

Wednesday 28 January

N.G.H. There are obviously a number of stages of meditation from the original desire to sit down to meditate to that situation where the mantra finally dissolves into Atman. We, whose task it is to look after the meditation of other people would find it helpful to receive some simple framework upon which to relate the experiences of our people. For example: we were advised to sound the mantra as loudly as we can then to decrease it gradually until it settles down into a condition where no effort is being made, then eventually it moves to its root, the Atman. It would be helpful to understand the rôle of the Antahkarana and its various aspects, and the rôles they play in the stages of meditation.

H.H. The method which has been given to you earlier is correct but in spite of that, interruptions do occur and whenever an interruption occurs we have to repeat the same method again with a sense of deep love and with a peaceful mind we try and take the mantra inside again. During the journey from outwards to inwards there are several stages which are an entirely internal affair and cannot be explained externally. For example: if a man dives deep into water he can only be told the methodology of coming out. While he is still in the water he will get nothing if you tell him anything. Mantra is the only support and help to reach that stage. If the disturbance is excessive we have to resort to prayer.

M.E.P. The problems are not so much with the method as with ourselves and they come in two sorts: one is confidence to go on and keep on with the practice and that has to be increased in some way. And the second problem which we have to deal with is in the nature of a refusal. People refuse to acknowledge for some reason that the meditation is working.

H.H. The benefits of meditation are perceived by the meditator himself. There is no question about it. He himself experiences the benefits. For example: a man who has been running for some time feels tired. If we let him sit down he experiences rest; rest is another name. In this world whatever we get we can also be deprived of, but this rest is that which we cannot be deprived of. Deep rest is nothing but meditation or rather meditation is another name for deep rest. When a doctor advises rest to a patient he does not give anything, for rest is not a thing which is given. When we release a person from jail to give him freedom, actually we are not giving him anything.

There are some ideas which entail something like a negative meaning. We say that we are giving something when actually nothing is being given. In the same way about this idea of rest—when asking a man to take rest we are not actually passing anything of ourselves to him.

Suppose we give everything imaginable to a man but we tell him that he is not being allowed rest. He may be able to carry on with everything we have given him for a while, but after having had no rest, after a few days he will cry out, “No more, take all these things away, I want rest!” He wanted a thing which cannot be given and refused those things which can be given. It—this applies to the rest of *tamas*.

What however, of the rest which is due to *sattva*? This is the rest which is due to *sattva* and that is known by the name *Dhyana* (Meditation).

M.E.P. It is like a man who keeps going to the edge of the diving board and turning back—refusing to take the deep dive. They cannot be pushed.

H.H. They are afraid—they don’t know, it is due to ignorance. Once they jump and take the leap then their courage will increase.

M.E.P. Then there is another sort who takes the dive—has gone in—comes out wet, but says, ‘No, not me, I have still much more to get, so much further to go—what is all this talk about Ananda?’ ‘It does not apply to me,’ they say.

Having taken the dive they refuse to admit it and say 'I am too small, too ignorant and weak.

H.H. This is a sort of inferiority complex, but the reality is not like that. All of us are the children of Param-Atman and have the same rights. Everybody has the full right to experience joy. In doing our worldly activities we go on using up our energy, but this utilized or spent energy has got to be recouped. If you go on spending and don't earn then very soon you will become poor.

This Yoga of Dhyana has a double function: it recoups energy and takes us toward Param-Atman.

N.G.H. Will His Holiness say more on the recouping of energy?

H.H. I will take two examples: the first one is that of a man who does not meditate and attends to his worldly duties in the ordinary way. His energy goes on being utilized without being recouped.

Another man also attends to all his worldly duties but he also does the meditation. With meditation he is provided with sattvic rest. Sattvic rest is more powerful than the rest due to tamas, which also recoups energy to a small extent but not to the extent that the sattvic rest gained in meditation does.

For example: in the case of tamasic rest even when he has had his fullest sleep, 7, 8 or even 10 hours even after that he is yawning and his eyes don't open properly as if he still needs more rest, as if he hadn't rested fully. This is not the case with the one who has enjoyed the sattvic rest. Even a little of it is more powerful than the tamasic rest.

N.G.H. Is the energy that is gained in meditation—need that be expended immediately or is this finer energy stored?

H.H. By adopting a daily sattvic attitude the utilisation of energy cannot be too much and that which you obtain—and that which is being obtained—fully compensates for the energy which is being used in our daily activities and there is even more left over for subsequent utilisation. A lot of our vitality is spent in rajasic activities, yet even more is spent in tamasic activities. For a man under the influence of tamas, even when he is resting you will find that he is breathing heavily. Then where is the rest he is gaining—he is not getting any rest. The person may even be sleeping but his breath is that of a restless man, so he is under the influence of tamas. Such a person is getting hardly any rest.

You make a man sit down and let a doctor check his heart beat and respiration and there is a marked difference to these functions before and after rest. So compare meditation to that rest. Meditation has made a big difference to things like heart beat and respiration. In the same way sattva, rajas and tamas and meditation influence our minds and bodies.

