

Monday 9 March

Third Talk

R.A. When through Grace one comprehends a big idea, what must one do to preserve it?

H.H. Whenever one gets something in the physical world which seems valuable, one likes to keep it in a safe place, in such a place that one can easily make use of it, or look at it whenever one feels like it and get some pleasure from it. One sometimes puts them into safes, and whenever the need arises, one takes them out and uses them.

In the same way when we get some big or good idea either from the Grace of the Absolute, or from the Grace of a Realised Man or from the Scriptures, or from Satsang, the best thing to do to preserve it is to keep it in a safe place. The safest place is the heart itself. That is where one can keep it and then make use of it later. Only the wise can keep it in their heart because the fool assembles all the rubbish which he collects and keeps that in his heart. So when he gets a really valuable thing he has no room left to keep it in his heart, thus he cannot hold it and he cannot make any further use of it. The important thing when one does get some such thing by any grace is the love, and the importance which one gives to that idea. This will decide what one does with it. If one loves something one will not forget it—this is the natural thing. If one attaches importance to something it will not be lost from the phenomenal mind and thus can be used and preserved.

R.A. What exactly is meant by keeping it in the heart?

H.H. Anything which we *remember again and again and seek for*—that must be in the heart. This is how one can check if the thing has been placed in the heart or not. As to how to attach importance to something so that it may reside in the heart and one would remember it again and again, this can only be done by Satsang. There are the three types of Satsang—Satsang of the Self, Satsang with the Realised Man, or Satsang with colleagues or companions. It is only through this continuous effort with the Satsang that an attitude of importance could be established towards a certain idea. If one gets that by Grace one would be able to preserve the idea.

R.A. What one feels one wants to do above everything is to keep this treasure away from Ashuddha Ahankar?

H.H. We were given seven steps of Knowledge and it is in the first step that the key lies. This we call the Impulse. In the impulse is enough energy and momentum to lead one towards understanding or getting, or knowing better ideas which will lead one towards spiritual development. If one gets good company (here again reference is made to the three types of company mentioned previously), it is natural that the progress would be systematic. In relation to the Ashuddha Ahankar creeping in, in love or devotion one does not use two sorts of activity one to remove the Ashuddha Ahankar and the other to replace the Shuddha Ahankar. There is only one activity and that is trying to understand and learn and practise whatever goodness has been given. Once the goodness comes in the Ashuddha Ahankar will automatically be removed, so one should never bother about the Ashuddha Ahankar, one only cares about the Shuddha Ahankar. One should always work for the Shuddha Ahankar.

There is a difference of strength between these two Ahankars. The natural state of the Self is that it always has the Shuddha Ahankar but as a result of certain other influences which have affected the individual, Ashuddha Ahankar is implanted from outside; it does not really belong to the Self. When one has the chance of good company and hears about Shuddha Ahankar with understanding, the strength of these ideas unites with the strength inherent in the Self. This provides greater strength than is available to Ashuddha Ahankar, whose strength is derived from a single outside source. Thus Ashuddha Ahankar loses the battle and is removed with no particular effort by the individual.

M.A. Is it the melting of the heart, that he spoke of to Dr. Roles, that clears out the rubbish to make room for the important ideas?

H.H. Yes, certainly your observation is right—whenever by good company and good discourse and reason we allow the heart to melt, by the melting of the heart this rubbish is cleared, for melting of the heart simply means the disintegration of impurities. Thus the good influences will crystallise in the heart and stay with the individual.

M.A. One feels to enable this to happen one needs a certain humility which some pride in one prevents one—although the mind tells you this is what is necessary—you can't do it for yourself.

H.H. Yes, humility is very essential for this melting of the heart. As has been previously told there are two types, one predominantly intellectual and one predominantly emotional. With predominantly emotional types it is fairly easy to melt the heart. Melting the heart is in fact bringing the heart to its natural state. Nothing in fact really happens because Ashuddha Ahankar has no reality. It's only the idea of it which exists. Once the good ideas from Satsang take their place whatever we think of as Ashuddha Ahankar is lost automatically and illusion is gone—the illusion of the Ahankar. Melting of the heart clears the heart and brings it to its natural state, so it should be fairly easy for those who are emotional. For the intellectuals it is a bit difficult because you have got to answer their questions to the end. Only when they are satisfied can their heart melt because the activity of the mind and the heart are two different things. Heart can take the Bhawana, that is emotion but the head can take only the idea which is not emotional. So to bring the intellectual to the emotional state where his heart can melt, you have got to answer his questions and tackle them thoroughly and well so that he has no further questions. As long as questions remain the heart may not melt.

