

AUDIENCES

ALLAHABAD

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*Mr. Pickering
Mr. & Mrs. Howitt
Mr. Channing-Pearce*

Translator Mr. Rlal Dixit

Sunday 18 January

Hearing that Maurice Pickering would be given audiences in January, it was arranged that his friend Nolan Howitt from Wellington, New Zealand, should make a second visit at the same time and bring his deputy in Auckland, J. Channing-Pearce, as well. This produced some very practical discussions, but with Rlal Dixit translating some of the English equivalents of important Sanskrit words differed from those used by S.M.Jaiswal.

The remedy for this recurring situation is to follow H.H.'s advice by trying to understand the idea expressed through putting it into practice, rather than debating the different alternative meanings.

M.E.P. All questions arising seem to contain their own answers. The mind keeps coming back to the Shloka of the first Shankaracharya, "Brahmasatyam jaganmythya"—('Brahman is Truth and world is illusion'), Brahmajivaiva naporah—(Brahman and Jiva are not different). How can this be made more full? What will increase the inspiration, deepen the devotion and make the being more useful? What am I? Why am I here? and, what is function? In Truth I seem to know nothing and so need to find the proper question.

H.H. We should respect the Truth and try to know the Truth. The more we do this, the further we will progress. The words of the Shloka were spoken by the original Shankaracharya. If a piece of rope is lying rolled up on the ground, we sometimes mistake it for a snake—we fear that it is a snake. With more light we see that it is only a piece of rope and not a snake, and so all the fear and mental burden disappears. As soon as we know the Truth, that Truth is Param-Atman and Param-Atman is Truth, then in that case, the body, including our actions, thoughts and so on no longer appears to be a burden. All burden is removed—we are playing a game and knowing it is a game and nothing else, then it doesn't appear burdensome at all.

Similarly, when we know the Truth about the world, then the world does not seem to be a burden to our mind. Our rôle in the world seems to be quite an easy affair. So this is the attitude we should acquire, and with it we should go on performing our duty.

M.E.P It is that we have some experience of this 'not burdened' attitude, and it comes and is good, and then it seems to go again, and so with this coming and going. We wish to strengthen so that there is more continuity with the good attitudes.

H.H. Until we get ourselves accustomed to a certain thing, we have no stability. When it becomes natural to us, then it does not become a burden to us even if we forget. For example: We know we are human beings, and even at those times when we are not thinking about it, it doesn't worry us; but if someone should say, "You are not a human being, but a beast", immediately our thoughts are aroused. So we should get accustomed to thinking this sort of thing—that we are the Truth.

When we get used to this idea, then it becomes our very nature, and the feeling just expressed—that the good periods do not last, that will not happen. It is all a question of becoming accustomed to it by practice. In some cases practice is long, in others short practice is enough.

M.E.P We understand this and thank you. The need for more sattva is so evident in the degree of burden that we see in the world around us that we wish our own being to manifest more sattva and thus to strengthen and help the whole of the world. So this is the reason for wanting the sattva to be strengthened.

H.H. I would like to emphasise this point—the little sattva you have got is much more important for you than all the drawbacks, difficulties and troubles you see in the world.

Iron is a cheap metal and gold is a precious metal. There may be a lot of iron lying about but a little gold has more worth to it than all the iron, that little piece of gold, say an ornament, you keep in a beautiful case, you don't worry about the iron at all.

Here is another example:

A certain person had to go ten miles on a dark night; he had a small lantern in his hand that threw the light only a few feet ahead. He was standing there thinking that his journey was ten miles long and that the light he was carrying lit up only a few feet. "How can I cover that much distance?"

A Mahatma came that way and asked him what he was worried about. He explained to him the difficulty, 'My path is very long and the night is dark whilst my light covers only a few feet.' The Holy men told him, "As you go ahead with this light, as you move forward, this light will move forward also. Even when you have completed the journey this little light will still remain because it is light."

