

Saturday 30 January

Third Talk

R. Would H.H. please help me once more in how to dismiss the Buddhi (intellect) at the critical point (experienced by me again last night) when Buddhi has sign-posted the way to Atman but now husband and wife (Param-Atman and Jiva-Atman) may be left alone together?

H.H. Buddhi is like a gate and can lead you to the signposts on it, beyond which one has to enter inside to have communion. It would be necessary for some force to take over the leading role from Buddhi at this stage. This force is the Prakriti or 'Nature' of the individual. Prakriti is the combined name for Manas, Buddhi, Chitta and Ahankara. So it is different from Buddhi alone. If this Prakriti of the individual is good then it will be helpful; otherwise it will become a hindrance to communion. So Prakriti or nature of an individual must be made good and useful and ready for union.

When one goes to one's work or business away from home, one meets different types of people; situations and interests clash, and a lot of Rajas comes into play. When one gets back from such humdrum surroundings to one's home one needs rest and comfort. Here the wife represents one's Prakriti. If she is a good wife, she will make you comfortable, cheer you up, give advice when needed, give consolation, encouragement, and best of all would make you at ease. This ease will help you recover all the vitality lost during the day, and next morning you will be a new, forceful, fresh and alive man again. If the wife is not good, then the moment you enter the house she starts, nagging, creates irritation and agitation and would like to rule the house in her own way. In that way one would never regain the lost vitality and would become depressed and weak and even more run-down.

It seems then that one really needs a good Prakriti or wife. To those who are recluses and have no wife to comfort them they get comfort from their own Prakriti which has been transformed and purified and made beautiful. In fact their general need is fulfilled by their nature which is a part of the Universal nature or Prakriti. Under the present circumstances one needs to transform one's Prakriti, and systematic practice is the only way. Systems may be manifold, like work, prayers, songs of praise, Scriptures, meditation and so on. Through these one may transform, purify and beautify one's own Prakriti, which will lead to the real communion.

R. H.H. has already answered the later questions, but I would like to pursue this one. My troubles both in meditation and in outside problems seem to come from too much Rajas due to that unholy alliance between false Ahankara and Buddhi. You have previously said that, "The joy which Buddhi experiences is only temporary", and also, "that purification of Buddhi through the medium of holy thoughts is the best remedy." When holy company is available, as here, everything is put right. But, say, in England, is the remedy to keep reading his discourses and the Scriptures? Is there further advice connected with the melting of the heart?

H.H. The process of change-over from hardness to melting of the heart is gradual and would take time according to the degree of hardness. Abundance of Rajas or hardened heart is the outcome of certain kinds of activity which have been practised in the past, and has become the nature, 'Prakriti', of the individual, so that it is now habitual and is a springboard for all his actions when he is not awake and attentive. The company of a wise Man or even the Scriptures can make it obvious for him where his actions go wrong. This knowledge of mechanical behaviour is only the beginning; for unless this knowledge is transformed into his nature it is not of much use. To do this one simply needs to practise that which will undo the previous practice. To get out of the Rajasic practice one needs Sattvic practice, which means to do good deeds and meditation and all other actions which create Sattva. If the Rajas and Tamas come up sometimes, then don't be disturbed for they have a rightful place in you.

For example, if someone wanted his house cleared of a troublesome tenant, then he must give him some notice, persuade him; and if he does not go then, you take legal action. Even the judge will give him time before eviction. If he does not then comply with the judgment, only then is he forcible removed.

In all cases time is very necessary. The long-living tenant of Rajas will take a long time to get rid of. One must keep on doing those same things again and again which will produce more of Sattva to melt the heart.

Suppose someone has been sick for sometime and the doctor has cured him; but during convalescence he will still be weak and must take a prescribed diet which will eventually come to full meals. If he thinks that good food in greater quantity will make him strong sooner, then he might get into further trouble. He must go slow to allow his digestive system to pick up strength slowly and only after a good restful time will he regain his health. One has to learn the right measures and must have patience for nature to re-form itself.

Note. The rest of this conversation was illuminating because both J. and I were talking about the word ‘discipline’ as so often before whereas H.H. was using this Sanskrit word Sadhana which has a quite different meaning from the sort of school discipline imposed with the rod—the way we usually use this word ‘discipline’, as in the answer to Bernard White’s question in 1965. He explained that his word Sadhana means “upholding or uplifting by means of a system”, instructions being given and worked on systematically by the pupil. It is, in fact, what we here usually refer to as ‘the system’ including the external System of Knowledge and System of Meditation and a System of living arising naturally out of those two. J. has been taught to understand it as a discipline of rules and regulations imposed by the leader or the School, and therefore subjective or temporary. H.H. looked puzzled as to what the fuss was about.

R. My people and I seem to need discipline (i.e., systematic practice) on the subtle level rather than merely on the physical. Is it a question of “mercy as well as justice?” It has to do with the story of the “dhobi-man and the donkeys” which he told. We tie too many knots around the donkeys by attending to a lot of outward ‘disciplines’; what I want is inward ‘discipline’, and the inward ‘discipline’ is connected with more control of Buddhi and its intellectual activity, melting of the heart and the understanding and love for others which give rise to good deeds from the heart.

