

Saturday 21 September

R. In Samadhi, is the Atman free except when bound by some idea?

H.H. Samadhi is a state of rest; just as we were told about the rest for the physical body which one gets through sleep, in the same way only when Sattva is predominant is this rest possible in Samadhi. If one had only a couple of hours' sleep one would feel tired from the labours of the day; if one had three or four hours sleep, although the tired feeling may not be there, one would not find oneself fresh the next morning with enough energy for the day. When one gets full complete rest in sleep, then one naturally gets up with the fatigue vanished and recharged with fresh energy to face the day. The same applies to Samadhi. Sleep is done in Tamas, Samadhi is in Sattva, so in Samadhi one gets rest and is charged with happiness and bliss. This happiness and bliss is of the same type as when one goes to meet a Realized Man, and after meeting him one feels fortified and with a sense of greatness within oneself. The same happens in Samadhi when the Atman is merged with the Param-Atman and this unity becomes possible because of this, the being who comes out of Samadhi has this feeling of greatness about himself because of having been unified with the greatest in himself. This is the type of happiness with which one comes out. This is in addition to the recharging of fresh energy of Sattva with which he will be able to meet the demands of the day or life.

R. I am speaking of course from a much lower level, but where it is possible to have this bliss, if one is not conscious of anything else at all the bliss always lasts longer. Is this anything to do with preparation for the full Samadhi?

H.H. Unity means that there would be nothing in between. So, if the Atman is to merge with Universal Atman, then there should not be anything or any idea whatever it may be, and that only could be called unified. This unity between Atman and Universal Atman, Param-Atman, is like two friends. When one of the friends has spent all, and is now poor and he comes to meet his most cherished friend, the friend recognises everything just by the look, and without being asked to give anything he fulfils every need of the poor friend. This is like a Grace. In the same way when Atman meets Param-Atman, Param-Atman feels very much like this rich friend, or one could say like a father when he meets his son. He understands the need of the son—the son doesn't have to ask for anything, the father gives himself like a Grace. One could never say that this Grace which is given to the son or the friend has been earned by the conduct, by meditation or Samadhi. It is not a payment—it is a Grace which is given without being asked. So for Grace to come, Unity must come before, and simply means that there should be nothing in between.

R. Where Atman, Shankaracharya and Realised Men are all one, at this moment one doesn't want to ask for anything.

H.H. In the realm of Atman there is no differentiation because the differentiation takes place only from the Causal, or the Subtle body and physical body. When one has transcended in the realm of the Atman, there is no difference between the Param-Atman, or Atman, or any other individual one could think of. It is all One.

M.A. If contact is established between subtle body and Realised Man, does this contact have to be worked on to grow, and if so how does one do this?

H.H. The subtle body is, as we have been previously told also composed of ignorance, and this ignorance is a sort of shell which shields the Atman. The association of a disciple with a Teacher is only to break this shell of ignorance, and as long as this shell is not completely destroyed the Teacher would always respond in order to help the disciple, and the disciple will have to work through the subtle body. At different stages of need, guidance, encouragement or even a reprimand would be given by the Teacher simply to help him to break the shell,

and once it is broken then the job is finished because there is nothing more but unity. It is only the shell which is between ignorance and full unity, and it is only up to that stage that the Teacher is needed.

R.A. In meditation does it help to hold this idea of unity in the back of one's mind as it were, or will it come simply through faithfully attending to the Mantra?

H.H. Meditation is designed to do away for a short time with the thought process—however lofty the thought may be it is not really needed then. So in meditation one has gradually to give up thought, and once the Mantra is sounded it is only to keep off the other thoughts so that at least one would be able to attend only to one thing. But this is not the end, the Mantra is there to lead you to a region where there is neither the Mantra nor thought. There it is all one unified Self.

R.A. After one has taken the correct posture, is it helpful to think about unity before one introduces the Mantra?

H.H. Yes, this is very helpful. Before one introduces the Mantra, one has to collect oneself, and have a clear idea of what one is going to do, so it is very helpful to bring the whole thing into one idea as to what one is going to do, and tell oneself that now, for half-an-hour, there is no responsibility, nothing to look for, just to attend to the Mantra. So this is just right.

R. In London we have another complicated medical doctor who has evidently been reading Indian books! I don't understand his questions, but here are two of them:

D.C. Could his Holiness tell us about the Chakravartin?

H.H. This word comes from ancient Indian times when the country consisted of many kingdoms each governed by a Badshah (King) and there was a Shahanshah (Emperor) who had complete control over the whole region, North, South East and West. This centralized Kingdom was governed by a Shahanshah who was known as Chakravartin. It means 'one who controls the whole circle of kingdoms'.

There is another interpretation of the word Chakravartin. He is one who has full control over the four states—sleep, dreams, waking and Turiya. One who has complete control over everything feels fully satisfied and has no desire for anything. These four states refer not only to the material world, but also to the spiritual world. There is a story:

There was a man of this nature whom one could call Chakravartin. He was once lying right in the middle of the road. At the time a procession of a Badshah was coming so the Badshah's courtiers asked the man to move. He said, "Well, he may be the Badshah, but I am the Shahanshah, so I am not going to oblige him—he should oblige me by going a different way and leave me in peace". The procession was now very close and the Badshah asked his courtiers to ask him what gives him the right to call himself Shahanshah? He did not reply, but told the courtiers to return and ask their Badshah what gave him the right to call himself Badshah. The reply was that a Badshah was one who reigns over the whole land and gives all the orders. The Holy man then asked why the Badshah was moving round. The Badshah replied that he was off to capture another country in order to increase his wealth and territory. The Holy man then said how could he call himself a Badshah when he was only a bad wretched man who only desired to rob others, and he certainly would not move for a man like that.

