

Wednesday 24 September

R. I give grateful thanks for the reminder that this Abhankar, when under the influence of Tamas, has the long-established habit of reverting to the negative conclusion that “One cannot do.” That must stop!

The original feeling with which I came to the first audience was a happy and triumphant certainty that when the realisation comes that “I have nothing of my own,” then all doors seem to open. This first feeling is surely the emotional Vyashti aspect, and must it not be followed by the Samashti aspect, “The whole universe belongs to me”? Then there is great joy.

H.H. There was a King who organised a great universal exhibition. He invited exhibits from all over the world, and stalls of beautiful things were arranged in this exhibition. People assembled there to buy whatever pleased them. There was one particular man who used to move round the stalls and examine them intimately, and yet he bought nothing. He went round day after day. People wondered why this man kept on looking at things but never bought anything. They tried to persuade him but he said he would only buy when something really satisfied him. He kept up his search, and when only two days remained some people reminded him he had very little time left—he had better make his choice quickly, come to a decision quickly otherwise he will lose the chance of buying anything at all. He said he wanted to wait to see what really suited him or pleased him. This went on till, at the last moment when the stalls were about to be closed for ever, he went to the King who organised it all, and he held the King’s hand. He said, “This hand has organised such a beautiful exhibition, I want to buy it,” and he asked the price? The King said it was very difficult for him to imagine that he himself was on sale, or that his hand could be for sale here! There were other things to be bought, not the King. But the man said, “It is you who have brought about such beauty so I want you, not the things. The King said, “If you really want me you can have me only by love, not by money.” So the man said he was prepared and he surrendered himself with great devotion to the King, and then because he surrendered himself he won the King and then all the things in the exhibition which belonged to the King belonged to him—he had no reason to buy anything any more because everything was his own. He could use whatever he wanted whenever there was a need for a particular thing to be used. He did not have to buy, he did not have to claim, he did not have to collect. It is only by surrender to the Absolute through love that one wins all—that is the way we need to go.

R. Everybody wants to know why this has to be at the last possible moment, just before closing time?

H.H. Although it is usually seen that things are recognised at the last moment this does not mean that the things were not there all the time. In the beginning everybody knew this, and everybody loved, but in course of time this love is lost, this devotion is lost, and now the search has started. It is very like ordinary things in one’s house. People have their things, but sometimes, somehow they get lost, and they have to keep searching until they find them. Once they are re-discovered people start to enjoy, in a mysterious way, the belief that they have now got them, although in fact it was only ignorance which made the things, which were in their house all the time, difficult to trace. Things are never lost—nothing is lost—it is only ignorance or forgetfulness through which we seem to have lost them. It is not always at the last moment that things are remembered—there are many occasions and many anecdotes which prove that people sometimes recognise quickly instead of at the last moment. But better late than never; and it is difficult to regulate this situation.

M.A. Dr. Roles’s observation and question recalled to me my feeling this morning. When we first came in, this visit, there was this lovely feeling of being a child and bathed in this warmth here, and I hoped this would prevail all the time. But very often now I shut my eyes and questions come, and with the questions, all the wonderful answers H.H. has given in the past and one has forgotten—they bubble up—and while this is wonderful, it comes between the simple childlike warmth which one felt was more beneficial!

H.H. All creation is a manifestation of bliss; the bliss by itself is complete and yet, in order to manifest the bliss, this creation is evolved.

The Absolute's creation itself is very much like the child's game of hide and seek. In this game a number of children get together and one of them is selected to hide himself. All close their eyes and the one goes into hiding. Then the others start seeking him; and each of these children seeks the hidden one in his own way.

This seeking is proceeding all the time—some people find, and some people don't and one also sees that many forget what they are seeking. Most of the undisciplined people in this creation of "hide and seek" have quite forgotten what they are here to seek and they are now involved in worldly affairs: they are wandering, and this too is right, because it is in the nature of the universe that they should wander; but they don't know why they are wandering or what they are seeking. Some fortunately remember what they have to seek; and this seeking in action, itself is the manifestation of bliss. There is much pleasure in seeking. This seeking, and the one which is sought for is very much like a drama. In drama there are two aspects—actor and the audience. In the same way we have to understand that all the activities which are performed here as listener, or as speaker, guru, disciple, the old and the child—it is all the same, the manifestation of the same bliss in different forms and the more we understand this the more we enjoy this great drama of the game of hide and seek. When the seeking and the drama are matched by union, then the Bliss is complete.