(Here Jaiswal interposed to H.H. that my question was loaded.)

H.H. Mercy and justice belong to the Absolute in unison. He acts with complete justice and complete mercy together. When this has to be implemented by individuals in this creation, the unison is not possible. They act either with justice or with mercy. They can’t really keep the balance. Only the Absolute or certain great Men who appear in the creation from time to time can do this with equal balance.

In our practical life, when a child is sick and needs a bitter medicine, a good doctor gives it to him sugar-flavoured, for he knows that the child will refuse the bitter pill in his ignorance. In this simile justice is the bitter pill and sugar is mercy.

The ‘system’ which seems hard and bitter is for those who are grown up, and strong enough to bear it. The Eightfold Yoga System is very hard and can’t be practised by all, so an easier (lighter) system is created and that is the meditation. This also entails some systematic practice but is made easy to start with.

Justice works only through proper means and actions. You always get what you deserve or what you have worked for. If anyone thinks that the Absolute can be bribed or deceived by pretence, then he is certainly wrong. Absolute never gives anything without a proper action preceding it. This is His justice.* If He favoured one, He would have to favour all and that would upset all His creation. Yet He is also acclaimed as merciful. His mercy is only this that, knowing people have gone the wrong way, He presents certain situations to remind them of their false direction and make them look toward the right way. This is how He is just and merciful simultaneously.

* Justice. See Mathnawi, Book VI, p.363:

“The day of Judgement is justice, and justice consists in giving to each what is proper; the shoe belongs to the foot, and the cap belongs to the head.

This is in order that every seeker may attain to the object of his search No object of search is withheld from the seeker: the Sun is paired with heat and the cloud with water.”

R. May I add an illustration of what I was meaning, that it is possible to be over-systematised in the wrong way. Our first Teacher (who was a Russian) said that the English education was the best and quickest way to kill the nature ('Prakriti') of the child, like tying the donkeys of the dhobi-man so much that they can't walk at all, let alone run.

H.H. To create any permanent result, there must always be a system, and one must go through the system with proper steps to get the required result. Under Conscious authority the steps can be shortened to create the same result, but the system must be there. The Eightfold System of Yoga (Patanjali) is composed of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. In this System the body and Buddhi are progressively trained for control over senses and Manas. Thus one has to learn to regulate his activities and obey certain rules of conduct; learn to sit quietly and properly without making much movement, and regulate the breathing system; leave all worldly thoughts out, and learn to hold one idea in the mind; and only then is he allowed to meditate. This is a hard System and only the brave can take it, even under a worthy guide. The same System is to a great degree shortened in the way we give meditation; but in doing meditation all the same steps will have to be accomplished in the end.

It is not 'system' which bothers people, it is the lack of 'system' that bothers them. They wish to be free, and yet want results which they don't get; then trouble starts. How can one get anything without working for it? 'System' alone is the work. They must learn to control. Prakriti (nature) is refined and beautified only by control and systematic practice, not by 'free-for-all' tendencies. A story may help:

There were two artists who went to a king and wished to please him by their art. They promised to create the same thing by two different methods. The king gave them a hall—divided by a partition—with walls to be decorated. One of them cleaned and washed his wall, drew outline figures and started painting. The other only polished his wall. After a month they both finished their work; the partition was removed and lights put on the walls. The king was surprised to see on both walls the same design. The idea is that one artist had to go through all stages of painting while the other turned the wall into a mirror in which everything was reflected.

The Yogic System is like painting, while our Meditation is like polishing. The result is the same, but both have a system of their own. Both produce the result, and both need work and attention. If meditation is done properly, all activities of that individual will be automatically controlled and measured. If he is not controlled and measured he is not meditating properly. Law and systematic practice are essential for any work.

R. I have no doubt that mercy and justice belong to Absolute and are conveyed by great Men, but I have doubts about the artificial 'systems' imposed by foolish people.

H.H. There are three types of Ego (Ahankara). The Sattvic, Rajasic and Tamasic. The Sattvic Ahankara is directed towards the Atman and all that is good and gentle. The Rajasic Ahankara creates feelings of self grandeur. He would feel wise, strong and rich; he would presume himself to be better than others and would try to lead them. The Tamasic would feel himself the only great one and all others would be beneath his notice. He would like to behave like the Absolute, never to be governed by any laws, but everyone else must be governed

by his laws. All must obey him and no one should question him. All people have a mixture of all these three Gunas, but each has one predominant and is governed by ideas arising from it.

The same one can see from Nature. There are three types of creatures which lay eggs—the tortoise, fish and bird. The tortoise lays the eggs on sands removed from water at a higher level. She never goes to look at them, but all the time wishes them well and thus nurtures them through mind. This is Sattvic nourishment. The fish lays eggs on the banks and only nourishes them by her eyes (protecting them from predators by watching them). This is Rajasic nourishment. The bird lays them, watches, warms and feeds them till they are grown up. This is Tamasic nourishment.