The difference between the Shuddha Ahankar and the Ashuddha Ahankar can be described in this way:

We have a body and this body usually has a shadow. In fact this shadow has no independent existence. It is produced because there is some physical source of light which by the laws of Nature create a shadow. Whatever movement you make your body will be reflected in the shadow also. But this shadow has no existence of its own, it is not independent—it is dependent on your body and the source of light outside your body, which is in this case the sun or a lamp.

In the light of the Self there is no shadow of anything. If you derive knowledge of your own experience that will be light of the Self. Under that light there will be no shadow because that will be the Shuddha Ahankar. If the information and knowledge is derived from other sources outside you, i.e. borrowed, or just accepted in the way we take the light from the sun with its shadow and as long as this source of knowledge is from an outside source, there will always be Ashuddha Ahankar like our shadow. So the best way to do away with the Ashuddha Ahankar is to gather knowledge through the Self. Once the knowledge is derived by the Self, in the light which it creates there will be no Ashuddha Ahankar.

R.A. As only Universal Being exists, are both the causal and subtle levels also illusory?

H.H. All this creation of the physical, subtle and causal levels which one experiences is illusion created by the will of the Self. This will is Mantra. The Self pronounces a Mantra, a formula, and this word manifests itself in all these glorious forms of creation and stays for as long as it has been desired by that first word. When the limit has been reached and the word is withdrawn or the play over, the Mantra will not be over—it will still remain with the Self, which will always be there whether there is a world or whether creation is active or not. The causal, subtle or the physical—all are illusion, the only thing which is real (reality) is the Self and its Mantra. This illusion is like a play which magicians perform by use of a special mantra (magic formula)* creating illusion in which you see different things which are not there. When they don't want the show they pack it up and

everything is gone, like magic. The whole creation is magic. The magic is created by the word of the Self, of the Absolute (Universal Self). [**like 'Abracadabra'.*]

*M.A. These questions arise from reading the material brought back by Dr. Roles.
Is the Causal Body the Antahkaran plus the Chetan Shakti from the Atman?*

H.H. Yes, you are right—Causal Body is the combination of the Antahkaran and the Chetan Shakti of the Atman; but this coming together of these two forming the causal body is also illusion, in fact there isn't anything real.

The illusion is illustrated by the way you see your face in the mirror—the face seems to be in the mirror, but in fact it isn't there.

So this whole thing is up to a point illusion of the Self; up to a point only for the Realised Man since he has to use the physical world but for the ignorant fully real.

M.A. As the subtle body can leave the physical body, can causal body separate from subtle body, and if so what part is this? Does part of Antahkaran belong to the subtle body and part to the causal body?

H.H. The separation of the physical body from the other bodies is very coarse knowledge which everyone understands, but when it comes to the subtle body and the causal body then it requires True Knowledge. Once an individual has acquired true knowledge or knowledge of the Self, then one sees both of these bodies separated from the Self as illusion, for in fact they are always together because the subtle body is the emanation of the causal body itself, so if the destruction of these bodies has to take place in Self-realisation it will be simultaneous.

The separate nature of the physical body is very obvious but this physical body takes another shape when we experience a dream.

In fact in our dreams we still seem to have the physical body of hands and feet. Even our mind and our Ahankar everything is there, but there is nothing physical about them, although the experience is very physical.

So this body which we see in the dream is created by the subtle body. It is of such a nature that it can 'do' and create an illusion of experience of our physical life. This is the quality of the subtle body.

The quality of the causal body may be described as when we have a profound sleep with no notion of anything external except just the pure being, because that is never lost—it can never be lost. In that causal body all the Samskar (essence) which develops in course of time and place according to the situation lies dormant. In the same way on the universal level also when the creation is withdrawn all the causal bodies lie with the Absolute dormant with all their Samskars. There is no physical body, there is no subtle body and yet there is a causal body which lies within the Absolute and, whenever He decides, all these seed-like causal bodies flourish again and find their place and positions in creation.

R.A. H.H. has talked about the three levels of Satsang. Can one reach the highest level of Satsang in a group of people meditating together?

H.H. This Satsang in question is related to the Satsang of the Self or the Absolute within oneself. Once this has been achieved there are no barriers between the Self and the non-self, there are no limitations of group or anything else. For a particular person who has attained that communion with the Self or Satsang it should be easy to experience this anywhere. The same has been described in the Bhagavad Gita that the effect of this truth, or True Knowledge, is that you do not withdraw from the physical or the subtle level at all—you are still there but you are not attached to any of these and all these outside things have no influence on you, but you influence everything.

This is the effect of that form of communion or Satsang, so it should be easy to practise this anywhere.

In the drama somebody may take the part of Rama or his enemy Ravana as the situation may demand of him. He might act according to the situation and the person involved, but he knows that he is neither Rama nor Ravana. He performs the part and yet keeps his own identity. In the same way the man, or the person who has achieved the Satsang, would not be attached to any of the physical phenomena in any place. He will always act from the Self and none of these boundaries will hinder his actions.