J.R. H.H. said yesterday that each being has its place and is empowered with a certain limited force. Is it through Meditation that we can learn what that rôle is and how to play it in the best possible way?

H.H. As has been said before, whatever situation we find ourselves in today is itself the outcome of the energy available to us for the work in which we are engaged. The establishment of the practice of meditation is to escape from this situation of limited energy. This has been given to us so that we can transcend from the natural laws; the natural law is that all the force must dissipate slowly, slowly until it has done its job and the thing is finished. This is the natural course, but this natural course can be broken, and for that meditation has been prescribed. When one goes into meditation one reaches to the source of energy and one gathers back whatever one has spent during the day, or during the year. It only depends upon the purity or quality of meditation as to how much extra energy one will have regained, either to replenish or to refill the lost energy, or get something extra to be able to do more and better work.

The natural law is seen to be regulated by the three gunas—Sattva, Rajas and Tamas; two of the three use energy—Rajas and Tamas are there to use up the energy enshrined in the individual. It is only in Sattva that the energy can be recovered and stored up by the individual. The qualities of these three are seen in different manifestations: Sattva is a very light guna, in two senses. It gives light to the individual and it makes his heart very light—it always keeps him in a happy, steady, evolving, blissful situation. Rajas activates the individual, but the movement is too fast and he doesn't come to any peaceful and steady situation. Tamas brings sloth and laziness and binds everything together, so with Rajas and Tamas the energies of nature are being dissipated and spent. We have been given this meditation to go deep into it and bring out that which can be used again. If the expenses of the individual are more than the income then the downfall is obvious, but if the income of the individual is more than the expenses then development is assured and all we have to do is to practise more, so that we get charged with more energy and the rest will be natural—things will get done, and we will be much more happy, much more steady and much more pleasant and effective wherever we are.

R.A. I wrote out this question before yesterday's audience at which certain answers were given which covered some related points. I ask it this morning to seek an answer to a more detailed point. H.H. spoke at our first audience about the feeling and thinking aspect of the individual. By discrimination and separation I can come to an intellectual knowledge of my true Self. Through meditation I occasionally feel my true Self. My question is, how can the two processes be made to function together so that full realisation can be attained?

H.H. These are two different ‘ways,’ the way of devotion and the way of knowledge. Although the ultimate destination is the same, it is very difficult to tread both ways simultaneously. One way should be completed according to the predominance of the elements in the individual, to which he will naturally respond. If the individual is intellectual then he will certainly take the way of knowledge; if he is emotional then he will go on the way of devotion. Having gone through the discipline of the way and reached the destination, it sometimes, or most of the time, seems necessary that the other way should also be comprehended. This enquiry always remains there, because the other way has not been fulfilled not experienced. It is not going to add anything extra if one takes to the other way, but it certainly helps to pass on the knowledge at the lower level. Take the example of the first Shankaracharya who had experience of all the three ways—the way of action, the way of knowledge and the way of devotion. There have been other great leaders on the spiritual way like Ramanujacharya or Nadvhacharya who had gone by the way of devotion alone, and having acquired fulfilment of the Self they did not have much to do with the way of knowledge, and it seems that in a very sweet way they denounced the way of knowledge. It is seen again and again that those who have taken a particular way, the way of devotion, usually denounce the way of knowledge, and those who have gone through the way of knowledge do not heed anything about the way of devotion. One has to discount all these factors and try to go the way by which one is designed to reach the ultimate end, and yet have respect for the other way and, if possible, enquire and understand everything about the other way so that full realisation is made possible. In doing one’s own way one should have no malice about the other way, one should not treat it as inferior or lower and should not say anything against the other way. It would be difficult to work on both the ways simultaneously, but one must go on the way which is predominant in the individual, and then fulfil the other later on.

Thursday 25 September

R. The story of the King was so beautifully told yesterday, and we would like to be identified with the man who did not want anything except to hold the hand of the King. Even waking during last night with the feeling of “grasping that hand which has given rise to all the wonders of this Creation” gave me a taste of Samadhi!

H.H. There is now no question of holding the hand because you already hold the hand, and it is quite obvious that you inherit everything because you already have held the hand for quite a long time. Whatever might come in the way, it is only the past reflecting itself sometimes, like a dream, it is not your conscious act which brings about any desire to be fulfilled which is not fulfilled.