People are also like these. Some need a hard ‘system,’ others need a light ‘system,’ some regular guidance and checking will keep them going. Another man only needs a little introduction and he works it out himself; for him the only connection is the mind or heart. This is the Sattvic man. Men are always different and, since the Ahankara is of three types, the Absolute has created three systems for them to work on for their salvation.

Comment on reference: ‘This Eightfold Way’ is not the same as that of the Buddha Gautama—so well known in the West (*Notes by Jaiswal*).

Eightfold Yoga (Patanjali)

1. **Yama.** Regulations for the physical body and daily routine of one’s activity in life.
2. **Niyama.** Special regulations related to conduct and general behaviour.
3. **Asana.** Posture to regulate the physical body under certain disciplined modes to make it refined, healthy, light and free from all diseases. Postures also affect general movement of body in the day to keep it harmonious and prevent agitation and fatigue.
4. **Pranayama.** Regulations of breath to ease the inner body and organs so that the subtle body can easily function and no agitation or shocks are felt by the mind. It also helps to burn impurities of physical body.
5. **Pratyahara.** Work of mind to leave all connections with one’s work for living, relations and worries arising from them, make oneself carefree and learning detachment and also reduce big problems to symbolic entity for reference.
6. **Dharana.** To hold an idea in the mind for longer period without deflecting to other ideas, creating continuity of mental activity on one single subject.
7. **Dhyana.** To meditate and, with a mantra’s help, to dive into the deeper realms of one’s being so that the mantra, meditation, meditator all become One. Here one learns to cut off even the subtle body’s activities and enters the Causal level.
8. **Samadhi.** The culmination into Oneness. Here there is Consciousness by itself without anything to be conscious of. All alone, the real Self without any movement is then free to tune into the Universal Self or the Param-Atman. This state is the most creative, although effect on Causal level starts at meditation.

The system is a regulatory system, first coarse body and world is regulated, then subtle body of mind and its world of ideas are regulated, and then the Causal body of nature and Samskar are purified through Cosmic vibrations in union with the Self. In prescribed meditation, all the Seven Steps are brought together in a gentler way suitable to householder, different from yogis or ascetics who are specialists or full-time practitioners. Meditation only works properly if all seven factors are regulated.

Monday 1 February

Fourth Talk

Throughout this audience H.H. remained kindly but very firm.

R. At our last discourse on Saturday, your Holiness put your finger right on the cause of my discontent, like a good doctor who makes a sure diagnosis. What is needed to transform Prakriti (which I take to be the individual Antahkaran on the causal level when the four gears are all one engine)?

H.H. Before one can transform Prakriti, it is essential to understand what Prakriti is. Prakriti is the combination of all these four functions which are known as Ahankara, Chitta, Buddhi and Manas. Ahankara is that which gives the feeling of 'I', based on any relationship of Self and non-self; Chitta is that which holds all the knowledge of the individual and cherishes certain thoughts; Buddhi is that which discriminates between useful and not useful; and Manas is that through which one has desires and counter-desires.

If the Prakriti is good and pure, then all these four functions will also be good and pure, because Prakriti is the force which works through these four. When the force is good the instruments function properly. In this way the Ahankara will stand for Atman, the True Self and not other things like body or mind; this will be pure Ahankar which will be universal. The Chitta will have good Knowledge in store and cherish good ideas. Buddhi will be pure and would rightly decide what is good for the Atman and refuse other considerations; and Manas will have good desires for one's development only.

If Prakriti is wrong or bad then all these functions will be reversed and result in poverty. In such cases the Ahankara will not be for the Self, but only for one's body, strength, mind, intelligence, beauty and wisdom which one claims to have, and one would say, "I am the wise, the beautiful, and so on". Chitta will cherish distorted pictures and bad knowledge only will be in store. Buddhi will always take wrong as right and leave the right and good, considering them useless. Manas will always have desires of sensual things, more and more of them.

One need only look at oneself, at what one desires, decides, cherishes and claims for the Atman, and one would find out what one's Prakriti is; and then through the help of true Knowledge, good company, Scriptures, discussions, Realised Man, one should try to turn away and work with attention so that one always desires good, decides for good, cherishes goodness, and only stands for the Atman which is everywhere. This particular work is only done by the aspirant himself and for himself. The inner help comes from the Atman Himself.

Prakriti is the being of the Self (that is, 'Jiva'). Suppose there is a householder with two sons. One son obeys the parents, learns the trade, serves the parents, and assumes the responsibilities of the household; increases the trade by his hard and intelligent work and brings in prosperity and goodwill. This will relieve the work and toil of the parents and they could happily enjoy their old age in peace. The other, having a bad Prakriti, takes his share of wealth, squanders it in useless pursuits, (undergoes) gets into debt and then becomes a burden to his brother.