H.H. indicates that we should come this afternoon as arranged. To-morrow we may have a double session in the morning from 10–12, and then lunch at the Ashram. There will be no afternoon session, but the morning session may be doubled!

Monday 9 March

Fourth Talk

R.A. We try to record and to hold the knowledge which H.H. gives so generously for the benefit of our people in London. But we and they know that, unless it is used in conjunction with the meditation, it will not take us far on the way of Self-realisation? My we, therefore, ask one or two questions about Meditation?

(H.H. agrees)

R.A. H.H. has told us that in the way the Meditation has been given to us, there is no need to do breathing exercises. Many of our people continue to ask about breathing for they have found that very simple breath control practised before meditation is helpful. In Lucknow H.H. told us that one or two deep breaths could be helpful. Is this sufficient to tell people, or can any further guidance now be given?

H.H. This exercise of breathing was given to be of help if there is some sort of laziness which has crept into the physical body which can be removed by deep breaths or if there is too much activity in the body which can be lessened by breathing. Three times is enough to settle down either way, but if it is not enough for certain individuals, then at most one can go to six, one does not need more than that.

Previously it was told to Dr. Connell that if some people felt a need of emotional approach towards the meditation they can offer a little prayer, or remember the Realised Man or a person in whom they have faith, or any other thing in which they have faith in order to set up a situation where their heart seems to be melted so that they can take to the activity fairly easily. This would be all right for those who are emotionally disposed, and for those who are intellectually disposed this breathing exercise should be enough.

R.A. I have heard it said, I am not sure if it was by H.H. or not, that it was quite helpful, in these three breaths to have a thought in one's mind when one breathes in and another idea when one breathes out?

H.H. For a person who is sincerely interested in meditation and wishes to practise—the system which has been given is self-sufficient and one does not need any other inducement because that will nullify the system. But in certain cases where people have not taken to meditation and they are not really very much interested and they cannot attend to it sincerely, falling either into sleep or keeping on thinking about it, for these people only sometimes these things are given; the one which was mentioned particularly by Mr. Allan comes from the source of Yogic practices. These things are not necessary for the system which we have been given but if it helps some people it is all right if they can be brought back to meditation; but the essential thing is love, and those who love meditation would not need such a thing. The system of meditation is very much like the reception which one gets when one reaches the door, so the moment you take to Mantra you are at the threshold of the inner voice of

your Self and with the Mantra you are taken respectfully to the Self itself. So this is a self-sufficient method.

M.A. Would the need for the same individual in difficulty vary from time to time, in other words could breathing or prayer help the same individual at different times?

H.H. We know that there are two types of people, intellectual and emotional, but this does not mean that the intellectual does not use the emotions, or the emotional does not use the intellect—it is a predominance of one of the activities which determines their type, so both these aids can be used by either of them. Intellectuals would take to a thing far more easily if they are satisfied by reason and logic, but they can also be taken over by the subtler reason or logic so that the previous idea may be dislodged by another more refined idea. The same applies to the people who are emotional. Emotional people take to ideas after practice without reasoning, but if another emotional situation presents itself, they can also undo the previous emotional idea and replace it by another emotional appreciation of something else. In both these cases it is quite possible that the first activity may be negated by another finer activity. We try to bring a unison between the two systems, so that the intellectual should achieve emotional understanding and the emotional idea should be substantiated with intellectual reasoning. At the moment it is very difficult to find people who have a complete balance of emotions and intellect.

R.A. Does a man always know whether he is an emotional or an intellectual type, and secondly is it easy to see in other people whether they are intellectual or emotional? Dr. Roles has done some research into a theory that those with Blood Group A may be predominantly intellectual, and those with Group B may be predominantly emotional. He hasn't come to any final conclusions, but preliminary investigations seem to show that this may be so. Group O may be those who are mainly physical in their reactions.

H.H. Originally human beings have all the three qualities because these three qualities are derived from the original source of the Law of Three which we have heard. But somehow one of them takes predominance and that is why it is said that this particular type belongs to emotional or intellectual. In fact they all use all the three, but in their attitude one of them takes a predominant place. It is quite possible to decide whether individuals are emotional or intellectual by coming in contact with them and watching their movements and their attitudes. This is possible for a man who has gone some way up on the spiritual line. He can watch and indicate that this person belongs to a certain type. H.H. says there are people who belong to the instinctive type who keep on doing something all the time. He has seen certain people keep on going from temples to temples putting flowers and water here and there. All day they may do such activities, but they would never enter into any intellectual discussions nor can they meditate at all. The same sort of thing can be seen between all these three, so the men who are instinctive could never come to anything close to the spiritual realisation or School work at all. They are practically out of our consideration, and even if they come they will leave very soon.