Lady Allan observed on Monday that when she came here, she felt like a child in the presence of the Beloved. This is the feeling which one needs to preserve because it keeps away everything unnecessary. Love prevails, affection prevails and communication is much easier and possible. A quotation from the Sanskrit scriptures explains what it does really feel like to behave like a child. The devoted disciple, although he knows everything, yet he behaves like a child, and the child is not cluttered with ideas of past or future, the child is always in the present! A disciple knows everything, he comes to the Master as if he has no connection with the past or the future. Then the disciple is efficient and expert in every way. He has to perform his work, and yet being expert, he behaves as if inanimate, exceptionally simple in whatever he has to present. His art and efficiency are reduced to the utmost simplicity, which may appear a bit crude, but it is pure.

He is wise and yet he does not pretend or put on the face of a wise man, he behaves with the simple quest for knowledge, and presents himself as if he does not know anything. Whatever he is looking for, or aiming at, he certainly does not aim at anything which is related to the senses. Knowledge, being, consciousness and the Truth are all that he is looking for. This has been seen to be manifesting through you. H.H. has no doubt that the big Hand is in your hand, and you have no desires for the material and physical things any more.

R. *Relating to Lord Allan's question yesterday, we quite understand that it has to be like that—namely, that some will reach their goal by the way of Devotion, and some by the way of Knowledge, but I ask whether for us, here in the presence of the Realised Man, we can apply his words in a letter to me:*

“Love and True Knowledge are just two names for one and the same thing, which is a natural property of the Atman, and rises spontaneously to the surface when the Antahkarana concentrates.”

We have experienced this “Concentration of the Antahkarana” but don't know quite how it comes about. It seems to follow a state of inner peace?

H.H. As was told to Lord Allan yesterday, it is almost impossible for anyone to tread on two ways simultaneously; one cannot put one's feet on two roads, it is a fairly difficult exercise! The natural exercise is to take one way. Whenever an illustration in story form is presented, it always reflects one aspect of the Absolute; it never integrates everything that the Absolute is or could be. It only puts light on one aspect of the Absolute and this we must always keep in mind: that the stories which are given to us only lead to that which cannot be put in the stories, but they do not shed light on all aspects of the Absolute. So these stories by themselves are never complete as we know the Absolute to be.

Now, as for coming in contact with the Realised Man, the contact is already there even before we realise it, or think we materialise the contact. It is already there, but the moment we come face to face then the Vikshepa, the dispersed and wandering mind, the diminishing activity starts taking place; the diminishing activity caused by the Vikshepa and all other things which come in the way of the union of disciple and Master. So, the more we come “closer” (so called) to the Master, it simply means that fewer hindrances are there, and a number of other varieties of hindrances have been sliced away.

Referring again to the two ways: even in a man who takes to the Way of Knowledge, you will see that he has some initial capital of devotion as well, to give him the momentum to go deeper into the enquiry. If he didn't have some devotion toward something he may not know, or of which he may not be fully convinced, yet he has some devotion in him which puts him on the Way. He looks at this aspect of the Absolute and wishes to purify and clarify that aspect, so that he can see the transcendent reality in the form of knowledge.

If you take the other way, the Way of Devotion, even there the devotee must have some knowledge of what he seems to have united with; it may not be full knowledge, but he must have some knowledge of the Absolute to go deeper or much further on the Way of Devotion. The closer he comes to the Absolute, the Beloved, the more he exhibits everything that his Beloved has.

It is the play of the Ananda or Drama which the Absolute has created which is being manifested.

This story, which has been previously given, is good to repeat again today:

There were two artists who went to the King and wanted to display their art. They were expert in making similar pictures, so the King asked how they did it—perhaps they copied from each other? They said, “No, let there be a hall and a partition half way and we shall not meet during the time prescribed for our work and once the work is complete you can remove the partition and see for yourself that the picture is just the same on both walls”.

They started their work, one started with his paint and went on painting, but the other did not take paints and brushes, he simply cleaned the wall and washed it again and again, so that it became like a mirror. After the prescribed time the partition was opened, and the moment light entered the room, the picture on one wall was truly reflected on the other, and so they proved that they could produce just the same by two different ways.

The moral here is that these two ways are similar to what is known as the way of devotion and the way of knowledge.

The way of Devotion is the manifestation, or the illustration in action by the devotee of whatever glory of the Absolute he has, and the act of knowledge is to perceive whatever is within that illustration, and the purified forms in the illustration, and this is done by analysis on the way of knowledge; in fact they both go towards the same point from two different directions. Having reached the point of destination, again it happens naturally that the devotee, having fully realised the union, wants to see all aspects of the Absolute, so he takes to knowledge. The one who has gone through knowledge wants to experience all the aspects of the Absolute, so he takes to devotion. In either case the ultimate end will be just the same.