This is how the two kinds of Prakriti work. One is for advancement, the other is for (leads to) destitution.

R. You have said Sadhana is the way and you quoted the example of the good wife who will cheer the man up, give consolation and, above all, make him at ease. My own wife is a perfect example of a warm and loving devotion, so I should know.

Surely this devotion should be mutual—I should love the pure Prakriti as the manifestation of the All-knowing, All-loving Param-Atman, who will then lead me to the union of the Jiv-atman and Param-Atman after Buddhi has been dismissed?

H.H. In the simile of wife to Prakriti (although it applies to both levels of existence, i.e., the Spiritual and the family), the emphasis is to understand the implications in it. This does not mean that those who do not have a wife and yet live in household set-up, or even those who are recluse(s) are without anyone to care for. In fact, everyone's wife is his or her own Prakriti. If one has a good Prakriti, one will find ease from all quarters. It is a good fate or piece of good luck which one has earned from past good deeds that one gets a good wife or a good Prakriti. If one is good, surely one will meet good people and get a good wife from a cultured and well-to-do family who would love and care for her husband. If a man does not have a good nature, people will soon become suspicious about him and withdraw their sympathy or support, and he will have to associate only with his type.

There was a case here last year. A boy from a good family was married to a girl from a local rich family. Once he was coming to this town, and since it was his first trip to this place they decided to give him a good welcome and a treat. There was another good-looking clever man travelling in the same compartment. When the son-in-law got down from the train he was garlanded; and since the other man followed him, people thought that this man was also in his company so they garlanded him too. The clever man thought that he might get a good treat for nothing and kept quiet. They drove the two home and put them in the same house. Within twenty-four hours the son-in-law lost some valuable possessions, so he asked about the credentials of the other man. He was told that they supposed him to be his relative, while the son-in-law presumed that he was *their* friend. The mystery was over; he was searched, the stolen goods were recovered, and the clever man had to go to jail.

Appearances may be the same, but it is the Prakriti that establishes good or bad relations in the world and also in the Spiritual world.

R. What I seem to need in order to transform both the meditation half-hours and my daily life is the Prema and Shradda which stem from Bhawana? Last year you quoted the prayer of the great poet, Tulsi Das: "Please by your Grace let my nature be Sattvic and with complete balance. Only then will I be able to worship you This is my own prayer as well."

H.H. This is by no means a unique situation. Many people who get to know something about Truth or goodness are drawn towards it and try to improve. The majority of them come to attend Bhajan, Keertan, recitations and other types of worship. Some are more sincere than others, but propelled by this forceful nature and habit they do the same wrong again and again. Some of them find their way into Ashrams also; take to discipline (system) and practise austerities; perform rituals and meditate; but when the real time to stand by the truth or 'discipline' comes, they give way to their nature and fall. They repent, pray for forgiveness, even shed tears; take penance and again do the same. Such is their nature.

In Dehra Dun, in an ashram, an old woman of 80 used to go for Satsanga. She would merge herself in Bhajan and Keertan, do all other work of the ashram; seemed a good devotee and was treated as such. But she had a habit of stealing from childhood. One day she stole the alarm clock and then pretended to search, exclaimed horror for Satsangi who stole it and made such a show that no one could ever think of her being the thief. Anyway, the Satsanga started and very soon the alarm went off. She was right in the front row and the clock was recovered from her handbag!

Such people are plentiful for they are everywhere. However much practice and 'discipline' they do, things turn back to the same point unless this Prakriti is changed. Change is possible only when there is a real desire for change—there must arise one paramount desire for Truth which will permeate this Prakriti and transform it. A real desire is that for which one would not stop anywhere short of fulfilment.

Prakriti, being the basis of the individual, is the most subtle of all causes of motivation. The coarse and sub-

the aspects of our life can be erased by ‘disciplines’ of physical or intellectual type, but to remove the most subtle nature hidden very deep in one’s Being is, of course, very hard. This is that most refined sort of sweet longing which lies very low (deep?) and springs up only at odd moments when one may not be too vigilant. This alone is the cause for all those disciples who don’t get real bliss in their devotional work. Here reason fails, but a strong desire can succeed.

A patient may be attended by a good doctor and good medicine may be prescribed with a regulated diet and all the rest; but if the patient secretly manages to fall for a taste which he can’t resist, then all this work will be useless. Here only the patient will have to help himself and by a strong desire to stay with the medicine (that) will help him. Unless he conquers himself, no other outer agency can be of much use—like our story of the millionairess who used to eat sweets and never got cured.

J. Having come to this conclusion that there is a strong love for a certain thing which keeps one away from purification of Prakriti; if the individual can’t do it himself, although he desires to and works for it, and yet he can’t; then can any other agency be helpful in this matter?

H.H. All possible help can be given up to the limit of Buddhi, but this is beyond Buddhi; and is next to the Atman. All impulses and emanations of Atman start from that point and are affected by it. Outer help stops after Buddhi; there the individual is alone; he must drop it himself. No other agency can do anything there, not even Grace. Only the Self can grace it.