J. How do we know for ourselves about the predominance?

H.H. It is very easy. The key is to see whether—if there is intellectual discussion, reasoning being practised—after a little while you cease to feel interested in the whole affair, and do not want to listen. In that case you are certainly not the intellectual type. But the same man, if he went to a gathering where emotional attitude is being shown and encouraged, will find that he is very much interested, and would take to it. The same would apply the other way, for an intellectual would not take to anything emotional very quickly until he is intellectually satisfied. So it is by one's own interest that one can know immediately where the predominance lies.

J. There are certain cases where people are extremely confused—they are neither intellectually predominant nor emotionally but they are confused and they can't locate themselves. Can H.H. say anything about them?

H.H. Such people do in fact have one capacity of either type which is dormant. It is very much like a person who has buried their wealth underground and has forgotten where he hid it and can't find it—so he gets very agitated. This is the type of person who is very confused and can't locate where he is but in fact one of these two must be predominant and if tackled properly it can be channelled and used.

There was a rich man in Calcutta who was a fairly intellectual type of man but he had a little disease which caused him once a day to be overtaken by some sort of mental disorder which would prevent his usual intellectual or instinctive motors from working properly. As a result he would behave in a very rash manner, or would fall into some sort of unconscious state. He was watched to find out when this started, and it was found after some time that before he went into this trance he used to start staring at a point. For a minute or so he would stare without blinking. He would remain in that state for a minute or so and then go into a trance. They thought that some sort of remedy should be given, so the moment they saw that he was not blinking they hit him on the head slowly so that he would not get into the trance, and within three or four minutes he was restored to his usual state, and freed from the trance.

All this confusion is something which has come into individuals, which is not the natural state of the individual as such. It simply needs a little careful attention and it can be removed, and it is quite possible to find out to what type the individual belongs.

R.A. If thoughts continually intrude so that it seems impossible to reach a quiet place, should one persevere for a full half-hour, or is it sometimes better to give up and try again later?

H.H. One can try not to attend to the intruding thoughts but one should never give up, because once you give up in despair, the next time the same situation presents itself another giving up will be needed. So persist with the exercise for half an hour and see how much one can do away with the thoughts. To do away with these intruding thoughts before one starts, one can say a little prayer, or firmly bring the resolution that now I am going to give them up and take to meditation. But under no circumstances should one give up meditation in the hope of doing it better next time. This idea of giving up is a sort of delusion which people accept only to escape what they are thinking in the moment. One can take to prayer or one can recite the Mantra loudly so that this will bring some sort of attention within and meditation would then be possible. Even if the prayer or saying the Mantra loudly takes quite a long time it doesn't matter, but the effort must persist for half an hour. If anybody thinks that by postponing he will get a better moment, that is certainly an illusion. This is a tendency to postpone the work, and the next better time will certainly never come! We have the routine work of our life, and if for some important work we give up the routine work, the next day there will be more important work, and we shall have to give up the 'important' work and the third day still further important work would undo the 'more important' work and this can simply go on and there is no end to it, so stick to the half-hour!

R.A. Expansion of being is necessary for full meditation. Can anything be done to help this?

H.H. Expansion is the natural result of meditation. The more one meditates, or the more one goes deep into meditation the greater is the expansion, so this would be natural only if the meditation is going all right. One can never deliberately do the expansion. The expansion comes out of meditation.

M.A. Once or twice when I have had a great desire to help someone in difficulty I have realised that I cannot help, but all I can do is meditate from this desire, and the right help may be given from elsewhere, even though they do not practise meditation themselves. Can help come in this way?

H.H. Yes, it is quite possible that some sort of help can be given to individuals if somebody with a pure heart and with a sincere desire wanted to help them. In that respect the person who meditates with this certain pre-

disposed desire would lose some of his own benefits from the meditation because the work would be done for others, but this is quite possible. There is another better way of helping others, it is not to have any desire as such, but to meditate so purely that there is a wealth of goodness in the individual to which anybody who happens to need some help would come and take it naturally. In that case it will be abundantly available to everyone, very much like the sun which doesn't go to give light to people but because of its presence and the abundance of its light, anybody who wishes to have some help or light from the sun can take it. So the better way is to have a little more refinement or more Sattva in oneself which can be used by anybody who needs it.

M.A. This would explain the feeling at these moments that one should not speak, one should just meditate?

H.H. Yes. (he agrees with that).

R.A. We are grateful for these helpful instructions which many people are trying to carry out faithfully and loyally in London. But can one ask for further help on the subtle or causal levels, and if so how?