R. The emotional centre seems very happy, and often gives a warm glow, and then the physical limitations of old flesh and old bones seem to be lessened by attending carefully to 'how one speaks, how one moves' within the small limits of one's personal life. Is this how one could begin to serve the Atman?

H.H. Atman is not bound by time, space, and gunas, so he never gets old, he never gets rusty, and it is only the physical world which is governed by time and space and gunas and so it falls into these moving aspects of the Atman. To be young or old is only relative to the body, but these do not really apply to the Atman. When one is charged with the emotional centre, or for that matter with the intellectual centre as well, they bring about this glow of bliss with its warmth in the heart which spreads into the whole body. The body gets a little more attuned, and it works a little better than it can in ordinary circumstances, but the man who is charged, when the Vikshepa is not there, then he is much more united with the Atman and there the feeling of being old disappears and he works exactly in the same way as a young person would do. That is the feeling of the Atman and that is what you have described—one behaves properly, one speaks properly, and this is the way not only to serve the Atman but to be the Atman.

There was a holy man, and one of his disciples lost one of his sons, so he was full of grief and agony and he went to the Mahatma and started crying before him. The Mahatma also started crying and weeping much more violently than the father himself. Having seen this, the father stopped crying and asked the Mahatma why he cried. The Mahatma said he could not help it as he had the same feelings as the father for his son, as if his own son had died, so he had this feeling—it was natural. The father stopped crying and went home feeling confident that he was not alone in his grief, others were with him, even the Mahatma.

Another man in the audience asked the Mahatma after the father had left why the Mahatma did such a thing, because a Mahatma should never show such an outburst of pleasure or pain; that is what he always advised everyone, and yet he had fallen into the same worldly habit. The Mahatma said that if he had tried to give the father solace by wise words, it would not have gone really deep into the father's heart; he would have taken it but his pain would have lasted longer. When the Mahatma started crying, the man found sympathy, and in sympathy the pain was shared and the weight of it made lighter, and then he did not feel alone in the world, so he need not worry and he would not worry. The Mahatma said the father's pain was real, but his was not, but he knew how to play the drama very well, and it worked. His job as Mahatma was very like that of a postman, who delivers hundreds of letters, some of them bearing merry news, some of them bad news, sad news, etc. Yet the Mahatma never became involved though he might show a little change on the face when he delivered the letter, but he never got involved. One has to play the part, whatever seems most suitable at any particular time, but in reality the Mahatma has nothing to do with pain or pleasure in itself.

The same applies to a person charged with emotion; he will see that he acts like Atman, he speaks like Atman, or, if one likes to say, one serves the Atman.

R. The process of giving importance to, say, the Mantra and also to the idea of the goodness of Param-Atman, seems

to give them more power to work their wonders. The same idea is at the beginning of the Lord's Prayer of the Christians: "Our Father in heaven, we pray that Thy Name be made holy." Through His Holiness both the Param-Atman and our Mantra have become "holy" for many people and then they work wonders. How can we join more in this enjoyable task?

H.H. Whenever any single person finds union with any glory in full or in part, the usual wish is to share with others and the same feeling is shown by this question. This is the natural process: whenever one advances on the way, then one likes to have many other people to join one and share what has been made available. But there are difficulties, not because the man who wants to share has difficulties, but those who could share have difficulties. They have certain barriers, and these barriers have to be broken. For that also there are ways prescribed.

Satsang is one of the ways, it is good to bring people together, and then before them one should describe all the beautiful things, the glorious aspects of the Absolute in such a way that all the barriers in those people can be broken down gradually so that they may respond much more. This is the chief way by which one can do this work. Unless people come to realise, come to know that there is something better, they will not move towards that direction, so this imparting of the knowledge of the glory of the Absolute is essential and people should be brought together where such discussions would be possible.