M.E.P. Is it just a matter of bringing rajas and tamas into balance so that there may be sattvaguna, or are the gunas transcended?

H.H. It is not a question of balancing but of suppressing rajas and tamas. If you suppress them, reduce them, what is left is sattva.

J.C-P. Will you ask His Holiness what effect meditation will have on the function of mind, like memory and intelligence?

H.H. Meditation refreshes them.

M.E.P. Is it any good in the long run to meditate for rewards of this sort?

H.H. We need not desire them for we get them automatically. This is also a way of fulfilment of desire. We don't desire anything, by becoming desireless that also leads to fulfilment of desire.

J.C-P. I have heard that the sound of one's own mantra must not be heard by other ears, or else it loses its power. Is this correct?

H.H. This only applies to ordinary people. The person who initiates will give the Mantra to a large number of people but when he tells the recipient 'keep it secret' then the idea is that the feeling of keeping it in his mind creates a feeling of importance for it, and that is helpful. We should not go on proclaiming that we are reciting this Mantra— otherwise it becomes a mere word of language. Its sound should be internal not external.

Mantras are of three kinds, in the case of ordinary people, when they are given a mantra they are told not to give it to anybody. There is a purpose behind it, it is to bring depth and profundity to it. Those who give the Mantra put it into thousands of ears because they have many disciples not just one. Therefore it does not apply to him but ordinary people.

When we sit down to meditate reciting a mantra, other people do not know what mantra we are reciting. The mantra should be heard within not outside.

J.C-P. His Holiness has shown us great riches of knowledge but even greater riches of happiness and love which he has shown us to be available and which we had forgotten. To help us and those in our groups would His Holiness approve of this practical plan of action:

1. Offer every action to Param-Atman, that is, to hold the memory of Param-Atman, as a husband holds the memory of his wife.

H.H. We should be greatly benefited by doing what is meant by *offering all actions to Param-Atman* (For example: a son whatever money he earns from outside, he puts the whole amount in the hands of his father. The father then decides what the necessities of his son are and fulfils them very gladly. It is the same with Param-Atman.) Here is an instance from real life.

There was a boy who had lost both his parents. He was very poor and wanted to join a school to study. To do this he needed money for school fees and stationery but he had no money to buy them. All this caused him considerable worry. By chance he met a Mahatma and he expressed his difficulties to that man. The Mahatma gave him some advice. He told him to write a letter to Param-Atman. 'Write this letter like this: Oh, my father, the Absolute Param-Atman, please help me, I am very poor, my parents are dead. I have no money to pay my school fees, buy books or continue my studies.' 'How shall I post it?' he asked. 'Address it to the Param-Atman,' The Mahatma told him. He did as he was told writing the letter and addressing it simply to Param Atman. He then put it in the letter box. The box was cleared and the letters taken to the postman who sorted them. He said, 'Where is this place that Param-Atman lives?' They presented this to the Postmaster who asked them to bring the boy to him. The boy was brought to the Postmaster, who adopted him and looked after all his expenses. The boy had the highest education, eventually becoming a judge. The judge himself told this story to His Holiness.

In the same way if we offer all our actions to Param-Atman, dedicate all our actions to the Param Atman, then in that case Param-Atman fulfils all our necessities and those who are connected with us.

Offering all our actions to Param-Atman doesn't mean that after earning some wages we throw them away as an offering to Param-Atman. It is just mentally that we offer our wages to Param-Atman. The money is yours and if we use it afterwards that would become something like a gift from Param-Atman. We should adopt that attitude. Having learned that we should treat it as belonging to Param-Atman, then use it as a gift from Param-Atman, not as our own.

Here is an instance of the joint family. The custom of joint family was universal in olden times but today this tradition of joint families is breaking up. The idea was that each member of the family made whatever he had

available to the family and the head of the family looked after his requirements afterwards. Whatever requirements arose in respect to that person were fulfilled by the head of the family. In the case of someone who did not earn and did not deposit any money with the family no one worried and he would still receive his requirements. The same applies to offering all of our actions to Param-Atman. If we dedicate our actions to Param-Atman then our worldly requirements are seen to by Param-Atman.

J.C-P. (2) To read that which directs the mind to Truth, and to read looking for Truth in it.

H.H. Reading books to get assistance is good and I certainly approve of it, but the mere reading of books will not always suffice.

For example: you have a map and you want to go to a certain place with the help of the map. To some extent the map will be helpful but if there is an obstacle on the way the map will not be helpful. A person who has travelled along that path will be able to tell you better. The map itself would not be able to remove the difficulties we might encounter on the way but a living man who has actually travelled on the path would be more helpful in removing your difficulties.

J.C-P. (3) To listen to Holy sound (i.e. sound) and music that directs the mind to the experience of Truth, and to listen to that sound in everything.

H.H. That is alright. We should not however, make ourselves accustomed to hearing the sounds, but use the sounds for concentration for bringing or collecting the mind to a point.

J.C-P. (4) To speak with love for Param-Atman and its creation, sounding in the voice.

H.H. That is alright as long as you do not express a false attachment or Moha. Moha has got a vast meaning. In two words I might say, 'false attachment'. We must discriminate between Love and false attitude. When we love a person it is not in order to derive any benefit from that person. Benefiting others is Love, and taking benefit out of others is attachment.