H.H. Help can be given in three ways—first, the physical, then the subtle by knowledge and the third through emotion. Suppose one is going to Badrinath in the Himalayas. There are people who help—some with money or clothes or other physical things which may be useful. Others may give a map, or information as to where to stay or not to stay and some may give some other clues how to be careful and safe and reach the place without much difficulty. Some people can also express their goodwill which is in no way either intellectual or physical. So with all these one can help the other. But when the question comes of seeing the deity, nobody's help is necessary—no interpreter is necessary at all. That is only for the individual himself to do. All the help which is related to our physical or intellectual progress along the lines taught to us here and all the goodwill which the Shankaracharya continually gives is constantly and freely available. The rest must be done by the individual himself.

As we were about to go, H.H. continued:

The physical help which one gets within the limits of time and space is fairly small, but H.H.'s mind is always open to help us a hundred times over. Not only that, his heart is always ready a thousand times over to help all of us. He keeps us in his heart and mind all the time. The physical limitations are certainly very coarse and not much can be done, as one can see from ordinary daily life experience.

For instance, people who walk on the street have to face so many obstacles and the motor cars driving on the road have to meet so many obstacles that their passage is not always clear. But for an aeroplane it is all very clear because there are not many obstacles for it. There may be a cloud or mist, or some bird flying might collide with it, but these are very insignificant.

So even on the mental level though there may be difficulties these are so small that they can just be forgotten. The speed of mind is far quicker than can ever be achieved by physical means, one simply remembers someone and one is just there. The speed of emotions (the heart) is far faster still, and H.H. keeps his open for all of us all the time. To connect in such a case is simply to remember.

For instance, if one wants to talk to somebody by telephone one simply has to dial the numbers in such a way that the connection is made and one can have a talk.

It is simply necessary on the spiritual line to remember the person to whom one would like to be connected and it is so instantaneous that there is no obstacle of any sort.

R.A. We have all had experience of this, and we are very grateful.

Tuesday 10 March

Fifth Talk

M.A. In answer to a question of Dr. Roles about Chetan Shakti, H.H. indicated a connection between Chetan Shakti and Maya—Maya or the nature of the Absolute or Purush, and did I understand rightly that Maya can be pure or impure? How do we appreciate pure Maya?

H.H. Maya as described is certainly pure and impure in our experience. The pure Maya is that which is favourable, useful to the Atman and impure is that which is not favourable, not useful. What is useful is defined as that which ends in goodness and happiness and Consciousness. Whatever ends in the opposite of these is unfavourable. In our daily experience we can see that there are certain situations in which something seems pleasant to start with but the end result is bad. That would certainly come under the impure Maya.

For example, in the case of a sick man certain things which are not prescribed for him may seem to him very pleasant and he would certainly like to take them irrespective of the effect, but the result would be bad.

So there may be certain things which, although seemingly pleasant, are in effect wrong or useless. They would come under the impure Maya. Likewise there are instances where in the beginning certain things seem to be unpleasant, but the end result is pleasant—just as in a discipline. That would come under pure Maya. That is how we can define pure and impure Maya.

R.A. What is the best way of ignoring the attractions of impure Maya?

H.H. The surest way is the Word; the Word, which has been embodied in the scriptures known as Shastras. They have their origin in the Vedas. They are the only valid rules to decide what is useful to the Atman or not useful to the Atman. Whatever is useful is knowledge—the Truth and Consciousness and Bliss. Whatever results in these three, the activities involved and the process gone through to produce them would be within the pure Maya. Anything which is dark, and heavy and results in ignorance and displeasure—that would be within the impure Maya. So although one might like to think about experiences of one's own, according to the Indian tradition only the Shastras decide what is right for individual and what is not right. There are other sources out of which this knowledge can be had such as from the experience of Realised Men—their advice and words can also be regarded as a sure way. In this Tradition the validity of what is useful and not useful is not governed by any individual's rulings which simply depend upon his intellectual exercise or logic.

There is another source which differentiates between pure and impure Maya and that is within the Self. For those who are governed by Tamas and Rajas it is very difficult to make use of this source. Only in people who have enough Sattva within their own self, arises a voice to indicate that this undertaking is right or wrong. The call of the Self, which at first is very small and only indicative, once understood and appreciated and followed gets more strength and one can rely on that source as well. This is only for those who have enough Sattva in their being.

M.A. Is this where rules and principles given by the Leader can help one to see this until one can see it fully by oneself?

H.H. Yes. It is very essential that people who belong to certain institutions, which exist only for the development of individuals on the spiritual line must always follow the rules prescribed by their leaders until they have

risen enough to appreciate things for themselves. This is good for two reasons, first for the development of the individual himself which he could not achieve by other means, and second for the life and propagation of the organisation itself. If people are allowed to have their own way in an organisation there would be no organisation because everyone would want to go his own way. So for the sake both of organisation itself and of the improvement of the individual, the rules given by the leaders must be fully followed.