The Badshah then asked the Shahanshah to define his own greatness. The Holy man said he was supreme because one who has everything needs nothing. One who is poor and needy enough to capture another country is not worthy to be called Badshah. The Holy man was therefore like a Chakravartin. Chakravartin is he who has full control over these four states, sleeping, dreaming, waking and Turiya, and who is fully satisfied and does not need anything whatsoever.

D.C. The third step of the Ladder, Sadhana, is difficult to understand in English because there is no equivalent. Recently the meaning has become clearer by hearing about examples of Sadhana of different types of men. Could His Holiness enlarge our understanding in this way?

H.H. The word Sadhana is derived from 'sadh' which means 'to help to realise', and in the process of Realization whatever helps to hold the person from falling or going lower is known as Sadhana. The act of a Teacher is a help. He helps to hold the people from falling down. The whole of Nature is falling down, so along with Nature people are falling down. A Teacher, with his conscious Knowledge and conscious action, comes to help people to hold them together or give them a systematic order to follow so as to grow and Realize themselves. The word Sadhana has these different meanings—to help, to hold and to Realize.

R.A. Asks if he will speak of the outer influences which help to crystallise subtle body as mentioned in an earlier talk?

H.H. Subtle body consists of Manas, Buddhi and Chitta and crystallisation of subtle body means doing away with the ignorance surrounding it. If one is attentive one can see many things happening round him, outside himself. Although there are two worlds—within and without—the one within can fortify itself by good ideas, good thinking and good resolutions. These will help one's subtle body in clearing the ignorance.

But as far as the outer world is concerned, every step is potent with influences, but these influences can be gathered only if one is attentive and recognizes them. In this realm, disillusion, books, or Realized Men, or sometimes the Grace of the higher forces can be helpful, or any ordinary thing in the world could also be helpful.

Shri Dattatreya (11th Chapter of the Shrimad Bhagavatam) had twenty-four 'Teachers' in his life. This means he gathered teaching from twenty-four different incidents through his life, and the story of the arrow-maker is one of the incidents which affected Dattatreya. He gathered such Knowledge useful for growth of subtle body from birds, elephants, a prostitute and also one story is about a virgin girl, as follows:

Once while he was moving round the town he came to a house where all the men had gone out to work and there was only a young girl who was about to be married. The people from the other town had come to see if she was a suitable bride for their son. There was no-one to entertain the guests so she had to do everything herself. She was very poor and had not much to offer them. She thought she would prepare them some rice, but even the rice was not ready, so she had to remove the husks before cooking it. While she was trying to do this by banging the rice with a wooden hammer, her bangles made a noise, and she thought the guests would hear the noise of the bangles and realize the household did not even have rice. She wanted to save the honour of the house, so she started to break some of the bangles, but she found when even two remained there was some noise so she broke all except one. Dattatreya observed all this. She invited him to wait too for some rice, and he stayed. After eating, he said that when one has to meet one's most respected guest one has to keep all disturbance away, and the disturbance can only be removed after the world of disturbances is broken off.

So, in meditation one goes to meet the Self which is the greatest of all the guests. One has to leave behind all those ideas, thoughts and worries and reduce simply to one, such as was given to us in the beginning, to meet the guest. One can gather all these influences which abound in the universe. It is only a question of being attentive and learning from ordinary things as well as the Teacher and so on, and accomplishing full dispersion of ignorance from the subtle body.

R. Asked about the Symbol (of the Enneagram) which he had previously given to His Holiness—asked if H.H. had any comment, and if he had a name for this Symbol or used this Symbol in this way?

H.H. The system of symbology is a concentrated form of Knowledge, and these are designed to impart more knowledge in that sense than can be imparted by other means. They differ from land to land and in India this Symbol has also been evolved. The Law of Three which in India is called Trik, is also the root word of three in the English Language, and the Law of Seven, and the Law of Nine which makes the complete number. The complete number consists of 9—Absolute, unmanifest, manifest—Prakriti—then Mahat-Tattva, Ether—Air—Fire—Water and Earth. All these contain all that there is in the creation. The creation of the Causal World, the Subtle World and the Coarse World, and then beyond that the Absolute, everything is contained in 9. The Law of Seven (Prakriti) is a rigid form of the manifest which is very closely governed by the Law of Three, but it is a repetitive form and it can have multifarious levels which can be seen in individuals or in general, in the composition of the universe, and the composition of the human being. The Law of Three is repeated practically everywhere—in our discussions it has appeared many times—states of Being, Gunas; Brahman, Vishnu and Shiva (or the creative aspect which maintains, preserves and dissolves). There are many examples of all these. The diagrams which you have given show just one way of expressing the inner meaning of the philosophical aspect of human life or the universe.

Monday 23 September

There was no meeting on Sunday, but after meditation with His Holiness a feast was provided at the Ashram, and following this F.C.R. with R.A. and M.A. and J. went to the confluence and swam.