As for prayer, there are two types. One only describes the glorious aspects of the Absolute, and the poet does it in a beautiful form, speaking of everything which the Absolute has manifested in different ways in this world. The other way is the way to remove the extension of the Ahankar, and in this sort of prayer one does not speak about the glory of God, but about one's own shortcomings, so one says that one is not capable of doing this, one has done this wrong and that wrong, and asks the Absolute to be merciful and to save one from all these vices. Although there are these two ways, the better way is the first one where one speaks about the glory of the Absolute. Although by the other way the Ahankar is reduced, nothing much positive is put in its place so one always lags behind, not that one is inferior, but the glory does not immediately descend on one. By the first sort of prayer, one says that the Absolute, God, is all-knowing, all-pervading, has all knowledge, has all the forces in the world, has created a beautiful world in all forms, and because one is His son, one would also like to enjoy everything which He has created, and also partake in the creative act, just as the cub of a lion in course of time acts like a fully grown lion. But by the other way one keeps on saying to the Absolute, as is said in one of the Sanskrit prayers: "I am a sinner, and I have been indulging myself in sinful activities, and I am very lowly, would you please be kind enough to deliver me from these things, will you please forgive me for being like that." Ultimately you see that a prayer which goes towards the glory aspect is much more positive, much more rewarding.

There was a Mahatma living in a secluded place under a tamarind tree. He did his devotional act of meditation every day. There is a deity known as Narada and he is supposed to be the messenger of the Absolute who keeps on descending to earth and gathering information, so that the Absolute is fully and well informed. He happened to be making his rounds, and he came near this Mahatma and engaged in conversation with him, wanting to know what he was doing.

The Mahatma said, "Well, this is all a drama, and at the moment I am engaged in the drama of meditation, and who are you?" Narada replied that he was the messenger of the Absolute and came to collect information about all the devotees of God so that he could inform him about their well-being. This Mahatma said this was excellent, as he could take a message, and Narada said, "Yes, why not?". The Mahatma said, "Ask him when there will be a meeting?"

Narada went away, and came back after some time to this Mahatma, who asked him if there was any reply. Narada said that there was a reply, but it was rather a bitter one and he would rather not give it as the Mahatma's heart would sink. The Mahatma said, "But if there is any reply from the Absolute, my heart would never sink, so don't worry about it, just let me know the answer."

Narada said, “You look at this tree, the tamarind tree. It has very small leaves and millions of them; as many leaves as there are on this tree you will have to wait the same number of years, after which God will come to meet you; this is the message.”

At this the Mahatma burst into ecstasy and started dancing with bliss, completely forgetting himself. Narada was quite baffled by this man, who when told he had to wait millions of years before the union could take place, yet was dancing with joy. He said, “Wait—have you really understood what I have said?” What does my answer imply to you?” The Mahatma said, “Yes, I heard,” and Narada said, “What did you hear?” and the Mahatma said, “As many leaves as there are on the tamarind tree, so many years will I have to wait and then He will come.” Narada said, “Well, why are you dancing?” The Mahatma said, “I am not going to count the number of years and the leaves, all that matters is that I have had a message from the Absolute, and He is going to meet me; He will never let me down, that is what really matters”, and once again he started dancing.

Narada wondered whatever was happening, and at that moment the Absolute himself descended and embraced this Mahatma and appeared before him. Narada was very disturbed. He said, “My Lord, I am your messenger, but don’t let me be proved a liar because you said it would be so many years, and that is what I told the Mahatma, and you have broken your word and descended immediately! You didn’t even wait an hour and you’ve fulfilled the promise which was supposed to wait years.”

Then the Absolute said: “These things are for ordinary men; if there is somebody special, then the question of time and space and gunas have to be satisfied and the meeting must be instantaneous.”

The same applies to all these details about people of devotion or people of knowledge, if there is a rare case where there is nothing else only devotion, where there is nothing but a longing for Truth then the union could take place without any delay.

Friday 26 September

R. *At one of the Mela talks, H.H. has been quoted to us as saying something like this:*

“For different ends there are different means: for Liberation, Knowledge; for Power, Yoga; for Param-Atman, Bhakti. A Bhakta is already liberated, otherwise he could not get started. He is not troubled about either Heaven or Hell. He would be quite content with Hell if he found Param-Atman there.”

This saying has suddenly seemed illuminating and important to me, but I want to be sure we are not misquoting H.H. It appeals to both my heart and my mind!

H.H. Usually there are two ways discourses take place; one is general and the other is personal. There are occasions when one speaks to the common man, to anyone; and there are occasions when one speaks to individuals. When one speaks generally to anyone, then the knowledge aspect has to be very simple, simple in the sense that the ordinary man does not have much basis from which to respond; so he is given very simple incentives and through these simple incentives it is expected he will get something and begin moving. The nature of this incentive is that God is certainly available to everyone everywhere and in the most simple way, but the simplicity has been lost so people are separated; not that they are in reality separated, but they *feel* separated, because they have forgotten the union. It is forgetfulness which comes between the Absolute and the individual. Otherwise the Absolute is simply available to everyone who desires him.

