this observation was by someone not in the School and unable to meditate.

R. There is now much discussion among people in the world about what they call 'peak experiences' which come unexpectedly. Here is an example of what is so described:

Mrs. I. Once when I was 22 I was lying in bed facing an open window on a clear starry night—I floated out to the stars! This was associated with a feeling of strength and warmth (as well as a knowledge of a presence). I quite often get this feeling—that is—the expansion, warmth, etc. and the knowledge that if only all of me could be together at once, I have great potential—I am not sure if that is the same as strength. Unfortunately this feeling is still more often than not with me by chance.

H.H. This experience described is unnatural. Unnatural in the sense that it is dependent on the outer influences and not controlled by the person. Such experiences always emerge from the level of the being. When people go to Badrinath in the Himalayas, they usually have such experiences. I also get some such experiences although I do not have the slightest desire to have them. This place allows me very little sleep and sometimes I seem to be floating in the area surrounding the temple and the mountains. Usually other beings are also seen. The origin

of such happening has no relation to me because there doesn't seem to be any such desire in any form. Thus they are forgotten immediately after they have taken place. Such experiences come about according to the level.

Here is another example:

The first Shankaracharya was asked a question by a learned lady called Bharati about the sixteen centres in human body where sexual energies are stored. Since Shankaracharya was not a householder he had no direct experience of such matters. He asked for an interval and through his yogic powers he found that a King was about to die so, leaving behind his physical body in the custody of his disciples, he entered the physical body of the dead King and conducted the daily life of the King. The Queen and the very close intimates of the King realised that, although the King is practically acting as the King used to, but there was some subtle difference in the nature of the King now. They soon understood that a yogic soul might have taken abode in the body of this King. So they sent some soldiers to find the carcass of the yogi and burn it so that the King would live longer. When the time-limit was about to finish, the disciples came to the Kingdom and sang songs to intimate to the King to return. He got the message and left the body. Meanwhile the soldiers reached the place and a struggle for the body of the yogi was going on between them and the disciples. Just in time the subtle body entered and the physical body rose and went to answer the question.

Here again one sees the limit that he couldn't truly copy the nature of the King. There is another story of different level. In India incarnations are said to take place. Shri Krishna is one such incarnation of Vishnu.

Once Brahma wanted to test the powers of Shri Krishna and one day he stole all the cows he was herding and drove them into a ravine. Krishna then resumed the form of the cowherd, made fresh cows and carried on as usual without any difference. After a year, Brahma accepted his defeat and came with the cowherd to apologise. At that moment Shri Krishna's brother Balraj was also there and was perplexed to see duplication in such large numbers. He was told about the secret, and later on both the groups were merged into one and no-one else ever knew the difference. A God alone could do such miraculous deeds as these.

R. How to connect ordinary people who get such experiences with desire for meditation and True Knowledge?

H.H. These experiences are like children's play because although they are fascinating in the early stage of one's development once you have outgrown them, they become unnecessary and undesirable. They would differ from individual to individual like toys, and secondly the toys for one year old babies are not used for three year old babies. So they keep on changing. Once a child gets a toy he feels delighted, and if you take away the toy he would cry and be unhappy.

The same applies to such experiences. It may be fascinating to have them and in a way it is necessary to discuss them, but very soon they must also be forgotten otherwise they become hindrances and create attachment which results in stop in the development. Usually people think that after having such experiences they have achieved something and then cling to them or long for more. The mature disciple neither looks for them nor enjoys them, and moves on. On the way these occasionally do come to some; some have more than others; and some even never have one; but the wise man moves on without caring much about these and goes directly for the key which is complete satisfaction, peace and bliss. One should understand the underlying idea and the danger and make others aware of such things. Even in scriptural literature such matters have been discussed in detail but they carry a note of warning about not getting involved.