M.A. In this connection, except for a few basic rules, the rules I am talking about we have to ask for, they are never imposed. We have to ask for them and then use them to help ourselves—we have to want them.

H.H. Agrees with this.

R.A. H.H. told us yesterday that we should keep our treasure in the heart where it could be used as necessary. I would like to ask further what can we do to ensure that the understanding of an important idea is ever present throughout the day colouring our thoughts and actions?

H.H. One has to decide what are good thoughts and what are bad thoughts. This is a decision one has to make. Once a decision is made then one ought to stick to the good thought and remind oneself of it as often as one can. After some time it will have a place in the heart and all activities would be coloured by it. Whatever is not good judged by one's activities would be coloured by it. Whatever is not good judged by one's own decisions, should not be toyed with. If any such does appear before the individual he should never give any support to it—just drop it. At those moments one can encourage good thoughts supporting and sustaining them. Only through this would it be possible to live up to the good idea.

There was a certain Realised Man, Holy Man to whom an elderly lady went with a small boy who was addicted to eating sweets. She wanted the influence of the Holy Man to remove this bad habit. When the Holy Man heard about this he asked the old woman to come back in a fortnight. After a fortnight when the old woman went there, this Holy Man simply said to the boy that eating sweets is not a good habit, it will result in some sort of disease later on: "So, my good boy—you should give them up." The old woman said, "If that's all you had to say, you needn't have bothered me to come back after a fortnight." The Holy Man said he could not have done this the other day because he himself was in the habit of eating sweets, and had no authority to ask anyone else to give them up. So he had to give up eating sweets for this full fortnight and control his own self because if he did not control it he could have no authority, and even if he had said this to the boy it would have had no effect. In fact just these few words did do the trick. So ultimately it comes down to the individual.

If by the application of this knowledge, this company or the Satsang and use of one's reason one has definitely found some truth somewhere, then the only thing one has to do is to put it into constant practice. One should never indulge in anything which stands opposed to that goodness. Unless one does that there would never be any moral authority for preaching. So whatever one has decided is wrong, one should not entertain at all, and all that has been decided to be good should always be entertained and realised only by practice. By doing this one would see that the effect on the community, or the people around you is positive and goodness will prevail.

M.A. Returning to Allahabad makes one realise that one has by no means made full or proper use of all the wonderful food which H.H. gave on the last visit—one returns with one's plate still full, and it seems greedy to expect more. Practice seems the key—is it an activity which first arises in the heart, and how does it connect with Chitta and Bhawana?

H.H. In this line of spiritual enquiry and development if at some time one felt that one had had enough and

all that one needed, that would be taken as a mark of Ashudda Ahankar. So the other suggestion of feeling greedy is very welcome! One should always have this feeling that there is still more to be experienced and known and realised. This feeling of inadequacy or 'not enoughness' is not a disqualification. In fact this spiritual knowledge or happiness is like the ocean. A disciple with a good Antahkaran desires to go deeper and deeper. Since there is no end to the depth of this spiritual bliss or knowledge, one would always keep on wanting to go deeper into it, so this greed is a welcome gesture, or the appearance of a good Antahkaran! At one moment Antahkaran cannot take everything which is available so another effort and still another effort, must always be looked for. Those people who think that they have now understood everything and achieved everything in no way understand what knowledge or bliss really means.

The Ganges flows from Gangotri to Gangasagar. From the beginning to the end. Ganges is the same always all the way through. People take some of the Ganges water to use for their holy purposes in their homes. They take it in small or in large pots according to what they can manage. When that bottle is finished they come back to the Ganges, yet however often they come back and take some part of the Ganges, the Ganges would never be finished. If somebody in the same way thought that because he had a bottle of the Ganges he had taken the whole Ganges and was satisfied—that would be folly.

The whole creation is governed by certain Laws and the laws take something and leave something. This is how the cycle of life is kept going. Everybody has to take something and leave something, but a wise man decides what to take and what to leave, so he decides to take the pure and leave the impure.

This we can see in our physical lives—we can have a good clean bath today, but we cannot say that this was the 'absolute' bath and we would never need another one. By the nature itself the situation will come that you will need another one, and this cycle will go on. The same applies to our hunger and thirst. We all, however much good food we take today, we will yet need it tomorrow, so is the law in the spiritual world that we do need some sort of good food, refined food, and wherever the sources are, we must go and get. It would be wrong to suppose that someone would have it once and for all and would not need it again. If there was such a thought in anyone's mind the result would be the door of receiving good only would be closed, not of receiving other influences, because the nature would force something to be taken in that would be the wrong influences. So one should always keep one's way free to come and get the natural spiritual food again and again—as long as the Antahkaran is not fully cleared—until there is complete unity, when there is no particular need for the individual.