R. Thanked His Holiness for the feast we were given yesterday and all the trouble taken and the quantity given.

H.H. Owing to the difference of cultures and countries, people have different tastes and when one wants to give others pleasure one always hopes they will have a happy time. When preparing one can only refer to oneself and what pleases one most, and so the food is mostly to the standard and taste of the cook. If in doing so it has given you pleasure, their labour is fruitful and honoured. There was an American who stayed here twenty days and when he was offered something made of milk which is supposed to be one of the delicacies here, he could not find the name in his note-book so would not try it in case it did him harm! One tries not to impose one's taste on the guests, but as far as possible one should respect the tastes of other people and give them as near to their taste as one can offer. There was also a European who was asked to sit on the floor to eat. He had to keep getting up and walking round for five minutes before he could go on eating!

R. After our feast we went to the confluence of the rivers and they swam in the Ganges, and Mrs. Allan said after her head had been under the water she came up a different woman!

H.H. He also went to the confluence at about 9 o'clock because of the eclipse. The confluence of Ganga, Yamuna and Saraswati is called Triveni (Tri-stream). These three rivers symbolise the three Ways, the Way of Action, Love and Knowledge. There are three streams of vital force which are active in the human body. Generally only the Ida and Pingala regulate the breathing system, but when breathing is in perfect balance then the third stream which is known as Sushumna comes into action and leads to insight and rise in vital latent energy. On the basis of these relationships, the three rivers and the confluence has become very important in the life of India. It is said that this is the physical embodiment of the three lines of Work. Bathing and physical cleanliness is not at all important, but one has to allow oneself to merge fully in the three lines of Work and thus wash away the ignorance and be clean within.

(Saraswati is invisible—a subterranean river whose existence has only recently been established).

R. What is the significance of the eclipse?

H.H. According to the Indian system, the point of interaction is the most important of all. This is called Sandhi and it is known as an aspect of Brahman (Absolute being neutral; which contains the two sides). Based on this principle the time of interactions are also supposed to be important. The morning which joins night and day, the evening which joins day and night, midnight, mid-day, mid-month, full-moon, etc. are known as periods of Sandhi. There are times when planets come close to each other and a sphere of conjunction takes place. The solar or lunar eclipses are such occasions for they hold the possibility of release of influences on planetary level. The solar eclipse takes place only in the middle of the month, and the lunar eclipse always takes place at full moon and at no other time. These conjunctions carry different types of effects. Thus, according to the type of conjunctions, certain rites are performed in India. It is said that all incarnations, new impulses, destruction etc. takes place at such periods. The modern scientific thinkers see these phenomena only as physical conjunctions, but in India, due to the spiritual and philosophical background a great significance is given to such periods. No-one would eat during the period of eclipse and they must have a bath when the eclipse is over. They meditate or recite the Scriptures. Meditation is also prescribed to be done at morning and evening because these periods help one to go deeper without the outer hindrances of Rajas and Tamas.

R.A. Is the gap between a being's birth and liberation regarded as eternity or does eternity refer to the life of all creation?

H.H. The eternal is that which is never destroyed and never perishes. Only the Absolute or Atman is eternal. In eternity there is no time—life and death are only the moments of appearance or disappearance of the being in time, and this cannot be related to eternity. This birth and death is very much like changing one's garments many times during a day, or throwing away the garment when it is worn out. In the same fashion the birth and death are change of form in the journey of the Being (Atman) through eternity. Birth and death have nothing to do with bondage or liberation, although action within one's life may tighten bondage or result in liberation. Ignorance is the cause of bondage and dispersion of ignorance is liberation. A liberated being is really free and can choose to be born and die of his own will. They usually take a manifest form to help suffering humanity. This shows that birth is not necessarily a bondage, although most beings take birth only out of ignorance and move from one body to another. Death is in no way destruction also for it only means a change of form, and this change is taking place not only through life but at each moment. The whole of creation is undergoing change all the time in all things. This change has two directions. One starts with the desire of the Absolute as unmanifest and goes on becoming coarse manifest form, and secondly having fulfilled the destiny of manifest form it goes back to its cause. Thus the particles of earth are merging into the cause which is water, water into fire, fire into air, air into ether, ether into Mahat-Tattva, into Apara-Prakriti, into Para-Prakriti which is unmanifest and the unmanifest into the Absolute. Although the forms are changing yet the law of change itself is eternal in comparison with changing things. It is only the Absolute which is change-less and eternal as Truth, everything else is changing and so temporal, but the law of change is also eternal.

R. H.H. said a great deal about Para and Para-Prakriti, but I want to understand a little more about Mahat-Tattva. Is it a sort of universal being?

H.H. From earth and right up to the ether one could see the interplay of elemental material although the first three are formal and the last two without form, but they are part of the manifest world. Beyond these five elements is the Mahat-Tattva which literally means the great principle or the universal or individual being. From this principle manifests the five elements, their five qualities and also the five senses of knowledge and five organs of action. The senses collect the knowledge of the qualities of the elements, just as ears collect the qual-

ity of sound which belongs to ether, skin or sense of touch appreciates the air, eyes appreciate the form and colour, tongue appreciates the taste which is the quality of water and the nose appreciates the quality of smell which comes from the earth. The act of appreciation is going on simultaneously and all the time in the universal being through the Mahat-Tattva and also in the individual being through the Manas.