R. One is greatly helped if one’s faith (Shradda) is pure and complete. I have perfect faith in Shankaracharya, Guru Deva, my own Teacher and the great Men, but what I lack is faith in my own Buddhi or Prakriti. Above those is the Atman in whom again I have faith. But this lack of faith in my nature hampers me all the time. If I get some access to self-confidence it is taken by the wrong thing, the Ahankara, and I fall. I believe if I could somehow get more faith in the heart, everything will be transformed.

Here J. trespassed his duty of being an interpreter and made the following remarks:

J. I wish to add my own observation for which I must be excused that, as far as I can see, R. has neither complete faith in the Tradition nor complete faith in Shankaracharya. I apologise for doing so, but I think it is necessary to say. But Dr. Roles is sincerely searching for the transformation, so he needs some help, which must come forth from some other source.

(R. turned on J. furiously, but fortunately caught the twinkle in H.H.’s eye and sat still again.)

H.H. The cause of the lack of faith is also the same. This is the last post of transformation. After having felled all other posts, when the aspirant comes to the last and can’t cut it down, then he gets into a frenzy. He can’t be blamed, for he acts only from deep habit. He even becomes angry with his helpers. He criticises even the Absolute “for being All-powerful, merciful Absolute, why can’t He help transform his Prakriti?” Even Tulsi Das (the great poet) when forced by his habits would break ‘discipline’, then in great anger he would complain that “his Lord being All in All, and on whom he entirely depends, does not come to help him.” The principle is this: that *only by long practice alone*, this last post could be burned by the fire of matured ‘discipline’. This does not go away by any outside force, just as if you pluck out weeds they grow again until you take out all the root hidden deep down in the ground. By long persistent practice of ‘disciplined’ work the deep roots of Prakriti are burned slowly, and when they are burned completely then one easily understands the uselessness of habit. But frustration and anger with helpers and friends exists only as long as the Prakriti is still there. The ultimate work is only up to the individual to decide once for all that he is going to love only the Truth and leave the rest, and he must stand by it. Only then is the transformation possible.

R. *I repeat that I have complete faith in the Shankaracharya and the Tradition.*

H.H. There is faith but no use is being made of it.

On return to the Hotel R. told J. that he had exceeded his province as interpreter. Both were so shaken by all this that they remained alone and ate nothing the rest of the day. But before going to bed they became reconciled.

Tuesday 2 February

Fifth Talk

Throughout this talk Shankaracharya appeared rather stern and distant.

R. *H.H. showed me so beautifully yesterday how to proceed to dig out the roots. On the basis of his illustrations, (especially the 'householder's two sons and the good-looking thief') I was searching for any two characteristics by which I could recognise the bad one.*

H.H. It is good to hear this. A good disciple is one who is enquiring, devout and, in being so, he tries to find out his shortcomings and then remove them. Ordinarily people can see the obvious shortcomings and, with attention, they are corrected; but the basic and deeply-rooted faults in the Prakriti are very hard to see, so it is to the benefit of the disciple to look for them thoroughly and remove them completely. It has been noticed that many who come into this Work usually get over large or great defects and yet conceal or ignore their little defects which remain hidden, and with all their work on Being and Knowledge, they stay at a low level. To remove these they have to take another birth; for without disposing of them they can't be liberated. When Arjuna asked Lord Krishna about what happens to the Yogi who falls short of full Realisation and dies, Lord Krishna said that such people are born in better and more favourable conditions where they start work early, and then achieve full Realisation soon by removing all shortcomings of Prakriti. But it is not necessary to wait for the next life when this can be done in the present life itself.

R. *Noticing in the night an angry thought which accompanied a mechanical train of actions together with internal body movements such as changes of breathing and stomach, it became clear that one could root out the cause, namely the angry thought. Can't one gradually find the thief in this way and put him in prison?*

H.H. Apart from anger arising from frustrations in the chase after sensual or other desires, under such situations where one is trying to look at the root causes of one's Prakriti and trying to remove them, it is equally possible that after working deliberately and with attention, one sees that the roots do not seem to be displaced easily, and one becomes desperate, impatient, and a bit angry. But this type of feeling, which combines desperation, impatience and anger all together, is not entirely bad, for it gives extra strength and determination to the individual in his attempt to root them out. One must keep on and should not give up the vigilance, or the process of uprooting will stop.

R. *I was beginning to practise systematically and logically, but then it became emotional, and this helped to make the practice Sattvic—(that is, emotional but wakeful, not desperate). Another aspect which has come to be seen is that the signs of bad Prakriti are features of which one is ashamed and hides away, so they come up in moments when one is off one's guard. Is this so? Does one really know the thief very well after all?*

When one doesn't say what one thinks and do what one says? When one loves a lie and not the truth? We have a saying: "A man winnows another's faults like grain, but his own faults he hides as a cheat hides the marked card in his sleeve".