J.C-P. (5) In Meditation be firm. Bring the mind back from its wanderings however much it enjoyed them.

H.H. Or else, don't think of anything else—making the mind steady is one thing and not thinking of anything else is another. Attaining a steady state of mind is one thing and not thinking, thinking of one thing only, and not thinking of anything else is something else. The best is not thinking of anything.

N.G.H. Here is a problem experienced by some people in Wellington. In Meditation a point is reached where the mind has stilled and the mantra has refined. There is an awareness of each repetition of the mantra but it does not run or flow by itself. Rarely do they experience the joy of the mantra. They seem to stick at this point where they are aware of the mantra being repeated. The meditation has gained some depths but they are unable to move forward from the situation. After meditation they are quiet and often happy but feel something is not quite right. How can these people be helped?

H.H. When a man is very hungry you give him one morsel, when he enjoys that one single morsel, his appetite will not be satisfied, naturally he will want more. You halt at the stoppage, the person says he seems to be stuck at one point and he wants to go further but is unable to, let him halt there for some time.

N.G.H. He should stop there?

H.H. He should stop there for some time. This stopping is to bring benefit, don't try to go further which means don't force your way ahead Take it easy.

N.G.H. Is this where the Intellect (Buddhi) interferes with the meditation?

H.H. Yes, you should renounce your intelligence; just as we have our rest-room in our own house and we don't have to ask anyone, for we just go there whenever we like. In the same way with the help of the mantra we descend into our Antahkarana and all these obstructions and difficulties to meditation will be removed.

N.G.H. When the mantra is running of itself in a rhythm what aspect of the Antahkarana is operating?

H.H. This knowledge that the mantra is going on, that the repetition is going on, this should also stop.

N.G.H. I am not asking from my own point of view of meditation. I am asking from the point of view of knowledge of the process of meditation to help my students—it is from a practical point of view.

H.H. As long as there is no steady state in the Antahkarana there is always some sort of curiosity there. That curiosity should not be there, no vibration should be there. Absolute peace should be there. We have to try to attain that state.

N.G.H. His Holiness has cleared up a lot of points. The trouble with many of my meditators is this idea that something is going wrong in meditation, and 'what should I do to put it right?'

M.E.P. We are very satisfied and thank His Holiness for his patience in answering these questions which he must have answered many times before.

H.H. It is one of the duties.

Thursday 29 January

M.E.P. There are a few questions from the hearts of individuals which we should like to take back answers for.

Dixit. I was telling His Holiness about Mr. Pearce and that you are leaving today. I also told him that you come from a town called Auckland in New Zealand. I will also tell him about your occupation.

I was telling His Holiness just now of a feeling that arose in my heart, that just as an infant playing in the lap of its mother is thinking of toys all the time and not of the love and holy thoughts that are coming from the heart of the mother, we are somewhat in the same situation—devoting all our attention to the world—the Maya—which is just like the toys. We are not thinking anything at all of the boundless love that is coming from the Param Atman.

M.E.P. In a letter received yesterday was the following question from a lady in despair at the failure of her marriage. 'I am only comfortable when I feel I act in Truth. I wonder if a complete understanding of Self enables one to completely understand the Truth of one's motives. I am often so confused about what I do and 'am I trying to punish?' All this makes me feel that there is more than one truth when one tries to apply it to practical situations.' It is a question which many people ask. A few words from His Holiness on this question would be valuable.

H.H. There is an internal and external connection. The worldly connections are all external. Internal connections can only be one and it is with Param-Atman. We should maintain this internal connection because He will never get angry with us, he can never be separated from us. The misleading thoughts which come into our mind are due to tamas and this makes us unable to decide whether what we are doing is right or wrong. For this we need sattva. When sattva increases then decisions which we take are right and we get satisfaction with the actions we perform. For example: if we are in a dark room and see something like a zig-zag line. We don't know

what it is. There are hundreds of thoughts and feelings which come into our mind. It might be a snake, a rope, a piece of wood, it might be this or that, we can imagine hundreds of things. But once we see it in the light then we know what it is. If subsequently we see it in darkness all those feelings will not arise about what it is. So the sort of conflict which this lady went through will not arise. What is this light? It is the light of sattva—Truth. After having seen things in the light of sattva such conflicts do not arise in the mind. Before starting an action she should listen to the inner voice. The first words of the inner voice are correct and the ideas that come later are merely afterthoughts. They are polluted by other things but the first words which come from your inner Self, represent the Truth. This lady should feel that she is surrounded on all sides, left, right, North, West, South, East, up and down by a supreme power which is pervading all space like a magnetic field. It is always looking after and protecting her.

That supreme power is her real husband.

K.J. (1) 'Brahmacharyaparigraha yamah' (Patanjali)

Conflict has arisen for the ordinary man whose life is centred on earning a living, loving a wife, raising a family, because of teachings which say that "women and gold" are an obstacle to spiritual development. Would His Holiness kindly explain the Patanjali quotation? What is brahmacharya for a happily married couple whose four children are nearly grown up?