Though Manas can appreciate all the five qualities, it does so only one at a time. It is only due to this reason that one can really know anything, otherwise there would be knowledge of a mixture of five qualities all our life. This is done by Manas in individual level, and the same is known as the Mahat-Tattva on the universal level. This is the intermediary. It takes in knowledge of the phenomenal world through the senses and passes them on to the inner being, and it also passes the orders from the inner being to the organs of action. This works both on individual and universal level. In the universal level, the desire of the Absolute is being passed to the phenomenal world through this Mahat-Tattva which allows manifestation of all forms, and it is only through this Mahat Tattva also that all the knowledge of the phenomenal world is passed to the Absolute being.

The next point is the Apra-Prakriti which has three manifest Gunas and the cause of all manifest forms. On the universal level it is the Nature as a whole, and on the individual level it is the Buddhi which discriminates according to the Gunas and decides the nature of the individual.

Beyond this is the Para-Prakriti, the unmanifest nature of the creation and similarly the Chitta of an individual which stores all the knowledge and remains unmanifest until agitated by a desire to manifest. They arise as ideas or thoughts or desires and manifest in due course in different forms of being on universal level, and in artistic creations and constructions on individual level. Beyond all these is the Absolute on the Universal level and Atman on the individual level. This is the cause of all things and all things originate here and also merge here.

R. This is most extraordinary because if you translate just the language of names, it is exactly the same except in one respect to our System, and that is what the scientists used to call ether, but which they say now does not really exist. What word does His Holiness use for this and could it be, for example, the electro-magnetic field?

H.H. The concept of ether as usually understood is wrong. Even the concept of the five elements is also not understood rightly. From the element of earth to fire one may confine and contain in manifest form. But beyond that there is no manifest form so the idea of Air and Ether is only inferential. What we usually call air is not really the element of air. We see the dust of the earth moving or the leaves of the tree moving, or feel the hot and cold air blowing slow or fast and call it air, but in all these cases we see only the dust or leaves, and experience the cold or warmth of water and fire. The real air is nothing but movement, pure movement only and the sense of touch only experiences movement. One can never see air because air has no form and colour which is appreciated by eyes. The ether is Akasha which gives way to everything. It is the space which gives space to all things and beings. This is the expanding phenomena which goes on giving space. This element also cannot be seen, but only appreciated by hearing sound. The quality of Akasha is to give sound and the sound always travels in Akasha. This Akasha comes out of Manas or the Mahat-Tattva. It is at the junction between the inner and outer worlds. The desire of the Absolute is bound into forms through this medium and all bound forms are liberated into ideas or the source of all Knowledge (which is the Atman) only through the Manas. So Manas (Mind) can be the cause of bondage or liberation. It is very much like the interpreter. If the interpreter is attached to one or the other side, then he cannot do his job properly. He must fully understand both sides and be unattached to both. All misery in the world is caused by this attachment. Some minds are attached to the physical world, and like to dwell only in physical forms and pleasure. They only enjoy coarse world and remain poor and bound to the low level. Some minds are attached to the inner world and resign from the physical world and don't like to take to active participation in the world. Such people are usually lazy, inactive unpro-

ductive, and live like parasites. They are known as Virakta. Although they are attached to the inner spiritual world, they are also not right and do not conform to the natural laws of the universe. We do not approve of such people. The really good life is unattached to both and yet working with both the physical and spiritual world.

Following Not Recorded on Tape at His Holiness's Request

The Absolute creates for no purpose of His own because He has nothing to achieve, He has everything. He is with bliss and within bliss he starts playing and when He wants to dispose of the play He withdraws creation very much like a small child who just wants to play. When He feels hungry He cries for food, and when He wants to sleep He just sleeps, no-one can dictate when He should feel hungry or when He wants to sleep. One cannot pinpoint a purpose for it.

In the Isa Upanishad two types are referred to—one is the physical type who may become very efficient people in this physical world, and the ascetic who wants to withdraw and only go to the spiritual world. In fact, both of these types are bad. The misery and bondage is neither in the physical nor the spiritual world, but only in the attachment. The attachment is equally bad. The Absolute is not attached to either of them, and that is why He enjoys them; one should bring them together.

In India there are different sects—some go for the manifest God, and some for the unmanifest God—personal or abstract God. Both of these people fall into this error and because of this neither of them are happy. Unless they bring them together, they cannot find real liberation. There are many different systems—some believe that everything is created by the Absolute so they do not have any responsibility for anything; whatever comes they take, they do not want to improve or be conscious of anything. All these are attachments. The real skill lies in bringing these two together and not attaching to either of them.

Tuesday 24 September

R.A. Stressing the need for constant practice in meditation His Holiness once gave as an example learning to ride a bicycle. Sometimes when a boy is having difficulty in learning, a grown-up holds him steady. In meditation, can help be given in this way at the subtle level?

H.H. Two worlds are concerned here—the coarse physical world and the subtle world. All the direct help which one can give is in the physical, so when somebody is trained to meditation they are told how to take a posture, how to start the Mantra, what not to do—not to move one's body, to close one's eyes—they are all physical. This is all that can be given as far as the physical body is concerned. In the realm of the subtle body indications or directions can be given, but these directions have to be carried out by the meditator himself. Beyond the direction it is impossible to do anything. There are certain very exceptional cases when there is direct intervention on the subtle level, but it is very rare.