Q. from Dr. Connell. Does the concept of the Kundalini power have a place in H.H.'s teachings? Could he say something about this because a feeling of release of energy upwards from the pelvis has occurred during meditation and leads to a broader awareness of 'I'?

H.H. Kundalini is the lowest base of the force which is embodied in the individual. This is the source from which all forces emanate in the individual. In order to experience this force on higher levels it is necessary to allow this force to pass from the lowest base of the spinal cord right to the top of the head. In between there are many centres. The first centre of origin is the Muladhara, from which through Sushumna, one of the nerve channels which go right from the base to the top of the head this force passes through many centres. The other centres are Swadhishtana, Manipuraka, Anahata, Vishuddha and Ajna and lastly the Sahasrara. After the Ajna centre there is a centre which is said to be enclosed in thousands of petals. The first one has two petals, and then four, then six and so on coming right up to the thousands of petals, and these petals are like coils which we can experience in the moving of fans. Through these coils the energy of the electricity is passed, and the fans and the motors work. From the base to the top this Sushumna is said to be 72,000 ft. long but coiled in these centres through which the energy passes. When this energy passes from one source to the other in the higher regions then the unfoldment of the individual takes place, and according to the level achieved, the unfoldment will be

experienced. When this reaches to the top either from the right side, or from the left side the unfoldment of the individual's capacity is complete. When it goes through the right hand side, the unfoldment takes place through the intellect, and all true knowledge is available to the individual. If the forces go through the left hand side then the emotional centre is opened and love is the predominant factor and the individual would experience love for the whole humanity and the creation. To arouse this force there are a hundred-and-one ways. The Yoga system of Patanjali and the 8 fold way of that system (or Hatha Yoga) are just two—there are other ways. Out of those hundred ways is the way of our Meditation—the system which we undergo—whether one knows about Kundalini or does not know—if one follows one of the disciplines which has been given to the individual the unfoldment will be exactly the same because all these systems prescribe one single common factor and that single common factor is that one should always sit straight in the back so that the spinal cord is always erect. When it is erect and some attention or a certain type of discipline is applied, then some heat is created at the base, and because of this heat the power arises. In our system of meditation which has been given to us, we do not bother or try to know about the Kundalini or its workings. This information is given here simply for the sake of information. The necessary thing in our discipline of meditation is not to attend to any other ideas or thoughts except whatever has been prescribed in the meditation.

Dr. Roles.—Says that he finds the use of the chanting and music very helpful in 'getting people off the ground', i.e. raising their emotional level. He asks if H.H. has any advice about other things which might be done or used?

H.H. Application of chanting or music is very much like an appetizer which one takes before a meal. But appetizer can never be the meal itself. The real meal for all of us whether working through intellect or emotion is the meditation itself. What one needs is to take the Mantra and proceed in Meditation, because that is the only food. Appetizers are only to help people—just to give them a little inducement to proceed on this system. If one likes to have more of these appetizers, then the mind would never be settled on the system which is being given as the proper food. So one should not try to get any more appetizers, and should be content with them, and rather attend to the food which is the Meditation itself.

M.A. Referring to H.H.'s answer to Dr. Connell, during the day one feels it is the degree of attention which one brings to things which decides the deepness of the impression on the wax, or the heart. If you bring attention does it also connect with this force?

H.H. Yes, it is connected to the Kundalini, because that is the ultimate force of all energy available to the individual. It depends upon the individual to which aim he wants to use his forces. What you have said about deep impression because of one's attention, the forces are the same whether you use for attending or taking in impressions, or any other activity, in fact the force is just the same no matter what type of activity one tries to work through. Kundalini is very much related to or described in one particular system, but the force is the same which one can use for whatever one wants. When one has gathered this force and suppose one entered into some undesirable activity—bad activity—even there all the forces will be available which one has accumulated and one will do the bad work in the grand style! Just as one may earn plenty of money, and if one has got some dirty habits or bad desire so one will fulfil that bad desire through the use of that money. Or if one has plenty of money and wants to use it for some philanthropic purposes or for serving the human cause or by preaching—whatever one does one will always use the same energy which is available through the Kundalini.

R.A. While recognising that all our work is for the Absolute, we are guided in this work in London by our leader. Can H.H. give us instructions as to how we can best sustain and strengthen him?

H.H. Those who get cannot give to the same source so it would be too much to think that one can strengthen the effort of the Leader. Because it is the leader who gives, all one can do is to serve the leader, only in serving

can one discharge one's duty, one can never help or strengthen the efforts of the Leader, and one should never think of doing such a thing.

M.A. The answers about consistency of thought, action and feeling were much enjoyed in London—it seems a perfect condensation of how to progress, but one seems to need a fresh reminder about this every day! Is there a particular prayer one could use each morning to remind one?