Similarly, the little sattva that you possess is already more than all the troubles of the world. We should not consider it to be little. It is much more useful than all the world you see around you. This idea will hold if we really love the Truth. Loving the Truth, even a little, will help us through the journey of this life.

M.E.P. So, it would seem to be a way of working in which we should respond always to this inner voice of the Truth, of the Param-Atman, and be guided only by that?

H.H. You are quite right, because it is directly connected with Samashti. I would like to explain a little further the idea of Samashti: Just as our body consists of five elements, in Upanishadic thought the human body is said to consist of five elements. Similarly, the entire universe is also composed of its own elements. There is an intimate connection between the elements which constitute our body and the elements which constitute the universe. So that means this body is very intimately, or rather inseparably, connected with the rest of the universe.

M.E.P. And Samashti is the connection? Is that right?

H.H. Samashti is not the connection, Samashti is just the combination of all that. When the sun's light enters a room through a ventilator and falls on a mirror, that mirror reflects. The light you see reflected by that mirror is intimately, inseparably connected with the light which the sun is giving out. In the same way the light of Samashti is being reflected by our Antahkarana, and the light of our Antahkarana is connected just as intimately with the light of Samashti or Param-Atman. There is no connection between darkness and light but there is a connection between light and light.

J.C-P May I ask His Holiness about my own meditation? On many occasions after sitting down and starting the recitation, it just is an interplay of thoughts. This goes on for a while until there is some external noise, a bird call or a car engine etc. This seems to provide a shock of energy. From then on the mind no longer drifts. It seems to start to climb, as it climbs it takes the body with it until a point is reached where the Mantra seems to be pulling hard and something seems to be stopping further movement. Then for no apparent reason the Mantra starts to fall and gets finer and finer, the body is released from its upward pull. The Mantra is very fine, and it is here the attention seems to get very slippery, it appears to be very difficult to hold onto the exact sound of the Mantra, it feels like another barrier. How can I move through these two barriers? How can I learn to let go?

H.H. During the meditation there is always a conflict going on and there are two parties to this conflict: one tries to keep the mind steady while the other tries to create a state of unsteadiness. All the time we attempt to keep it steady. To make the mind steady for twenty minutes during thirty minutes of meditation is quite enough. For example: If two men start quarrelling, one for truth and the other for untruth, then in the end it will be Truth that is victorious. Throughout all these tussles and turmoils going on during meditation the idea of Truth will prevail. The other things that divert your attention are bound to fail. The moments of steadiness are important for they give you more strength. They are also more meaningful than the rest of the things that divert your attention. You should not worry about those turbulences.

J.C-P. In Auckland we seem to have a difficulty with meditation in that for some of the people much of the joy of meditation has gone for the time being, it has become mechanical. These people are anxious to return to the joy of meditation, so that the work can proceed. Can His Holiness help in this respect?

H.H. It seems that the source of love has become blocked and only the external actions are going on.

J.C-P. Is there some way we can free this flow?

H.H. Increase the quality of love for the Atman, and stop attaching so much importance to the external aspects of one's life. These external features of practice have increased and they are causing an obstruction while the internal love—that is, the love for truth—has decreased. Before you sit down to meditate you should have some sort of holy music so that the mental attitude becomes more purified. If you sit down with a dispersed mind, then the mind starts running this way and that very easily. You should first collect the mind which has become dispersed. There is power in sound. The mantra, holy songs, all have the power of collecting the mind. In the beginning or in the middle, whenever you feel the difficulty, just follow this method. In this way the mind will be able to recollect. Just as a magnet attracts small pieces of iron, similarly sound has got the power of attracting thought.

N.G.H. How can we know for sure which actions lead to purification of the heart, so that liberation may be obtained through Self-realization and those activities which are merely refined Karmic actions, leading toward reward on a higher plane only?