Meditation is a journey back home, and most of the troubles and tribulations which one experiences are in the first half of the journey, and when that point is passed and you are nearer home, then there is only one point to look for and you don't have to bother about anything else. Meditation is going back home—home to the Self. What the teacher can do is to describe the journey from start to finish and show what usually happens and what may be met on the way.

In the realm of Manas (mind) the Teacher can guide and tell one to attend to the Mantra, and if the Manas (Mind) does not behave properly he can help on the level of Buddhi by referring to Knowledge—giving him all the information of what is usually experienced so that the disciple can investigate and discriminate by himself. But when the journey back home starts, this discrimination has to be done by the disciple himself—to discrimi-

nate what comes from the causal body and what are outer influences—he does not have to stop and enquire but go direct to the Absolute or Atman. There it is only up to the disciple, no help is possible on this level.

When a secret meeting is arranged, the person who makes the arrangements leads them only to a certain limit, and beyond that he does not enter himself, and leaves the people to meet alone. The same applies to a husband and wife—although they have many relatives and so on, when they want to have intimate conversation, they do not want anyone else present. It is in the nature of the Self that when it turns back to itself, by its own nature it does not want anyone's interference or help, and since it does not want help, there is no possibility and no need to give it. In the Scriptures it has been said that on the way to Liberation even Buddhi only goes to a certain limit beyond which Buddhi must also stop, and then the Self experiences itself.

Once during meditation one gets the taste of inner happiness which is not available in the physical world, then one wants to have it again and again. In the same way you can drop a few grains of sugar, you do not have to create a road for the ant to travel from one grain to another. Once it has tasted the sugar the ant will find its way to the next grain. It is the same for oneself. Once one gets the taste of inner happiness then one does not need anyone's help because one is capable of taking the journey oneself.

There was a King (the story of the King who asked his Minister to bring him a Holy man so that he could learn the secret of eternal wealth which does not perish, and how the Minister could not find a really Holy man, so instructed his servant how to pretend to be one. When the King had been satisfied the servant was instructed to resume his normal duties but he preferred to continue to practise being a Holy man in order that he could meet the greatest of all the kings—this story is contained in full elsewhere in the record).

The moral of this story is that one can be led only to a limit, but beyond that limit the journey is made by the Self without anybody's help, because the Self knows everything and it is only because it lives in the dark (because of ignorance) that it has forgotten its great potential. Let him have a little taste and he will like to go back by himself without anybody's help.

M.A. After initiation does the vibration of the Mantra always remain strong, or does the one who meditates have to strengthen it, and if so how?

H.H. When one starts the Mantra one starts with a certain force available to oneself at that moment, and the system is that the rhythm of this Mantra has to go lower, slower and keep on slowing down until it reaches a complete stop, and then at this stage when there is no rhythm, then one finds oneself transcended.

There is another aspect—the vibration of the Mantra itself. This Mantra which we have been given contains “R” which is produced by the cerebrum. It is produced in the cerebrum and the vibrations of this sound travel from the cerebrum to the lowest part of the spine and it vibrates the whole body. When it reaches the bottom part of the spine it travels up and it takes some time before this vibration dies out. Before it dies down it acts in the body to cleanse all its impurities.

As regards pronunciation—the first part is predominantly more forceful and the last part is the least forceful, so you start with a bang and finish lower as far as the sound of the Mantra is concerned.

Conversation about Law of Chance

R. a). After reading what His Holiness said yesterday about the perpetual movement in Mahat Tattva and individual Manas, I woke early this morning with a picture of the Outer Circle of humanity as a great gambling casino or gaming house. Would an individual not need the meditation and also considerable good luck to avoid getting entangled and losing all his money!

b). According to the System there are four sets of Laws:

- 1. Law of Chance or accident prevalent in Outer Circle;*
- 2. Law of Cause & Effect which H.H. has described so clearly;*
- 3. Law of Fate, planetary influences which have collective effect but also individual Fate for a few on the Ladder;*
- 4. Law of Will, which belongs to Realized Men of Inner Circle.*

Would he agree?

H.H. Gives a story:

There was a lord or baron with a private army. He was very ambitious and always liked to cross his own boundaries and subdue other lands. His people supported him and were very loyal to him, so it was always quite a pleasant adventure for him. Each time he returned to his own castle all his people honoured him and praised his glory and the glory of the victories. When he had heard all this he would go to his mother and ask for her blessing. The mother was not amused, so she never gave him any blessing. After a few such occasions, he plucked up courage to ask her why she was displeased? She said, "My dear son, you are going on the wrong line. I would have been happy if you overcame your real enemies which are within you. In fact, because of these glorious victories you have been turning away and making your enemies within only stronger. In fact, you are losing the battle every day. If you tried to overcome your greed, your lust and futile ambitions, and your desire to be a great lord, only then would I say you have done a good job and deserve a blessing."

In all these games which go on in the world of casino, the loser certainly loses, but those who win are also the losers because, in fact, they are gaining nothing.

He then quoted from the Isa Upanishad:

"Those who say, 'I know', do not really know the Self.

Those who say, 'I do not know', there is no question of their knowing, they certainly do not know the Self.

The real One is neither of these. He never says, 'I do not know', or 'I know', but He acts as the Self because He is the Self. One can gain wealth and feel fortunate, but the fortune is misery."

Meditation does away with all physical wealth whatever it may be.