H.H. There are different ways to uproot the bad Prakriti. If even after successive attempts one doesn't succeed in displacing the more subtle (word translated 'sublime' has the meaning of 'sub-liminal') bad Prakriti, one may hit hard by hard discipline (punishment). Another is the rational way by satisfying one's Manas and Buddhi, and the resolve that such and such types of work are not useful and then give them up. Yet still there is the emotional approach to the problem by diminishing it through love and devotion. Any of these can be tried. It all depends which of them is going to do the job of uprooting. Even all of them can be tried. It is like in management of national affairs that either counsel, finance, confrontation or division making policies work in tackling the wicked or the enemy. The end is to tackle the enemy and it should be once for all by combined effort.

In alchemy the chemicals or metals are refined for use as medicine. Deeper the disease, finer be the chemical. The chemical or the metal is heated and then cooled; again the heating and cooling process is repeated and continues until the desired refinement or maturity in the medicine is achieved. So does the disciple keep on trying and keep on gathering more strength until he finally succeeds in uprooting the evil.

(About 'winnowing the faults of others'): As for the critic, the act of criticism is common knowledge and is useful, since the mistake or defect is shown up. He knows the preferences of good against bad, but he only wishes others to be improved and doesn't care to improve himself. At least he knows what is better and what is worse. There are many such disciples one comes across, they are rated third class only. They may speak well, give uplifting discourses from the platform but would never care about their own shortcomings at all. If anyone objects, they may very well justify the presence of these evils as a part of Prakriti, saying that they, being Atman, are detached, and not at all attached to either good or bad Prakriti. Since it is also quoted in 5th chapter (v. 7–10) of Gita that all sensory experiences of hearing, seeing, touching, smelling, tasting, sleeping, etc., are the works of Prakriti and the Atman is free, they think their Atman is free and justify its freedom for all liberties only to conceal their lack of control over their habits. In fact, they are slaves claiming to be free. They will have to look at these problems in their next lives if they don't see them in this life.

There was a muslim saint, who used to preach a lot but was not very successful. One morning he was about to take his morning drink at a place where an old lady came to clean the table. She dusted it first then wiped with a wet cloth. Dirty streaks were left behind. The preacher asked her to clean it again, and each time she tried to clean, the dirty marks followed. Then the preacher asked her to clean the dirty cloth first and then come to clean the table. The old lady retorted by saying: "I am doing exactly as you do. You are a dirty and evil man, yet you go on preaching to others. Don't you know that, like me, you will never succeed?" The preacher was astonished to hear the truth; very humbly paid her respect for the valuable lesson; and then got down to clean his own Being first. Later he was successful and became a famous saint of the Islamic world.

R. There was another story from H.H. about the woman who brought her child to a Guru and asked him to get the child to give up sweets. The wise man asked for a fortnight so that he could give up eating sweets himself first.

H.H. Yes, there is an interesting incident too from the life of Mahatma Gandhi.

He had an Ashram of his own in Sabarmati where he used to live with some 25 of his followers. The 'discipline' was hard and austere. Food was limited to three simple things without spices or chillies. Once a few guests from Marwar (a part of Rajasthan) came to stay. They did not like the simple food and did not eat much the first day. So they bought spices and chillies from the market and used them with the simple food. The cook objected, but next day they again used them. The cook tried to impress upon

them, that the regulations and disciplines of the Ashram do not allow such liberties, and they had better refrain from such habits; but they were unable to resist. So the matter was brought to the notice of Mahatma Gandhi. He also instructed them to refrain but to no effect. When they used the spices again, Gandhi summoned them to the meeting and in front of all the people he beat himself on the head. People were surprised at his behaviour and asked him why he should do such a thing. Gandhi replied: "There must be some such desire hidden in my own Antahkarana if my guests can't follow me; so I must get this out of my own system. Only then will my words have some effect on these gentlemen." After that no one ate chillies or spices any more in his Ashram.

Note: Jaiswal said, after, that these stories reminded him of Christ's saying: 'Whoso is without sin among you, let him cast the first stone.'

Questions from London

Miss G. Irvine (eye specialist) Would H.H. please say how the daily activities of a job in life can be brought more under the influence of Sattva? There are rare and wonderful times when a feeling of only being the instrument in trying to help people is felt. How to make these more frequent?

H.H. Suppose one is engaged in caring for infants or small children then there is never a sense of duty, work, service, obligation, help, sacrifice or any other form of Ahankara (ego) for it is only play. This play is due to love, which is like an ocean in which two bodies are engaged in a certain type of movement. There is nothing beside love; no idea of personality or ego arises from either side.

This is real work. Here persons are only instruments and the creation is bliss. If one could establish the same relationship in daily work, then the doer is an instrument and the receiver is also an instrument, and the two Atmans become One. The unity thus achieved becomes a fountain of happiness. We all experience such moments of joy when we remove our covers of individuality or personality or any type of Ahankara. The remedy is simple. Give up all idea of being the doer and it will all be bliss everywhere.