H.H. (D) His Holiness has not said it explicitly but what I think he means is that we should lead a codified sexual life in which the husband and wife are equal partners, think alike. So that these actions should be done with deep thought. One should not expend oneself thoughtlessly. So the observance of such rules while leading our ordinary life as a householder also amounts to Brahmacharya. This is the second kind of Brahmacharya. One is for non-worldly people while the other is for worldly people—for householders living according to set rules—not going wild. The five things are: 1). Yama, 2). Niyama, 3). Astaya, 4). Aparigraha, 5). Brahmacharya. His Holiness explains all these five:

1). amounts to discipline, 2). observance of rules. 3). not hiding anything, 4). not holding anything beyond our real necessities and 5). Brahmacharya, with which we began.

K.J. (2) How is Aparigraha to be applied to worldly success? I have sometimes tried to avoid worldly success because it frightens me, and I feel that worldly failure would be more beneficial in the long run. Christian teaching tends to made one think like that. Ought one to avoid worldly success, or is it sufficient not to spend money on oneself except for essential things?

H.H. I confirm this view that it is sufficient not to spend money on oneself except for essential things, our requirements should be reduced to the absolute minimum and we should spend money on that only.

K.J. (3) Who is the Teacher or the Guru? Would it be right to look upon His Holiness as the Teacher, or must the Guru be someone you are in flesh and blood contact with? I feel that I have had a number of Teachers in this life, who have helped me forward, starting with my headmaster at school (who was born in India, was a noted Pali scholar, and a university lecturer in Sanskrit) and including Maharishi Mahesh, Dr. Roles and Mr. MacLaren.

H.H. The contact in flesh and blood is not important, mental contact is important. You have given a list of teachers, you can include me in the list. There can be many Gurus that impart knowledge, (really they are just teachers) but the Sadh-Guru is the true Guru, that which imparts the spiritual knowledge. Such a Guru cannot be a person. It is your Atman. The way to find him is to try to act according to its orders, the orders coming from our Antahkarana.

K.J. (3a) But I feel that probably there ought to be one Teacher, whom one can trust all the way, and to whom one should devote oneself throughout life. Is this right? If so who is he? How do I find him? Is it correct to think that changing teachers is a sign of weakness?

H.H. For ordinary knowledge we can always change the teacher. If we forget the way and suddenly ask the correct way from someone then according to the practice which prevails here, then even that man who is telling us the way—he is considered as a guru—but we only thank him and go on our way. Sadh-Guru is that with whose help we can get rid of worldly bondages and attain happiness.

K.J. (3b) Above all, can I look upon his Holiness as my Teacher, although I have never met him?

H.H. I have nothing to say on this aspect. I am not insisting on any particular attitude. I give no decision of my own but if his inner voice tells him to recognise me as his Guru he is at liberty to do so—not in the form of body—in the form of Atman.

K.J. (4) Further about the Guru: What should I do to help my children find a Teacher? They all have a leaning towards spiritual things. Two are devoted church goers, and read the Christian scriptures daily without fail. But they need help to find Truth. How can I and my wife help them?

H.H. I recommend that they read the Gita and Upanishads. The Bhagavad Gita is not restricted to any particular religion but it is for everyone and provides methods for freeing oneself from worldly bondages. It is not meant for Indians only but for all Mankind. About educating the children you should educate them by considering it is your duty to do so on behalf of Param-Atman.

K.J. (5) There have been suggestions that one should only meditate for two half hours a day, except in special circumstances (which have not been specified). Because of this I have given up meditating three times a day at holiday times, as I used to do. May I meditate three times a day when time permits, or is this just a useless 'escapism'?

H.H. These instructions to sit for meditation only twice relate to those people who have not time to do more. It really means at least twice. It doesn't mean only twice, but at least twice. Ideas such as considering it useless or what will people think should not deter us from meditation; but it is necessary that we always keep one point in view and that is that the meditation doesn't interfere with our worldly obligations, otherwise a wrong idea will be spread about what spirituality means, such as taking people away from their worldly business.

N.G.H. Reading the words of His Holiness it seems that everything may be studied from 9 points of view—tamas, rajas and sattva; gross, subtle and causal; waking, dreaming and sleeping. Could His Holiness confirm or deny whether this is so?

H.H. There is a known principle which is signified by the word 'trikotu' (triad)—combination of three things. This principle is found very commonly in the universe—three things, e.g. rajas, tamas and sattva; gross, subtle and causal; waking, dreaming and sleeping. There are many other groups of three like this in nature. The observer of these three is the Atman. With the help of these three we understand a thing, just as we can go down a well with a rope. We put the rope into the well, catch hold of it, then we gradually go down. While coming out of the well we also take recourse to the same rope. Similarly, these three things function like a rope going in, and then coming out. Present, past, future and creation maintenance and destruction—like that, they are all Trikotus.

N.G.H. As we are concerned with caring for the meditation of others could His Holiness explain meditation from these 9 points of view for it seems this would clarify the subject of meditation?