R. Asks His Holiness if his System agrees that the Outer Circle is governed by the Law of Chance or Accident?

H.H. The scientific world, or the modern world of to-day does see everywhere a law of chance or accident, and believes that the world is usually governed by the law of chance. In fact, there is nothing like a law of chance. It is the ignorant who cannot see the Law, and take it as chance. People who have wisdom and experience know the law, and know how and when this Law is going to affect them.

There was a certain man who used to build carriages and deal in horses. During the time of the British Raj, there was a law under which only certain high officials of the Government or permitted kings and Nawabs of high rank were allowed to go on the high road in a carriage drawn by four horses. This man once drove a carriage, which he had just built, with four horses without knowing about the law. He was stopped by the police and asked whether he had a permit, but said he was just trying out the carriage. He was summoned, and when the summons was issued he became frightened and worried about the punishment. He consulted legal men, but they said he had certainly infringed the law and would be punished and so they could not take his case. However, there was an old and experienced lawyer who listened to his story and then asked to see the carriage and horses. He inspected those very carefully and then said

that he would take the case. The man would have to pay 1,000 Rupees but he would get him acquitted. He told the man to come to the court in the same carriage and driven by exactly the same four horses as he had used when he was summoned. The man was very frightened to repeat the offence, but the lawyer said he would take full responsibility.

When the prosecution had presented the case, the defending lawyer asked the judge to look at the carriage himself and also the four horses. When the inspection was over, the lawyer pointed out that the law said the carriage may not be driven by four horses, but in fact there were three mares and only one horse, therefore his client had not broken the law and there was no case. The law says nothing about mares! The man was set free, but the law was later changed to cover both mares and horses.

To the ignorant the law appears to be chance, but to a man of Knowledge it is not chance but a Law—the same Law of Cause and Effect which works throughout the Creation. If one can establish contact with the Atman which is Purush, one would be able to see everything in the Prakriti, and then there is nothing like chance because he knows everything and acts accordingly. It is only for the ignorant that the Law appears to be concealed, but in reality consciousness prevails through the Law which may be subtle or coarse. The man who lives in the coarse world cannot see the Law which originates in the subtle world and so calls it the law of chance.

R. Says that what he means by the law governing numbers is a very precise mathematical law according to which, if you have, say, a million ants collected at random in a heap, a certain number would like only sugar, and an equal number would like only salt, but in between those extremes the vast majority of “average ants” might like one or the other or both from time to time. The law is exact, but chance is said to determine what will happen to any individual ant.

H.H. To look for the law of chance or the law of great numbers is to look away from consciousness. There are beings in the world who have lower consciousness, just as one can see in the whole hierarchy of beings in the universe that men have more consciousness than animals, animals more than plants and minerals which have very little consciousness, but everywhere consciousness prevails. In fact, everything is conscious; it is only the level of consciousness which differs. Nothing moves without consciousness and consciousness does not move by chance, it moves by Law—the Law of Cause and Effect. If one adheres to the Law of Chance one is depriving oneself of the Law of Consciousness.

His Holiness goes on to give again the story of the two groups of ants who eat salt and sugar, and how the group who were trying the taste of sugar, had to go on till all the taste of salt had left them before they could get the real full taste of the sugar. When they had really tasted the sugar, they did not want salt any more.

On the human level, ignorant people who like living in their ignorance do not want to appreciate consciousness. Because they cannot give up their old habits of always looking to the physical world, it is very hard for them to appreciate that even if the Law is not obvious, there is a proper Law working through this. They simply have to rise to a better level and see the Law for themselves through their own consciousness.

Wednesday 25 September

M.A. The music yesterday was a very happy experience for which we are very grateful—with music like that Manas seems happy to be the impartial interpreter! Could His Holiness tell us more about the rôle of music?

H.H. Music has three components,—sound, rhythm and words. The sound and rhythm work inwardly on the causal level, but the words affect only subtle level, and putting everything as a whole it works on the physical level as well. The main function of music is to affect the subtle and causal level.

There are two types of music—one intended for the inner being, and the other for the inner and outer combined. The second is called secular music. In secular music the words and rhythm are both for the subtle and physical levels and they work according to the physical and subtle aspect of the human being. There is very little which can be got on the causal level from secular music. It differs from land to land.

The first kind of music related to the inner being—Divine music or conscious music is composed of such sound and rhythm which have a particular bearing on the being, and if they are composed according to the proper laws which are inherent in the creation of the world, they create certain effects, and create mostly Sattva so as to elevate the level of being which hears it with attention. Here attention means attending to the sound and rhythm and also to the words. One cannot say much about how the sound and rhythm works on the inner being, but as far as the words are concerned, one has to attend to these and one must know them before one can really understand them. Even if one does not know the meaning, one can certainly get the effect on the causal level. The function of Divine music is to raise the level of the human being. Secular music is to entertain and supply the necessary Guna.

R.A. Following what His Holiness said yesterday about meditation, after the Buddhi has been left behind and the meditator and the Mantra are left alone, the union with the Atman seems haphazard (i.e. to take place irregularly and spasmodically). Is there any technique which can be used on either the coarse or subtle level which will make this union more frequent and more sure?

H.H. The question or the situation reflects that constant and regular practice has not gone through to establish familiarity. It is only a question of constant and regular practice and one would be familiar with the inner situation and could respond immediately without interference by any influences. Just as when one meets a new person, one is hesitant to talk, and the communication is neither direct nor regular; once you cultivate familiarity and come closer to the person all these things disappear and one can just communicate and talk easily. The same applies here, it is only the constant and regular practice which will allow this thing to happen.