H.H. That action which gives us joy in the beginning, in the middle and at the end, that action is sattvic. This kind of action would be such that we would not need to hide it from anyone, and we shall never repent of it. Such an action is good in worldly as well as spiritual fields. We don't approve of the attitude of devoting ourselves to meditation only and by doing this adopting an escapist attitude from worldly activities. It can create the misunderstanding that meditation makes a man lazy and that should not be our attitude. Meditation gives us energy, it makes us able to do our worldly duties more efficiently. What an ordinary person can do in ten hours, through meditation we can do in half the time. So we must express this attitude to people who think that meditation is for lazy people and is not meant for active people.

N.G.H. Is meditation one of the main causes of the purification of the heart? Does meditation in itself purify the heart or does one have to do physical actions as well?

H.H. Actions also, those actions which we need not hide from anybody, they are necessary. Actions relating to your family or country, those actions which are devoid of narrowness and which we need not hide from anybody. Actions related to those who are very special to us, who are near to us and who are connected to us.

Monday 19 January

J.C-P. Could His Holiness explain further what He meant yesterday about the two parties in the mind during meditation?

H.H. One of the Parties is divine and the other is worldly. The divine one is called Daiva in Sanskrit, it is what belongs to the Atman. The other is worldly and is called Assuri in Sanskrit. Assuri is a special word in Sanskrit appearing also in mythology in relation to gods and demons.

Dixit. In literal translation the word 'Assuri' means demons, but I prefer to translate the word as 'worldly' as this is more intelligible to the western mind.

J.C-P. His Holiness said yesterday that in meditation the sources of love have become blocked and that too much attention has been paid to external details. He has given me a way to help this problem in meditation. Could He advise further in regard to daily life? Does this unblocking of love have to do with the purity of action and the purification of the heart?

H.H. For strengthening the feeling of love an emotional attitude, essential for love, is required. Purity of thought is necessary in order to strengthen the emotional feeling. We should make ourselves as liberally-minded as we can. Emotional attitude is essential while purity of action lends a helping hand. In your case it seems that there is a curiosity to know and a particular inclination for following that line; but when your practice in meditation develops, this curiosity will subside. As long as the curiosity does not subside then the internal struggle to know will block the passage. Here is an example:

Suppose there is a man for whom we have great respect. The more we become acquainted with him the greater will be our love and respect and as this process continues your love for him goes on increasing. Your love does not diminish with increasing acquaintance. In this case the man is the Atman. To know something about the Atman is necessary because, unless we become acquainted with the properties of the Atman, love cannot exist. When the acquaintance becomes full then there is satisfaction. Certain knowledge about the properties of Atman, such as how Atman behaves is necessary for the development of love. For this the Sanskrit word 'Shraddha' is necessary—Shraddha is a form of respect.

J.C-P. It would seem that the curiosity His Holiness speaks of is curiosity to find out about love; but the word that I would like to use would be a sort of yearning, (knowing that this is something just there, and one hasn't reached it), which is to do with love. In English 'curiosity' would be something that is a bit idle, an idle thought. It is much more than this.

H.H. I have used the word 'curiosity' in a good sense. At this point I have ascribed to you what you have said, 'yearning to know'; in this case it is 'yearning to know something about the Atman'. I have used it in this sense. Dirt is written so long in the world that people have learnt to love things other than their own selves. Now the question has risen: "How to love the Atman, our own Self?" What is the Atman? How is it? As long as we do not know the Atman, we will not understand, so our love for the Atman will not increase. To gain the knowledge of Atman we require a steady state of mind. The more our mind is at peace the more will we know about Atman. Mind can be looked at in different ways.

This time I will take our mind in the sense of Antahkarana and its four functions of Manas, Chitta, Buddhi and Ahankar; in which Buddhi takes decisions about an act, Chitta does its recollection, Manas makes a determination, and Ahankar regards this five and a half to six foot body to be 'I'—that is Ahankar.