H.H. Now these groups of three as I said in the previous question—there are just so very many of these triads and they are all related to the world; none to Param-Atman. So we dive deep into our Antahkarana just to get rid of these triads. There is that which is always viewing when we look at these things and that observer is Atman or Param-Atman. The object of meditation is to get rid of this triad which means getting rid of the world. Good, bad, indifferent. It is always like that so just complete liberation from working. The original Shankaracharya laid down that all this world is false and only Brahman (Absolute) is Truth.

Translator's Note: His Holiness does not explain the word Mithya but since this word occurs I am explaining it on my own behalf. About the word Mithya there is often some misunderstanding. Mithya does not mean a non-existent thing, Mithya means a thing which exists but which appears different. It is not what it appears to be. Asatya is a thing which has no existence but is not what it looks. This 'Trikotu' is Mithya, Atman, Param-Atman, they are real.

M.E.P. It touches on some point which has occurred in an earlier audience. His Holiness in the definitions he gave, says that the Antahkarana belongs to the causal world and also that Chit energises or powers the Antahkarana which we can say means that Chit is the cause of the Antahkarana so there appears to be a contradiction.

H.H. Chit is not the cause of what happens in the Antahkarana. Chit is only a power—power of Atman, power of Param-Atman. The power is not separate from Atman or Param-Atman. Antahkarana is like a store. The causal body consists of ignorance because ignorance resides only in the Antahkarana and it is only in the Antahkarana that ignorance is removed. Atman itself is pure and all-powerful—that which enlightens knowledge and lack of knowledge—both. For example, when we say 'I do not know' there is also a knowledge of the fact that I do not know. This is also a kind of function of the causal body.

N.G.H. Could I clear up one other confusion. We have been told that Manas, Chitta, Buddhi, Ahankara belong to the subtle world and now we hear that the Antahkarana belongs to the causal. Is this so—that Manas, Chitta, Buddhi, Ahankara in fact belong to the causal?

H.H. On a dark night through the light of a torch we see a beam of light and in that beam of light we see certain objects. That beam is like the Chit power. The objects that we see in it are like Manas, Chitta, Buddhi, Ahankara and the darkness surrounding the beam of light is ignorance. So the causal body is made up of, consists of, ignorance, and it is the Chit power which illuminates it.

N.G.H. How may we understand then the causal body from the point of view of universal and individual?

H.H. Causal body is the house where Jiva-Atman lives. There is another room in the house where he meets people, holds consultations etc., the room which is only meant for the living of the Jiva-Atman is the causal body. The room where he meets people, discusses things and holds consultations etc., is like the subtle body, and then there is a chamber into which one goes for actual work, after having taken decisions. The external world as it appears to be in our waking state is like a factory in which we work. What is subtle body? It is like a building. What is the causal body? It is that in which we go and rest.

N.G.H. What is the subtle body?

H.H. Subtle body is a state in which no action takes place. Between the day-time state and the state of Sushupti (deep sleep), for a brief period we go into the dream state of the Subtle body. But we sometimes get into a state which is neither sleeping, nor waking, nor dreaming we are in a condition of not knowing anything. Until we wake up we do not know what belongs to us or to others or what is what. Here in the causal body there is nothing except rest; nothing is destroyed—we only get some rest, that is all.

I said earlier that the causal body consists of ‘ignorance’ and has to be enlightened by Chit power; and that Manas, Chitta, Buddhi and Ahankar also need enlightening. ‘Ignorance’ means inability to realise things but not in a bad sense:

Take the example of a king; he has his kingdom, yet he has also his audience chamber and his residence. There is light over his kingdom, his audience chamber, and his residence in which is the room where he takes his rest. There is light at all three places, but the same light is being used for different purposes entirely.

Similarly, the same power in different rooms, in different conditions, lights the three states of sleeping, waking and dreaming. Dreaming is the kingdom of Mind.

Dixit. For dreaming His Holiness uses the word ‘Mano-rajya’ the rule of the mind; while in day time state we do our work with the physical body. In this way the three kinds of body, causal, subtle and physical perform their actions. His Holiness feels you are not understanding this.

M.E.P. That’s right.

H.H. The word ‘causal’—that seems the root of the trouble. One kind of ‘causal’ is a part of this triad—causal, subtle and physical—and therefore not the ultimate cause.

N.G.H. This area of the causal body etc., is also different from what we have been taught before. This seems a different concept.

H.H. There is the root cause and there is the cause that stems from a given situation. This latter cause is relative to the situation in which we find ourselves; and is therefore different from the Ultimate, the Cause of causes, the highest Cause.

M.E.P. So the first cause is not the causal body? It is as though *Apara Prakriti* is the causal body waiting for the light of Brahman, is that right?

H.H. Param-Atman that is the cause, the root cause. The root cause is one thing and the cause of the Antahkarana is another. This is a question of language. In Sanskrit there is a word *Sendhavam*. It means common salt, and it also means a horse! So we give the meaning according to the context. Similarly with this word *Karan*. In one context it means one of the triad, physical subtle, causal, in one sense it means this and in the other sense it would mean the root Cause, the supreme Cause of the whole universe. So we have to discriminate between these two. Do you see the difference between the root Cause and this other cause?