As far as Bhakti is concerned the observation made is true and right because whenever anyone goes on the way of Bhakti or devotion, then it seems he is not bothered about anything else except the Absolute, so it does not matter where he is, what he is facing, what is the situation, or the time—he is not concerned—so whether

it is Heaven, or Hell or anything else, it would not matter if he feels he is united with the Param-Atman—all are equally good.

The same is said by Tulsi Das in his Ramayana. Tulsi Das says that Heaven, Hell and Liberation are just the same thing for him because he sees Rama everywhere holding his bow and arrows (the symbols of Rama), and Tulsi Das sees him everywhere, wherever he lifts his eyes.

The Muni (‘sage’ or literally ‘the mute one’), or man of Knowledge, is equally similar to the Bhakta. As quoted in the scriptures, whatever the man of knowledge studies, whatever he analyses, he is only looking at the finer aspects of the Absolute. If he is doing that, he is the real wise man; if he does not see this in his enquiry, then he is looking for something else. So the language of the Bhakta and of the Muni or wise man is almost identical, and they both speak a universal language; they rarely refer to the particular, or to the individual.

In the Gita, the same thing is mentioned again and again, and it says that out of the four types one is the Arta type—the one who cries for the Lord. So one can acquire union with the Param-Atman, apart from anything else, just by crying, if that is the ultimate end of one’s crying.

A Mahatma was approached by an ordinary man and asked what he should do—he did not feel he could undergo much discipline so what was the simplest form? The Mahatma said he could find Param-Atman just by running.

The man asked, “If Param-Atman could be found by running, why not just by sitting?” Yes” he replied, “perhaps by sitting, but the question is, what are you sitting for? If you are sitting for the Param-Atman, Param-Atman will meet you, if you are running for the Param-Atman, Param-Atman will meet you there. You can do anything, it does not really matter—the real crux is whether you are doing it for Param-Atman, for the sake of Param-Atman, or for something of this world.” The Mahatma continued by saying that the unity is already there, nobody has to acquire it, but because we have all forgotten our unity, we are only required to give up our ignorance, give up our forgetfulness by any means.

All these Yogas; Raja Yoga, Ashtanga Yoga (not Patanjali’s eightfold system) are all leading towards only one aspect, that the individual who wants to go by any of these ways has to decide once and for all that whatever he does, he does it for the Absolute, and then he will find this union.

If you try to do anything, however gloriously you may function, but just to fulfil your worldly commitments, then you will find that the union which is already there will not be experienced, so the thing to decide is that one is doing everything—even digging the earth or anything else one likes to do—for the Param-Atman.

In the Gita it says that people should take to this through their own vocation, whatever they are destined to do (or, whatever they find themselves doing is good enough) and that is the way, that is the Yoga for unity with the Absolute; but the only thing is that everything must be done for the Absolute, and nothing should be done to acquire any particular thing except union with the Absolute, and one should just surrender oneself and the feeling of surrender itself is the gate of liberation. A Bhakta is always liberated because he is not bothered about anything except the Absolute; and when there is only this one idea reigning in the mind, the Absolute, then that is liberation. A Bhakta does not necessarily go under discipline but he simply lives a liberated life.

R. We had a talk together yesterday, and H.H. has given us so much in the first five talks which we haven’t even been able to read through yet, so could we put to H.H. some questions from other people? When H.H. hears the questions, he will say whether he has to answer them or whether, through what he has already transmitted, we can answer them for him.

H.H. I would like to continue with the first question. Suppose a householder has four children, the eldest has finished his education, taken a training, got a job and is bringing in some money for the general family mainte-

nance. The next child has passed his examinations, but has not yet enrolled in service or employment, and the third is still studying. The fourth one is not even old enough to go to school, so he is just playing around and enjoying himself because he is too small. If one wanted to know which of the four is most loved by his father, it would seem very difficult to decide, but nevertheless if one is trying to decide one would say that the youngest is getting the most of the love of the father. Because he is helpless by himself, he does not contribute anything, he is not even clever enough to recite any of the learning of the school—and yet he gets the most. The mother loves him, and whenever the father comes home and is given food, the little boy sits on his lap and gets fed by the father. Sometimes the little boy picks up with his little fingers one or two pieces of food and puts them into his father's mouth in response to all that is being done for him. This little offering of a small child fills the father with the greatest joy of his life.