R. I've been trying to think what would be the best last question to ask for the people at home. As the Indian Prime Minister said in Brazil yesterday, "the world becomes more and more ideologically confused", so then more and more people in the West—say London and New York—are seeking a solution whereby they can look inwards. When we get back, there will be many people (too many people) wanting help, and I feel the most important thing will be how to make Buddhi pure and strong as His Holiness has indicated in the last answer at the last talk.

H.H. In the world today there are a multitude of ideas prevailing, and everybody stands up to declare his principles and wants to lead everybody else according to his own principles, and others are also trying to state their own! In this situation there is of course need for a man who is not involved in any ideological victory who might do the job.

There were ten men crossing a fast river, and when they reached the other side they started counting themselves to make sure that all had reached the other side safely. Each one counted but found only nine,

because he did not count himself; and they became very worried. Just at that time a Holy man passed by and looking at their miserable faces asked what was wrong; they told him and demonstrated how there were only nine of them, though they had started as ten. He made them stand in line and with his stick he hit the first man once and separated him from the line. He hit the second one twice and so on till the last one. He hit him ten times and declared he was the tenth one. They were very happy and went on their way.

The same situation today prevails in the world—these ten men or ten ideologies mean the numerous ideologies which are prevailing—each counting all the others without looking at themselves, so they all like to keep on fighting. Unless somebody else comes out and hits each of them hard to bring them to their senses, this situation will go on

He did not say when this eleventh man would appear!

R. The first time we heard this story at Rishikesh, His Holiness went on to tell us: “Before we could know who we are, we have to learn to come out of what we are not.” We have begun to see some of the things we are not, but how can we begin to see what we are?

H.H. Whenever one has lost something in the physical sense one has to get some light to look for it and find it. There are many different types of light of which one can make use—a small lamp, a lantern, electric light, moonlight and sunlight. One of them would do according to the type of thing which one is looking for. They are sufficient for the physical world.

In the subtle world of Manas, Buddhi and Chitta, if one has lost anything there one has to get the Light of Knowledge, the light of the subtle world, and with that Light one can find what one has lost. As far as the Self is concerned, the Self is always experienced by everyone whether one is lost in the physical darkness, or within the subtle darkness of ignorance. In each case the Self is always experienced and present—one does not need any other agency to find out the Self and experience the Self, and no-one can deny the existence of the Self, because there is no other means of denying it except the self! The situation is that the Self is always available and whatever is available and experienced does not need any extra light. The light we need is only on the physical and subtle levels. For that we can take the physical light or the subtle light of Knowledge from the Scriptures, from a Realised Man, or Teachers. Even with knowledge, if the knowledge is not complete we still cannot transcend the subtle world, and in that way transcend to the Reality beyond this subtle world, so the proper experience of the Self is not constant and continuous. The Self is eternal and the Self is the Light of Lights. The Self is Consciousness, and the Self is happiness. It is eternal and it is Truth, and all these things are never lost because they are ever present everywhere. One has simply to dispel the physical darkness or the subtle darkness which is prevailing, because the Self is always with each of us. Let the Self prevail, there is no need to search for it.

M.A. His Holiness has given us so much wonderful Knowledge, and we would like to make best use of this. From what he has seen of us by our questions, could he say what might be the best line of study for us to continue when we return to London?

H.H. Before studying anything else one has to study the Self. One has to study one’s physical body, and one’s subtle body, and look within to the causal body. There is nothing else to study so no line of study is prescribed. Whatever may be useful according to the place and time and the type of literature which pleases you or seems to satisfy you, you can get help from them. It can come from any source, it makes no difference. The emphasis is the Self and the non-Self. One has to study the Self so as to separate the non-Self—one has to experience

happiness so as to leave behind misery and unhappiness. One has to find Truth to leave behind untruth. One has to find what is useful to the Atman and make use of it and discard what is not useful to the Atman. These are the ways one can study.

Referring to Atman and non-Atman—if one took Ganges water in a bottle it will be clear and pure. If one added a drop of red colour then the whole water would be red. If one added a drop of green it would become brown, and if one went on adding more and more colours, after a time one would find it looked brownish-grey, and one would not be able to recognize the pure clear Ganges water. One could leave this water and the dust might subside, but the colour would not disappear. One has to add some sort of alum to decolorise or clarify the whole thing and only then would one be able to see pure clean Ganges water. The Atman is very much like Ganges water which is pure and clean, but it is surrounded by Antahkaran, Chitta, Buddhi, Manas, the senses of knowledge, the senses of action and the elements, and everything one has taken from society. One has to undo that, but for that to be done we have to use something like alum—the alum of discrimination. One has to put in discrimination and shake the bottle—bring in some discussions based on personal observations—not bookish knowledge. It is only through this that one would be able to decolourise oneself and see the pure Atman taking charge of all situations.

The colour which we see added to the pure clean Ganges water is the colour of all desires. We are surrounded by our desires and we are producing them every day and covering ourselves with a multitude of desires. One after the other these colours are being added to this pure being, and it is not being seen because of our desires. Because these desires are multiple, they are usually opposed to each other, and a desire which meets opposition raises doubt. So one lives with desires and doubts and because of this it is very difficult to take direct or conscious action. Discrimination, as has been said, is the remedy.