It is actually the Atman which is the motive force behind the three bodies. I say this in order to throw some light on what Atman is and how it keeps the functions of this body going. This body is like a replica or model of the Atman, and in relation to this it is Atman which gives power to this body. When we make our mind steady then we come face to face with the Atman.

Through some easy method we have to settle down in meditation in order to arrive at a steady state. Manas, Chitta, Buddhi and Ahankar, all four are very, very restless, always moving on to this side and that. So meditation is nothing but to bring these four forces to rest. When this has been achieved then we are able to see Atman.

If a mirror is covered with dirt you will not be able to see your face as it actually is. On account of our past—Samskaras—the mirror of our mind has become dirty, so we are not able to see the picture of Atman correctly, and as a result the mind becomes bored. This boredom drives you away from meditation. When you begin to clean the mind you start to see Atman, and then you will start to derive pleasure in meditation. In this case the question of boredom or running away will not arise. This cleaning of Chitta is essential for glimpsing the

Atman. It is cleaning the mirror. This is only achieved by meditation. The steadier the mind the cleaner the mirror, and the clearer will be the image of the Atman. Then you will begin to derive pleasure in meditation. Without this pleasure the mind will get bored.

M.E.P. There is a question here. What do we say to people who say to me 'There is too much dirt, I cannot remove it'? You understand the question? What can one say to them to encourage them more.

H.H. The steadiness will remove it—making the mind steady. It takes some time for a piece of cloth to get dirty—it may take several days—but it can take only ten or fifteen minutes to wash it clean. In the same way the dirt which has accumulated on our mirror for ages and ages needs only a little meditation for its removal. So people must not lose heart.

Take the example of a room which has been kept shut up for a number of years. In the course of all those years much dirt and dust has accumulated there. When we enter that room and switch on the light, we see that it is dirty, so we start cleaning it. As soon as we press the switch there is light, but we cannot clean it at once—it takes some time.

What is this light? It is the light provided by meditation. Most worldly people with no light in them live without knowing of the existence of dirt and dust. Meditation gives you the light to see the dust, so that you can then take the necessary action to remove it.

M.E.P. It seems that as one proceeds with this, so finer things, finer particles in the way appear to become bigger. At the beginning you remove the gross things, as you would in a room—to take all the big things out, and then gradually finer and finer until you're removing tiny specs of dust and that is important still to remove.

Dixit. I am not able to decide how to put this idea to His Holiness.

M.E.P. In the beginning there are large particles to remove and later there are small particles, finer particles to remove, and when at that stage, those fine particles seem as big as the large particle did before.

H.H. As we continue with the process of cleaning, the magnifying power increases, so that we notice smaller particles more readily than before. But when the dirt is completely removed we don't see any dirt either inside or outside. And so the smaller particles look bigger due to the increase of the magnifying power.

M.E.P. It seems very important not to be discouraged by the magnified particles.

H.H. That's right. It is not a question of becoming discouraged because it is the magnifying power which makes them look bigger. Actually they are not bigger, they only appear bigger, so we need not be discouraged.

N.G.H. During meditation the mind is taken by the mantra and drawn into what seems to be the heart. All desires for external things have fallen away. There is the state of blissful peace whenever the mantra seems to have gone, yet one still does not enter the state your Holiness spoke of during my last visit, where "the meditator, the meditation and the object of meditation merge together into one" so that we are no longer conscious of their separate existence. Could I have guidance from H.H. on this.

H.H. Your meditation should become natural. Ultimately in the course of practice this will become natural; so practice is the thing required.

N.G.H. Is there any particular emphasis or particular guidance with meditation that I can follow while I am here?

H.H. We have to remove from our mind, Sankalpa and Vikalpa. That is, doing this and not doing that. You

must watch this sort of thing. We should settle down in ourselves as much as we can. Give up the notion of past and future and concentrating on the present. Settling down in our own selves with this sort of attitude—renouncing doing this—not doing that.