The word ‘causal’ in relation to causal body has been used in an entirely different sense; ‘causal’ as used in the words ‘causal body’ has no connection whatsoever with the ultimate Cause.

N.G.H. May we understand then ‘causal’ as used in the combination of causal, subtle, gross bodies—in this sense it is causal in relation to the subtle and gross bodies rather than the ultimate cause. In other words, does the causal, *Samskaras*, hold the causes of this particular embodiment? Does the Causal body in man hold the record and determine how his physical embodiment comes about?

H.H. Absolutely correct.

N.G.H. What then would be the relationship between Atman or Param-Atman and the sattvic Causal body?

H.H. Sometimes we feel that ‘I do not know anything’; now while we feel like that we recognise that there is the existence of something called ‘I’, because ‘I do not understand’. In another case, ‘I do understand’. In the first case it was not sattvic while in the second case it was positive, ‘I understand’ and that is sattvic knowledge.

N.G.H. In the Upanishads it says—the Self dwells in a space in the heart shaped like a lotus—is that the causal body where the Self takes its rest?

H.H. What is said in the Upanishads is correct and the causal body is actually that described. I have already explained that earlier. The space between middle of the throat and the heart is called by the name of Akasa (space). In the Vedas it has been termed Deshangula. It is here that one can get a perception of the Jiva-Atman and the Param-Atman. It is from here that the entire body is operated. It is also the causal body and the Antahkarana (Yogic anatomy).

Dixit. Is this not the physical body?

H.H. Yes. The Antahkarana is not outside the physical body. Antahkarana consists of two syllables: Antah, inner and Karan, implement or the organ in which we are having the perception of the Atman and the Param-Atman. It is called Hrdaya kamal—heart lotus or lotus heart. There is life energy in our hands, feet and other organs of the body; so that we can feel any part of it. This is an all-pervading power.

Where from can we have realisation of this power?

Answer: from the Antahkarana. Manas and Chitta being related to Antahkarana are situated here. Whatever all these realisations are, or the absence of them, both happen in the Antahkarana only. This is the Antahkarana whose place (location) is between the middle of the throat and the heart.

N.G.H. So in our normal state that body (causal) is in ignorance or darkness.

H.H. Yes.

N.G.H. So that the causes of all our trouble are hidden from us.

H.H. Yes.

N.G.H. And it is from there the orders are given for the rest of the body to operate. So that the causes of all our actions are hidden from us. Because this area (Antahkarana) is in darkness it means that the causes of all our actions are hidden from us, so we see only the effects.

H.H. All these things are taking place within a circle. Within a circle means in a restricted place. Both positive and negative experiences. All those are restricted to a certain place and that restricted place is the Antahkarana. We do not know what is happening in the Antahkarana of another person. If the Antahkarana was limitless then it would have joined up with the Antahkarana of another person and then we would know what is happening in the Antahkarana of another person. We have got our own limited Antahkarana, another man has got his own limited Antahkarana, so they are not connected.

This space, the 'bosom' or 'heart' is very important. For example, a person whom we love very much comes to meet us, then there is a natural desire to press that person to our heart; or when an extremely dangerous situation arises the hand again goes to the heart. The hand does not go to any other part of the body.

N.G.H. So in caring for our people we can understand what is in their Antahkarana by what they surround themselves with, their habits—their homes. This is an outer manifestation of what is in their hearts or Antahkaranas.

H.H. Just as when the reel of a cinema machine is moving then whatever is in the reel is seen on the screen.

Final message from Jo Channing-Pearce.

H.H. I give my blessings and good wishes so that you may make further progress in the Holy efforts you are making. I will exercise my subtle power for this.

Friday 30 January

N.G.H. It was necessary to keep this audience short as the next day was the Magh Mela a big Hindu festival which brings over a million people into Allahabad. When we arrived at the Ashram we saw bedding piled very high in several of the large rooms next to His Holiness' audience chamber. I wanted mainly a confirmation from His Holiness that my understanding of the meditation which I had gained on this trip was correct. The following question was how I put my present understanding of the meditation but it was really the essence of what he had shown me on this visit. I realise practice will be necessary to fully clarify the process and set it out more fully.

N.G.H. His Holiness has given me during this visit a new understanding of Meditation. His words have destroyed many false ideas about meditation. His Holiness' answers keep showing we continually forget Param-Atman and ask questions about Maya forgetting the observer of it all. Would His Holiness confirm the following:

As I see Meditation (Dhyana) now, it is a method by which the Antahkarana is stilled. The power (Shakti) that man (Jiva Atman) receives from Atman is concentrated at a point (in Chitta) where is the name of Param-Atman (Mantra). I (Atman) remains as the witness. There is nothing but Atman.

H.H. This is absolutely correct.

N.G.H. There seems to be no external measure of Meditation. The meditator alone can measure success or failure.

H.H. You say, "The meditator alone can measure success or failure". It is not a question of measure—it is a question of making a decision. We do not measure but we take a decision; a final decision. It is not a question of measuring but of coming to a definite decision. A thing which is measured is separate. Meditation and action, the act of meditating and the object of meditation, these three combine and produce a 'kind of feeling'. During the depth of concentration they do not appear to be separate but become one. That is in the depth of meditation. When we get up we get a feeling that we have had the greatest joy possible.