There are three lines to work on: One is the Meditation which should be done with faithfulness and sincerity. It should be done regularly and continuously twice a day every day. And then we can take to Satsang (good company). Meditation is also one part of Satsang, the company of the Self or Truth. Second comes the company of those beings who have decided to go on the way of development or Self-realization or liberation. In this group falls the Realized Man—his company or the company of people who are very similar to oneself, and who would like to bring in their personal experiences and discuss them, and who would like to apply discrimination in all their actions.

To help all these we can take the help of the Scriptures. Those Scriptures which discuss the question of the Self and the non-Self, and all those books which throw some light on these subjects can be picked up from any source.

Working on these three lines—the True Knowledge, the company of Truth—seeking persons—and the company of the Self, these are the three types of Satsang which would lead one to the pure Self and do away with all the colours and minimise all our desires except the one desire of the Absolute. Appreciate the desire of the Absolute and then let the Self act.

The real Satsang is the company of the Absolute, the company of Truth, Consciousness and Bliss. On the subtle level where the company is based on True Knowledge one can see some difference. If there are people who are looking for the Truth and try to conduct the affair themselves, it would be much like a class where there is no teacher and progress would be very hard and slow. So it is necessary to put somebody of heavier weight with a group to lead them, and these chains of heavier grades should also be associated with the purest Knowledge available.

Now this purest Knowledge is available everywhere but in certain cases it is caught up with the colour and one sees difference, but within the differences the Truth is always present. One has to discover the colour and then one would be able to see the pure Self everywhere.

If there were 100 bottles of Ganges water and they were brought together, it will be the same Ganges water, one would not be able to say that there are 100 types of Ganges water, but only that there are 100 types of colour of Ganges water. The design of the bottles may differ and the shape. Wherever difference is being experienced it is only in the realm of ignorance, in Truth there is no difference anywhere.

The True Knowledge which has been transmitted right from the Creator—Narayan to Brahma and to this date has been kept clear, and one has to find out the clarity and purity where one lives and with the help of a Teacher one should try to find one's way based on all these three maxims:

The company of the Self—Meditation.

The company of Knowledge—a Group.

The company of literature—knowledge outside and through discussions, question and answer.

J. Expressed on behalf of all of us gratitude and satisfaction for all that we have been given which will be enough to help everyone at home for at least a year—if we have further questions perhaps we may return next year?

H.H. Offers his greetings and blessings to everybody in your circle and says that whatever he thinks is valuable for the development of Being has been made available to you, and if you go through them with love they will manifest in good ways so as to clear your way for Self-realization. He wishes you well and wishes everyone in your group well. As far as physical Satsang is concerned you came here and some light was thrown on this, so physical Satsang has been possible. But as far as the Satsang on the subtle and causal level, or beyond, that is not governed by space and time factor which governs the physical world, so in fact there is no difficulty. On that level Satsang is happening—we can be sure of that. He again wishes you and all in London well.

On the causal level there is no difference between him and yourself, it is the same Atman prevailing there and here so there is no difference. On the subtle level there may be a little difference, but since this is not governed by the law of time and space of the physical level, one can easily see that the differences can be patched up. There are certainly differences on the physical level, but to undo these differences one has to resort to the subtle level or the means of Knowledge which has been fully provided to you and is potent enough to dispel the ignorance or physical associations, and to lead one towards Self-realization.

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Appendix

Vedanta Meditation

Stages

1. **Pratyahara**, withdrawal of the sensory faculties from their fields of objects to the interior, so that they may be put at rest.
2. **Dharana**, firmly fixing the inner attention on the ‘one-without-a-second’.
3. **Dhyana**, deep meditation, an intermittent activity of the inner attention after it has become fixed on the ‘One-without-a-second’; an oscillation that proceeds like a stream that temporarily ceases and flows on again.

This preliminary realization of the Self is followed by:

4. **Samadhi**, absorption; which is of two kinds:
 - a) Savikalpa, which is absorption with the continued awareness of the duality of the perceiver with the thing perceived, and
 - b) Nirvikalpa, which is non-dual absorption, absolutely devoid of any awareness of a distinction between perceiver and object.

Four states of mind stand as obstacles to the attainment of Nirvikalpa Samadhi:

1. **Laya**, deep dreamless sleep. Instead of passing on to Turiya, the ‘Fourth’, the mind lapses into unconsciousness, and the person mistakes this melting (laya) for that of the mergence in the Self.
2. **Vikshepa**, distraction. The oscillation of the mind cannot be brought to the single-pointedness that leads in the end to Samadhi, and thus remains as receptacle of transitory floating contents.
3. **Kashaya**, gum, resin, extract or exudation from a tree, dirt, uncleanness. With reference to the psyche its meaning is: “Attachment to worldly objects; passion, dullness, stupidity.
“Something sticky, provided with a strong flavour or aroma which darkens clarity.”
4. **Rasa-asvada**, the tasting or enjoying of the sap or flavour (rasa) of the Self. This obstacle arises when the mind has not the strength to give up the bliss of identifying with the Self and to become annihilate.

Nirvikalpa Samadhi, is known when those four obstacles are passed; the attention then stands unmoved—like the flame of a lamp protected from the wind. “The normal eagerness of the subtle body to take the shape of every name, reminiscence, or sensation is allayed, has found its ‘rest’”.

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