Hanuman (the monkey god) is an example. He only knew service and never knew he was serving, never looked for any results. To him the pleasure of his master was all that he cared for. He never meditated, never went into Samadhi, never engaged himself in study of scriptures or spiritual discussions. Only service was what he could do with all his attention. When his lord, Rama of Ayodhya, was being enthroned with his wife Sita, then all the servants were being given some reward for their services. Having given rewards to all the others, Rama asked Sita to give a reward to Hanuman. Sita gave her most valuable necklace of pearls to him. He looked at each pearl carefully and then one by one he started to break the pearl and look into it again and again, and finally threw the pieces away. People at the coronation were amazed at his behaviour and asked him what he was doing. He said that he was looking for his lord's name, but since he did not find this, he threw the pearls away for they were useless. They asked: "But you don't find the name of your lord in everything you come across! Can you say that you have his name in your own body?" He tore open his chest and there was his lord sitting within it. Rama then asked Sita to give him only some blessings which would be enough for him. She told him the secret Knowledge of Purusha and Prakriti* with which he was emancipated.

The idea is to serve without the idea of any return, not even the idea of Bliss or Sattva.

*Here it was Rama and Sita as Purusha and Prakriti.

Mr. Whiting. With reference to the causal level and the Param-Atman, the tendency in the School of Meditation is to think of the Causal as remote. How to believe that it is immediately present and capable of purification and modification?

H.H. Causal body is not at all remote. It is immanent and present all the time with the individual and is subject to both purification or contamination (pollution). It is also said to be the body of ‘non-knowing’. Just as one has an experience of body in waking state, another experience of body in dream state, so one has a third type of experience in dreamless sleep. This third is very much related to the Causal. It is like a deep darkness in which all things are present but can’t be seen, and yet there is the memory and fragrance of the self. There is no knowledge beside that, which is why it is called the ‘body of non-knowing’.

This Causal body is experienced in two ways: In deep sleep it is full of Tamas where everything is covered with darkness and ignorance and remains dormant. But when the Light of Consciousness falls on this region, then one experiences the full glory of the Self in the light of Sattva. This does not mean that one could know all that is in the Causal body. One will only experience Light and Bliss and this will charge the Causal body in such a way that purification will take place and could be known through the efficient, attentive, conscious, perfect work produced by the individual in any walk of life.

Because it can’t be known, one should not make the mistake of taking it as remote; for it is immanent, and is subject to purification or modification through meditation and knowledge of Truth.

It is like two types of house: one built with bricks and concrete and the other made of glass. If you close the first one, you can neither see anything of the inside nor the outside, for you are in complete darkness. This would be the Tamasic Causal body. The one with the glass would always be brightly lighted whether closed or open, so you can see in and out. This is the Sattvic Causal body; within it is the Self.

Wednesday 3 February

Sixth Talk

This conversation became very warm and intimate again.

R. What did H.H. particularly mean when he said on Monday, “You have faith but nothing much comes out of it”? Of course I agree completely; just want to have something come from it!

H.H. In pursuit of Spiritual development, people usually meet two types of leader. The first type belong to the Yogic System. They have gone through the Eightfold System and through that arduous ‘discipline’ they have achieved certain powers, which they can use for their disciples or even for their own end. They can show certain miraculous performances; and their disciples love them and have faith in them; and as long as the miracles work their followers keep hanging on to them. Later however, either they break away, or sincerely take on the ‘discipline’ themselves and work out their emancipation, or achieve some miraculous powers for their own use and satisfaction. There they stop.

The other type is the wise Man or holy Man who does not care for external or physical miracles and works through Knowledge, Being, meditation or devotion. He works on the removal of Mala, Vikshepa and Kashaya of his disciple, knowing that Atman does not need any development, for it is the Absolute itself; but only ignorance in the form of Mala (opaque dirt). Vikshepa (distraction) and Kashaya (veil) surround him, and the real Self can not exercise its Truth, Consciousness and Bliss. To achieve the removal of these causes of ignorance (or

Samskara), he prescribes certain ‘disciplines’ for the conduct of life; gives them Knowledge by which they can arouse reason and put right their mistakes themselves’ and also arouses emotion to lead them to devote their energies to the Universal Self. He has to keep the momentum going continuously and often applies a little fire to make the disciple stronger.

Just as a potter makes different objects from wet clay and then fires them to make them dry and hard, and only then can these objects be made use of; similarly heat must be applied to the disciples so that they have more strength to keep towards Truth and not break under temptations.

This work goes on till the disciple himself feels that he has arrived or he is out and free or he now knows. Once a disciple came to ask if I could say that he now knows. One could only laugh at such a situation for it is like looking for the Sun with the light of a lamp. How can anyone else judge the Self? If someone knows then he never asks anyone’s approval. Self-realisation can’t be proved by certificates, recommendations or affirmations by anyone, whosoever it may be. When the Self knows itself to be free, only then is it free. If anyone pretends to be free then he is only deceiving himself, not realising.