N.G.H. The curiosity of the mind (Buddhi) causes movements in the mind (Chitta). When the Antahkarana becomes completely still it is a mirror in which nothing is seen but the reflection of oneself (Atman).

H.H. The Antahkarana becomes both still and clear.

N.G.H. Do I understand Meditation (Dhyana) correctly?

H.H. Yes, it is correct.

N.G.H. In Meditation it would seem that the strengthening of the love (prema) for the Param-Atman and the remembrance to offer one's actions to Param Atman will cut through so many of the obstacles of mind produced by tamas and rajas and sattva in my people.

H.H. There are two special points about it. One is your own effort and the other is the Grace of Param-Atman. Here is an example: lime powder is white, Haldi powder is yellow, and when the two are mixed a red colour is produced. So by analogy, our own efforts and the grace of Param-Atman when combined produce a new thing—a red colour. This red colour is an indicator of our sincerity and affection. This is the new thing produced out of our own efforts and the Grace of Param-Atman. They create a feeling of sincerity and affection for Param-Atman. And this is the thing that takes us to further progress.

N.G.H. It seems that my people must learn not to use their intellect (Buddhi) in meditation for purposes of trying to correct their meditation or work out how and where the mantra should be and what path it should follow (vikshepa). Is this correct?

H.H. (confirms it) This curiosity (Buddhi) is quite natural but it creates a tendency only to find out things and to do nothing—that is the harm about it. Whatever is absolutely essential—we should require an understanding of that only. When we become Antar—looking inside—when we look inside then we will ourselves get a feeling of joy.

M.E.P. His Holiness has upset some concepts and given us some new concepts but it seems to me there is something more important than concepts. You recall the incident of the man near your house who sent me the flowers because I had photographed him; he was so pleased to be noticed that he made this gesture of thanks and it seems we all are playing this game wanting to be noticed, but only because we forget the Param-Atman; and so remembering the Param-Atman as father and the reflection of Param-Atman in the earth as the mother. Would this not be a principle guiding our thinking, actions and concepts, everything? Remembering the Param-Atman as the Father and the reflection in the earth as the Mother?

H.H. Yes! His Holiness says that poor people when they appear before us, they show their littleness before us (humility), so from this we should ourselves learn a lesson. Now, they seem to remind us that when they appear before us, they seem to think that on account of some mistakes in the past Param-Atman has made them like that. So we should not act like that otherwise we should also become like them. The worst thing in the world comes before us to warn us and not to excite a feeling of contempt or hatred towards them. These beggars and lepers which you see sitting along the roads give us an object lesson; they are there to teach us that if we do not act correctly then ultimately we will also share the same fate. Therefore part of the show is staged by Param-Atman to teach something to us; the correct attitude is not just to hate them but to take this sort of lesson, they are meant to teach this lesson to ordinary people. By looking at them we will learn something. We should form the habit of learning something from each and everything we see in the universe. The greatest advantage of this is that the result of our holy actions will be safeguarded, will not dissipate, and the results of bad actions will be removed. If we think of faults of others, then in that case without even our making any effort those defects will be coming and getting into us. So seeing people in those conditions even if we want to help them, then we should help them with the idea that it is our duty to help them. Param-Atman has made us capable of helping them and this Grace which Param-Atman has invested upon us, making us capable of helping anybody we should exercise it, with the idea that we are only doing our duty, which is put on our shoulders by Param-Atman.

M.E.P. This is clear to me and I accept the burden of responsibility and pray for help to carry it.

N.G.H. I have seen how after hearing the words of His Holiness the essence of the meaning of them goes deep into the mind—as though many words and illustrations (and stories) suddenly condense into a point of understanding.

Later when I am asked about this subject the point is the centre from which the meaning may be manifested most fully. What is this process?

H.H. His Holiness says that it is correct that these things get centred in your mind and it is from that centre that the thoughts which you give to your people radiate. What is the process? One of the things is remembrance of what you have heard here (Ashram) and as you proceed with that idea and proceed with the Meditation, then some questions will arise in your heart and they will be automatically answered. These questions will be answered in your heart. In this way there would be an automatic process which will come into action enabling you to transfer your thoughts to your people in the correct way. Your own inner feelings will guide you. When will they guide you? When you keep this thing in the view. Antahkarana is the store where the points are kept.

N.G.H. It has been shown through experience that there are two aspects working upon a man. There is that side which appears as habit and stops reason then there is the other aspect which is full of good intention. Now it seems

that there is arising from the two a third point which I have come to understand as the threshold, coming with this appreciation is a feeling of unity, wonder, awe, different qualities arising as it were for each new occasion. Is this threshold the real me? or the way to who I really am?

I tender this question to His Holiness with love and I am truly grateful that through the world of everyday one is reminded of his devotion to Mankind.

H.H. In the samskaras of a man there are two things, good and bad. When sattva is active good intentions spring up; when bad samskaras arise and become active, then bad actions are performed.