N.G.H. Is it a man's Samskar that determines the particular forms of desires to do this or not to do this in meditation?

H.H. A remembrance of what has happened in the past—a recollection of those past events and the desire to do such a thing in the future—'this has happened in the past' or, 'I will do this in the future'. So give up these things and settle down to the present, in your own Self.

In the worldly life we work in our offices and factories, and when the work is over we come home, talk with our family, do what we do at home. Then finally we go into our own room with the intention of taking rest. All ideas about what we were doing in the factory or office are dropped. We make up our mind to take rest.

Similarly, when we sit down for meditation we should cut off our connection with the past and future and settle down in our own Antahkarana.

N.G.H. I notice that when that peace is there and the mind is completely at rest and joyful, there come ideas in relation to how one can go deeper into the joy. Should these ideas be dropped?

H.H. That depth will increase but there should be no thought about it. Just as you don't have to think of love, you have to submerge yourself in love.

M.E.P. We have to give up desires in order to know Atman completely.

H.H. Acceptance is knowledge. Knowledge will come with acceptance. We desire to get a thing before we get it; when we have got it the desire to get it vanishes. Similarly, on realising the Atman, the desire for Self-realisation vanishes. During the scarcity the desire to acquire more should exist. As long as there is scarcity the non-existence of the desire to get more should not be there.

Tuesday 20 January

The opening question of this Audience stems from a question of Dr. Roles.

M.E.P. On Sunday, His Holiness agreed that we should respond to the inner voice of Truth of the Param-Atman and be guided by that. In English the word for this is 'conscience' and this is very close to 'consciousness'. This is a matter that Dr. Roles raised. Could His Holiness advise us as to how this connection works, and help to distinguish between the True Voice and the false.

H.H. When Sattva predominates in Buddhi then it gives us correct advice. When Manas and Buddhi are both sattvic whatever is advised by Buddhi will be readily accepted by Manas, but if Buddhi is sattvic and Manas is not then in that case there will be a conflict between the two. The purity of Buddhi is not liked by Manas. This causes a lot of trouble. Ideally, both Manas and Buddhi should be sattvic, and then when this is the case. Buddhi's guidance will be readily accepted by Manas.

N.G.H. In the sattvic state is the Buddhi guided by reason?

H.H. Reasoning is of two kinds, good and bad. When reasoning is good we can say that it is of the nature of sattvic Buddhi and is healthy. The bad kind of reasoning is harmful.

N.G.H. I would like to ask just a little more on reason itself, if H.H. could define reason in Man?

H.H. An effort to understand is one kind of reasoning, and an effort to contradict is another kind. Both the effort to understand and the effort to contradict may be called reason. So reasoning can be good or bad. It can also be contradicting a good thing and that is also called ‘reasoning’.

M.E.P. What we need is to learn to be more precise in distinguishing between that impulse which comes from the truth of the Param-Atman—from the Devas—and that which comes from the Assuras, and how to sharpen that tool to distinguish between the two.

H.H. When the Buddhi decides that the Devic properties are definitely useful to us, and that we need them, then the Assuric ones—the worldly ones—they are to be shunned. When there is a firm determination on this point then this power is sharpened.

Here is an example:

Suppose a man is very hungry and some food is set before him which he knows contains something harmful or poisonous—then however hungry he might be he would not touch it. The knowledge that this thing contains some harmful ingredient will at once prevent him eating it.

Now what is this knowledge? It is derived from sattvic Buddhi; sattvic Buddhi is the Devic Buddhi. The inner voice which we spoke of in Dr. Roles’ question, this is Devic.

M.E.P. It just appears, sometimes that the Assuras dress up and masquerade as the Devas and so one needs a very sharp knife to distinguish between the two.

H.H. When Assuras come masquerading as Devas, the masquerade is very temporary and the Truth is soon revealed, because they are not the real thing and soon their mask is removed. They have nothing which is permanent.