Indra and Virochana went to Brahma for the teaching. Brahma told them: “This body is the Brahman, go and realise this.” Virochana was satisfied and he worked to make his body (‘brahman’) beautiful and enjoy it. Indra found that body is subject to growth, decay and destruction, so it can’t be Brahman and he came back for clarification. He was asked to follow the discipline for thirty years before a further lesson could be given. After thirty years he was told that ‘senses are Brahman’, at which he again protested. After another thirty years of discipline he was told that Manas, and Buddhi, is Brahman. Indra said that they sometimes act rightly, sometimes wrongly, so they can’t be Brahman for Brahman cannot be subject to any change. Another thirty years of discipline was imposed and then he was told that Chitta, the Conscious body of Knowledge, is Brahman. When by his own reasoning he found out that this also was not true, then he was asked to stay for yet another eleven years. At the end of 101 years he came to realise that Self alone is the Brahman, for only the Self knows all things through all these: body, senses, Manas, Buddhi and Chitta, etc. There can never be a moment when one does not know his Self. The Self is the Master, the Absolute, the authority. When the Self says that “I know”, then it knows.

Self-realisation is by the Self. The test of all work and use of all ‘discipline’ and Knowledge and devotion is only this, and when the disciple comes to the point where he sees himself in the Light of Truth, then he knows that “he knows”. Then there is nothing more to ask, nothing left to achieve.

R. My second question is perhaps on the wrong line, but I want to put it. When he said “lack of result from my faith”, does he mean ‘communication on causal level’—which needs clean and still Antahkarana? In extreme desperation last night one suddenly remembered the parrot story, and after that got better results with Sattva. Also giving up certain habits associated with false ‘I’.

H.H. The communication between the disciple and the Teacher is on all levels, i.e. physical, subtle and causal. The Teacher represents the Grace and Knowledge, whereas a disciple represents faith and service. These must both come together to become One. In this union of the two both dissolve their qualifying marks of Teacher and disciple and a new unified love appears. This symbolises the realisation of the Self or the unity known as ‘ocean of love’. The disciple has to work on all levels and all the time, but the responsibility of Realisation is certainly on the Teacher. The Teacher must see and find out all ways and means to create a situation where the disciple finds a favourable set-up to work out his emancipation.

The flow of Sattva which creates a feeling of glow, is like a wave in the river. Such wave-like experiences do come in the life of the disciples according to their work. They may at certain times experience ecstasy and their

joy might even express itself in tears, but after some time they come down to routine business. In fact, such feelings need to become permanent like a river which remains full and flowing all the time. So the 'discipline' on all levels must go on until the Sattva is naturally available all the time; and that means one would be free.

R. What I call Sattva is not just a feeling or 'glow' but a state in which I saw clearly certain things about which I had got lazy. I knew I ought to give up some small personal physical habits, also some quite big fundamental habits, which I had got lazy about and which may have been blocking communication between us. So I started giving them up yesterday and today. The chief thing is that I must give up the idea that, "I can do it myself", and turn towards the Teacher in silence.

H.H. The influx of Sattva, which gives rise to these clear visions as to what one should do and what should not be done is very helpful. But these moments are temporary and one must learn to make them permanent. Only the practice of what one has seen will make it permanent. Those occasional visions should be turned into one's nature, so that it always remains with the individual and thus all his actions will have the force of Truth and not the force of habit. This good vision, if made habitual, will displace the useless habits and then Truth can play through the individual. When the Sattva has become permanent then all moments will have clear vision and all actions will be right, the path will be clear and journey will be straight. Practice is the answer and it must be done with attention and vigilance.

Take an example from a car driver: There may be new drivers, those with one year of experience, ten years experience or thirty years of experience. They can all drive if the roads are clear. The novice would find difficulties at bends or in traffic; the more experienced one will find difficulties at sudden confrontations with other vehicles; but the driver of thirty years experience who has gone through it all and to whom driving has become second nature, would face all situations—however dangerous they might be—with great ease and would avoid all troubles. He would be most careful and yet carefree.

In fact, a being (Jiva) is very much like a car. It has body; mechanisms are senses; gears are the subtle body; the engine is the energy; the driver is the Buddhi and the owner is the Atman. Now when the Atman wishes to go places, the driver first checks all gadgets, fills up with petrol, water and oil; checks the ignition, gears and all other things; and then starts the engine and calls the owner to take his seat. Then one by one he carries out the necessary movements in the car and starts slowly on the road; picks up speed, slows down at bends; gives way to others at cross roads and thus safely reaches the destination; stops the car, gets out and opens the door for the master. This driver, which is Buddhi, is a very important person. If he is not experienced then calamities are in store for the car, Master and himself. If he is careful and has enough practice, then the Master will be able to accomplish what he really wishes to do. A bad driver may even lure the master to go places which are unknown and bad, and so find disaster. One only needs clear vision and lots of practice to arrive at Realisation.

As he was going out he invited us to come with him to the Mela where some dances are to be performed on Friday at 10.