In the same way the Absolute is Father of all in this universe, and whether one is incapable of doing anything, whether one is learned, whether one is earning anything or not, whether one is about to earn to repay the debt, it doesn't matter: he loves all of them.

In the Gita the four types of seekers of the Absolute are described: the Arta, the Jijnasu, Artharthi, and Jnani. Arta is the one who just cries because he has no other recourse, he can't do anything and yet he wants to be united with the Absolute and in desperation he surrenders fully, and then he is instantly attended to like the small child of the family.

Draupadi* and some other devotees are counted in this category.

They always act very much like children—this is the quality which is seen. The acts which they perform are those which one usually associated with a servant, a slave who is thoroughly devoted to service of his master; not a slave in the wrong way but a servant who is devoted to his master's needs, day and night. This is the quality of the Arta type.

*A story about Draupadi was previously told—1974.

On one occasion she (Draupadi) had given a Sadhu a very small piece of cloth. Then occurred the episode when she was being dragged into court to be stripped by one of the Kauravas. That little piece of cloth came to her rescue. It grew longer and longer until those who wanted to undress her grew tired and gave up the attempt. So her honour was saved just by that tiny strip of cloth.

The Artharthi type are those who want certain things for a certain time and take to certain disciplines, perform certain sacrifices and through all these rituals, sacrifices and penances and other things in the discipline, they get whatever is desired; they do not usually keep it up eternally or regularly.

The Jijnasu are those who are curious, they want to know and they usually work on the intellect. Their enquiry keeps on and they come as a disciple, listen to discourses, ask questions, and this is how they come at some time in their life to union with the Absolute.

The Jnani are those who have attained wisdom and have attained union with the Absolute in the sense that for them the world has no meaning; it is only the Absolute which has all meaning, so they attend to that which has all the meaning and they are never separated. They behave as the Absolute wants them to behave in proper disciplined and dharmic way.

The Absolute is very like an ocean of love and this is available to everyone, but because of ignorance people do not realise about the ocean of love and keep on hankering after the world and worldly things. It is seen in worldly affairs that if somebody favours someone, then there is so much attraction for the person. Coming together for certain work with something good in them, there is a certain attraction and one feels attracted to

other individuals. If only people came to know the ocean of bliss and the ocean of love, and if they could acquire just one drop of this ocean of love, their life would be fulfilled.

People from all parts of India come to the Ganges. The Ganges is flowing all the time, but at certain times these people come from far and wide; they have a dip in the Ganges and collect the Ganges water in small utensils, and keep this Ganges water with them for the year, till they come next time. Whenever they have to perform any sacrifice or similar work, they put a little Ganges water (with it) and feel they are united and that everything is purified for them, and it gives them great pleasure. So one only has to realise that the Absolute is everywhere, His love is available to everyone, and if only one could attach oneself to Him entirely, surrender to Him, everything would be possible.

R. Does H.H. want to say anything in answer to other people's questions?

H.H. If they are ordinary questions they should certainly be answered by you.

R. It seems that all these people have slightly different language, but the material H.H. has given us this time seems ideal for everyone, by judicious selection. But, for example, I don't quite understand Mr. Whiting's question, his language, although I am very friendly with him.

W All members of the School of Meditation join together in love and gratitude for the guidance received from H.H. We have been given greater insight through that which is present when we come together to hear his words. H.H. told us that we must take the Witness as guide, but we would ask for confirmation on some aspects of his words to us:

It would be good to be clear on Samadhi and Turiya. H.H. said that Samadhi is not just in meditation, Samadhi can be experienced in action, in knowledge, in devotion, in speaking, etc. In practice this seems to relate to the stillness that many people find after meditation and which remains always. Is this right?

H.H. There are different types of Samadhi. One Samadhi is acquired or achieved, or culminates after the Yogic practice, the eightfold system, when the activities of the Pranas have been brought to the minimum and all senses and mind and desires and everything have been brought to a centre—a sort of union where all these things have no differentiation of their own—and then that is known as Samadhi acquired through the Yogic system.

This Samadhi is also of two types: one is Savikalpa Samadhi and the other is Nirvikalpa Samadhi. In Savikalpa Samadhi there is this knowledge of the Absolute, but in Nirvikalpa Samadhi everything is brought to a still point: there is no desire, there is nothing to be achieved, one gets into the present as it is, without any knowledge of oneself, without any knowledge of what one wants, or without any picture of the Absolute for which the Samadhi has been acquired. When one acquires this stillness in oneself, one should feel assured that there is complete lack of desire in the individual and he is certainly in union with this divine force, the Absolute, and all that follows after this will respond to the natural laws.