H.H. He had given earlier instructions in this matter but he repeats it—there are certain sentences here prevalent in India—one of them he recited which is derived from the Vedic source and there are many more which are very much like prayers. According to your own set-up in West you should find certain sentences or prayers in which you seem to have trust and faith and with which you can feel united by saying them. They must always be related to the spiritual world, not any other sentences. So one should pick one according to one's own desire and trust and faith, and should recite them every morning, or whenever one feels like doing it. He does not wish to give a particular one.

However—It would be good when one gets up in the morning to recite the Mantra which has been given to the individual—say it about eleven times—and during the day also in taking up certain activities one can remember the Mantra as often as one wishes, at the beginning of an activity and also at the end of the activity. When one goes to sleep one should again take or recite the Mantra and the same cycle should be kept regularly. The system is that if you start something with the Mantra and finish it with the Mantra, then the whole activity between these two is influenced by the Mantra and the activity is purified. It becomes a part of the great Meditation. This one can do from morning till one goes to bed.

R.A. Being in the presence of H.H. and hearing his marvellous discourses has given us feelings of refreshment and of strength. We are truly grateful and we pray that our faith in H.H. and the sincerity of our purpose will enable us to put into practice what we have learnt, and that through H.H.'s grace we may be of service to the Absolute.

H.H. He expresses his blessing and also his good wishes to all of us here, and says that whatever we have heard here should be put into practice so that the goodness may prevail and he will always keep his good wishes towards us so that we can improve on the Way. In the realm of the Atman there are no barriers of space or time or individualities in this Work, we are all united, and there is no separation of any sort. What he, or the Absolute desire is the prevailing of goodwill and goodness everywhere irrespective of land or time. In that he also gives blessings and goodwill.

R.A.'s Account

After our last session we were given the splendid feast—we counted thirty different items. While we were quietly eating and enjoying everything we suddenly found H.H. himself standing by us watching us with a broad smile! He was without his banner and chuckled away and told us to ask for more of whatever we liked. He then walked on and up through the kitchen.

In the evening we went by rickshaw to his evening meeting. Nothing had been said about our intention to go, and we expected to be in the small hall, but the buzz had got there before us, and everything was ready in the big room, including chairs for us! H.H. was coming in as we arrived. David Connell's photograph album had arrived by post that very evening, so we were able to present it with the flowers.

The chanting was very vigorous and strong—about 35 people being present—it needed to be as there was

strong competition from a loudspeaker opposite the Ashram blaring out very strident music. It was an excellent lesson in detachment and attention as no-one in the audience room paid the slightest attention to it, and showed no irritation or concern. Certainly no one was sent to ask for it to be turned down—it was just accepted and ignored! We were glad, however that we were not trying to record the singing as I don't think the microphone would have been so selective!

After a short talk by the Sanyasin who spoke on our last visit (he is fatter and much mellower!) H.H. talked. The main gist of his talk was a story which Jaiswal related to us next morning at breakfast. We have not got it in full—but briefly it was:

There was a Realised Man who was also a King, called Janaka. One day while sitting on his throne he fell asleep and dreamt. He dreamt that he was attacked and lost his throne, and then wandered round penniless and persecuted by everyone. He eventually took to the forest starving. He managed to gather enough fruit and vegetables to make a meal but just as he had prepared it two bulls appeared and trampled it all in passing. At this the King began to weep and he woke up to find real tears pouring down and wetting his shoulder. He then called all the pundits and asked them to answer the question: which was real—the dream which produced real tears—or his seat on the throne? He said he would handsomely reward anyone who could answer, but would severely punish anyone who answered if the answer proved false. Various people tried to answer, but the answer was incomplete and they were duly punished.

There was a cripple called Ashtavakra (which translated means 'bent in eight places'). While he was in the womb his father used to chant Vedic verses, and the foetus shouted from the womb when he made mistakes, and corrected him. The father said, "You are still in the womb and don't show me respect, and dare to correct me—what will you be like when you are born!" So he put a curse on the baby and he was born crippled and bent in eight places.

This man came to answer the question and started to climb the steps to the throne. Because of his handicap he fell half-way up and the courtiers all laughed at him. He also started to laugh which greatly surprised them, so they asked, "Why do you laugh?" He then said, "You laughed first so tell me why you laughed." They replied that they laughed because so many wise men had tried to answer the question and failed, and he couldn't even get up the steps and had the impertinence to think he could answer. He then said, "I laughed because you take all this for real, but the only reality is the Self.* The king understood, and although himself a Realised Man, became a pupil of Ashtavakra. King Janaka was the most famous saint who was also a complete householder.

***Note.** He meant, "All that the King experienced in his dream was just as unreal (the dream, the 'real tears' and the throne) as this scene we are enacting now."

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