N.G.H. I would like to hear more about ‘settling down in our own Antahkarana’ that His Holiness spoke about. When His Holiness says ‘we come face to face with the Atman’ does He mean we (the Atman) see the reflection of our true Self in the Antahkarana?

H.H. I mean separating ourselves from that which is not ours. We cannot see our own selves, and when we try to mix up things in our own Manas, Buddhi and Chitta and try to look at ourselves in that light, then we get confused and go wrong. When we separate ourselves from all these and remain nothing but our own selves that is ‘seeing our own selves’. We clean our bodies and put on nice clothes and think, yes, now we look very nice. That means we are confusing ourselves with those things. The clothes look nice because of our own self. We give something to something else and then it looks nice, but it is due to ourselves that that thing looks nice; we are not looking nice on account of that thing. It is a great illusion to think that external things which we have obtained make us look beautiful. It is the other way round—the other things are looking beautiful on account of ourselves. So ‘settling down in ourselves’ in that sense is realising one’s own self, that is, seeing our own self as it is, coming face to face with it.

N.G.H. What is the mirror? Is it the still mind?

H.H. Yes.

N.G.H. What I was meaning was, does the mirror reflect Self—that is the Self as the observer. Is this the way to understand that the Self is the observer and what is in the mirror is only a reflection?

H.H. This is right.

N.G.H. And the same reflection, when this reflection of the Self appears in the pure Buddhi, then it is the knowledge of the Self?

H.H. The image which you see in the Buddhi should be steady and undisturbed, in which case there is total absence of desire or aversion, 'I want this', or 'I don't want this'.

N.G.H. And that is Selfknowledge?

H.H. Knowledge of Atman cannot be separated from the Atman. Learning cannot be separated from a learned man, one is an inseparable part of the other. Similarly knowledge and Atman are two components of the same thing; knowledge is its light and the source of Knowledge is Atman.

N.G.H. What I am not quite sure of is this. One understands that Selfknowledge is one with the Self. So what is the knowledge that man receives from the pure Buddhi?

H.H. The pure Buddhi itself is knowledge. You don't get anything through Buddhi. Buddhi itself is the knowledge.

N.G.H. This is a new understanding. Previously we had been led to believe that Buddhi is an organ of mind and one had thought of it as an instrument that receives knowledge.

H.H. Impure Buddhi is ignorance and pure Buddhi is knowledge. Sattvic Buddhi is the name for knowledge, and Buddhi which is not sattvic also has a name and it is 'ignorance'. A cloth which is dirty can be cleaned and washed as the dirt did not belong to the cloth—it was acquired and so it can be removed.

M.E.P. Does not the mistake come in thinking of the Antahkarana as 'my mind'? When in fact there is one mind—the universal mind—which controls us all? This is the same question as between Chit and Chitta. If I say 'my Buddhi' that is ignorance, because the Buddhi is not mine, it is everywhere.

H.H. When there is dirt in the Buddhi, then it is we who feel that we are separate from the universal mind (Samashti). If there is a fault in the cable between our house and the power house, then we don't get any light. The same is the connection between Samashti and Vyashti. When the Buddhi is cleansed, then there is a constant flow from the universal source, but we receive only as much as we need.

J.C-P. Would you ask His Holiness, he has spoken of Buddhi as being pure knowledge, would he speak of Chitta?

H.H. Chit is power. Chit is a synonym of Buddhi, Chit—the power—indicates Samashti. And Chitta is a part of the Antahkarana which does the function of chintan. Chit is not power but that power in which all powers are concentrated. Chitta can only think of what Buddhi tells it, nothing else, like a storeroom which goes on storing the facts.

M.E.P. We have previously understood these four functions of the mind as organs in a hierarchy, in the order Abankar, Chitta, Buddhi, Manas. But now it seems that His Holiness says they are not so much organs and not in a hierarchy, but functions, each having a different place, so we have to change our thinking.