Apart from these two there is a third type of Samadhi which is a natural phenomenon, available to everyone but not tapped by us, not tapped by people usually. This Samadhi comes after the fulfilment of one desire and before the rise of the next desire. There is a point where there is no desire either fulfilled or unfulfilled. That moment in the life of individuals comes quite a number of times even during each day, and yet people do not realise and do not tap the energy which could be made available at that moment. It is a natural phenomenon but the energy cannot be acquired because people are not aware of its existence. If they could be aware of this stillness, then the energy would be available to them, like the energy from Savikalpa and Nirvikalpa Samadhi.

There are five states of one's being: the awake state, just as we are experiencing here, and then the Sushupti, when we go into deep sleep and know nothing; then the Swapna or dream state where everything is created spontaneously, which is not of this creation directly; and then the fourth state is the unconscious state when for some reason someone becomes unconscious and completely detached from all outer or inner connections; and

the fifth state is Samadhi. Samadhi is also very much like deep sleep where there is no action being performed and yet consciousness is there—either Savikalpa consciousness or Nirvikalpa consciousness.

Turiya is something beyond this—it is unqualified and since it is unqualified it cannot be called a state of the individual, so it is not enumerated as one of the states. In Turiya there is no notion of any sort: it is the Absolute by himself: that is Turiya, and Turiya simply means singularity—oneness. It is also known as Brahmi, as described in the Gita by Sri Krishna. Turiya is acquired when Sattva is predominant, and it is only through the predominance of Sattva that the stillness is achieved, and this stillness can be experienced in action, in Samadhi, in Meditation, in Knowledge, in Devotion—everywhere.

R. The rest of Mr. Whiting's questions have already been answered by H.H., and also those of Mr. Rabeneck from New York, except one thing: Mr. Rabeneck would like encouragement from H.H. in his studies of Sanskrit because he says that only by this study will he understand certain important words His Holiness uses. The questions about Sanskrit are very technical; we will have to have them translated and put to the right quarter, but could H.H. just give Mr. Rabeneck a word of encouragement about going on studying Sanskrit?

H.H. It is a good desire to want to learn the Sanskrit language, and I would certainly recommend it and encourage it. The Sanskrit language is the basic language in the world, the prime language, the first language, and it is the purest of all languages. In the course of time, all other languages have evolved from Sanskrit; one can find from an ordinary dictionary that the English language has plenty of Sanskrit words, so have other languages, in India and abroad. Study of the Sanskrit language would certainly help a clear understanding.

R. We were thrilled to be present at the ceremony yesterday: it was very beautiful and has obviously existed a long, long time, and we were very grateful to have the privilege of being there (Mr. & Mrs. Jaiswal's celebration of the thanksgiving to the Guru, usually done on Guru Purnima Day, but as they were in England and were going to perform it in Benares it was postponed to Allahabad especially for our benefit) and being able to join in, almost as one family. We still can't imagine how it is conducted when hundreds come on Guru-Purnima Day!

H.H. Quite a number of couples sit each side simultaneously and the ceremony goes on for more than twelve hours continuously. H.H. just stays there without a break!

R. We were also thrilled by the central light surrounded by the eight lights—as H.H. has said, the perfect number, nine.

H.H. The number nine is the perfect number and the same is seen in the rosary which Indians use; it has 108 beads and it is symbolic and has a philosophy behind it. One indicates the Absolute, and eight on the other side indicates Prakriti, nature; in between, zero, which indicates nothing; when everything is brought together it comes to nine. Whatever way you add the numbers it always turns out to be nine, and nine cannot be really divided—whatever way you divide it, the remainder is also nine—so nine is certainly the perfect number, and all this knowledge, spiritual knowledge, should be brought down to our everyday life and it should be used, so that every action becomes a sacrifice, thus all actions become sacred.

R. The Absolute and the Eightfold path of Yoga?

H.H. Whatever I have is entirely and fully given to Dr. Roles, and he has almost everything with the help of which he could meet any question in the universe, and he should remember this. There is really nothing more which needs to be added because he is now fully capable of answering any questions arising anywhere in the universe. He is a part of this Holy family, he is a part of the Tradition.

R. Just necessary for him to be a good man!