H.H. Atman is only a viewer, and what it views is knowledge. It is with this power that the Manas does its work of Sankalpa and Vikalpa, Chitta does its chintan and Buddhi gives its decisions. What the hand of our body, the eyes of our body, the nose and ears of our body are doing are actions; when our eyes see we think that 'I am seeing' but the body is seeing. Similarly with Chit, power—absolute power. When it descends into the body it

divides itself into four channels and without that power nothing can be done. It appears as Manas, Chitta, Buddhi and Ahankara.

All these functions of thinking, taking decisions, etc., take place in the Antahkarana only, not in the Atman. Atman provides the power with which these four work; the power coming from the Atman into the Antahkarana divides itself into four streams which ultimately do Manas, Chintan, taking decisions, and identifying ourselves with the physical body. Until we get the power of Chit neither Buddhi can give decisions nor Manas do its work, nor Chitta etc. Thus we are getting three entities—one is absolutely pure Atman, second is taking the form of Chit—we may call it universal Buddhi or Samashti, and third is that portion which is providing light (power to the Antahkarana).

One part is pure and unmixed—unpolluted—call it Chit. When it comes into the Antahkarana it divides itself into four parts. The portion of that light which decides, we call by the name of knowledge. That portion of the light which thinks of doing this and that, we call Manas; that portion of the light which does chintan (thinking) is called Chitta and that portion which makes us say, “I am this, I am that; I am black, I am white”, is called Ahankar.

Here is an example of a car; when the car is in perfect working order its various parts are all working well. The car won't run until the driver actually activates the battery, and then it starts. Similarly, the current exists there, but until the switch is pressed it won't work. In this case the power is Chit power coming from the Absolute. Now when that power activates this machine of the body in that case it is Vyashti. The whole universe—that is Samashti. Atman is the driver. What is Atman? I will explain. Atman is that thing which we cannot separate from ourselves; it is defined in various ways; and in this context I give another way of finding out what Atman is. Atman is that thing which we cannot separate from ourselves. Other things we can separate, but Atman we cannot.

Dixit. His Holiness thinks this subject is not quite clear to you.

N.G.H. In the West this whole area is in confusion, and this is why we would very much like to get it clarified.

H.H. If you are not yourself satisfied, you cannot satisfy other people in the West.

M.E.P. Could His Holiness explain the relation between Atman, Param-Atman and Chit?

H.H. Param-Atman is Samashti (universal) and Atman Vyashti (individual). Vyashti descending into the Antahkarana manifests itself according to the samskaras stored. The raindrops that come from the cloud are pure water but when they come in contact with the ground they become contaminated by the dust. While the water is uncontaminated we can drink it and it will keep us in good health, but when we use it without purifying it it becomes the root of illness. Similarly, when the Chit power descends into our Antahkarana and combines with good samskara it uplifts and benefits us. But by intermixing with dirty samskara it causes our downfall.

N.G.H. Is Chitta what we ordinarily think of as the heart?

H.H. Yes we think of it as power. Karan means ‘instrument’, Antah means ‘inner’; Antahkarana means ‘inner instrument’.

M.E.P. We think that it is important that that which is received from Chit should be passed on, should not only be received but should be transmitted to anywhere and everywhere. It is important not to block it but to allow it to flow.

H.H. We cannot prevent its flow. It is automatic. We should rather think whether it is spreading rightly or wrongly when it gets mixed up with the samskaras stored in the Antahkarana. It flows out taking the colour of the samskara. If these three things are clear to you, then all your doubts will be removed.

During this session the following questions and answers took place but were not recorded owing to the faulty functioning of one of the tape-recorders.

N.G.H. What effect does the knowledge received externally from His Holiness have on the individual Buddhi?

H.H. It strengthens the Buddhi of the individual.

N.G.H. Can this be understood as realisation?

H.H. Yes.

N.G.H. Then, on a world wide scale education is related to Buddhi?

H.H. Education is of two kinds, knowledge and language.