These come about naturally, for those who have practised them sattvaguna comes more frequently. When there is excess sattvaguna then it is like this: when there are two lights in the darkness is the space between two lights—it does not appear to be very prominent. In this way, in the case of a man who has practised, good thoughts radiate from pure Aham and it becomes his habit to undertake only good actions, but these are formed by Holy company, satsang.

Satsang is of three kinds. One of them is the company of Atman which we have already; the second one is the company of holy books in which Atman and Param-Atman and such subjects are explained; third is the company of good people. The effect of this company is that something like subtle particles are radiating from them and strike us.

Dixit. His Holiness has used the word 'Paramam', meaning 'atom'—but not atoms as in the sense of modern science—but we can take it that these are very small particles emanating from the Holy Man striking and affecting us.

N.G.H. Do these particles accumulate in people?

H.H. They enter into his Antahkarana.

N.G.H. And would they attract him to sattvic manifestations?

H.H. Yes, they will also destroy bad feelings.

N.G.H. I was just wondering if He could say in a few words to help this person—what true or real poetry is and what would be the function of a true poet?

H.H. One whose mind is free from burden. In that mind good feelings and thoughts arise. The act of expressing that thing in a literary fashion is poetry. The important thing which we should always bear in mind is this, that under any circumstances whatsoever a poet should not allow his mind to be burdened. Mental happiness should be the predominating attitude.

A poet has got the talent of helping a man who is in trouble by pacifying his mind and making him forget his trouble. He does this by making him cheerful, making him laugh. Here is an illustration:

There was a very busy doctor who was so busy serving his patients all the time that he didn't care for his own person. So much so that he used to get frequently into trouble with his wife. Many times she scolded him—"You don't take any care of yourself!" But the doctor who was a man of jovial temperament always pacified her with his jokes.

Now very late one night, the doctor, having finished at the clinic, and attended to all the patients, returned home and just as he was sitting down to dinner which was being served hot, at that very moment a telephone call came asking him to go to see a very serious case at once. He left the food on the table, and going to see the patient returned in an hour. By that time the food had become cold. As usual his wife scolded him taking him very seriously to task. The doctor picked the bowl of soup up and placed it on her head; she said, "Are you going to joke with me even at this time?" to which he replied, "You are so angry and hot and the food is so cold that I am putting it on your hot head to heat it."

So this is how poets work, just solving intricate worldly problems in such a way that it gives pleasure to people who are living in this troubled world and experiencing its pangs. The main function of poetry is that you should keep your mind light.

N.G.H. That is the opposite to the west. The poet there is terribly burdened and writes about all the problems of the world.

H.H. His Holiness does not call them poets—they are commentators!

N.G.H. Words without feelings.

M.E.P. I think we should take our leave now. My heart is full and the tongue is not very good, but at this busy time we are so graciously received and this is a beautiful thing. Our thanks and those of our people are important to convey and for myself I hope perhaps I may be asked to come again.

Dixit. His Holiness expresses his best wishes and blessings towards your good self and to members of your groups, and it is his desire that the ideas you have gathered (are used) in giving something to the people in your country. There is nothing in the world better than this no other duty better than this.

N.G.H. I wish to say the same. Many of my people have found that His Holiness even enters into their dreams sometimes and helps them. There is this growing feeling of devotion, and they find the remembrance of His Holiness and his words comfort them very often in times of difficulties.

H.H. His Holiness says that surely he is connected with the inner world—dreams are due to that. Although physically from the point of view of body there is a great distance, from the subtle point of view the distance does not exist at all.

N.G.H. My people have felt that very very much—they know it to be true.

M.E.P. So—our good wishes for His Holiness and all the people here, and yourself to be included.

शान्ति शान्ति शान्ति:

Paper from the Shankaracharya

Each one of us lives in three kinds of bodies, viz. physical, subtle and causal. The inner organ of mind belongs to the causal body. Functionally, the inner organ of mind consists of four parts, Manas, Chitta, Intellect (Buddhi) and 'I' thought (Ahankar), but this inner organ of mind is one and the same thing which, on being activated by the supreme power called Chit or Chaitanya, assumes any one of the four functions and thereby acquires the corresponding name.

Manas is that which thinks 'I should be having this' or 'I should be having that'. It acts like an office secretary whose job is merely to put up various papers or files before the boss and his duty ends with this. The rest is not his concern and belongs to the realm of other departments of the inner organ of mind.

Chitta is that which thinks over what Manas presents, what would be favourable and what would be unfavourable.

Intellect (Buddhi) is that which takes decisions. These decisions govern actions.

'I' thought (Ahankar) is of two kinds, pure and impure. The impure is that which makes us believe 'I am this physical body', 'I am great or small', 'black or white, rich or poor, learned or ignorant', etc. Pure 'I' thought is that which identifies itself with the Atman or the Param-Atman. Everything is only that, and yet it is neither this nor that. For example, the banana is a fruit, but we can call neither its skin, pulp, tree, stem nor leaves a banana and yet a thing called banana is there. Similarly, 'I' am neither the hand, feet, head nor even the whole body which is made up of all these. Hence 'I' which is separate from all these is pure Ahankara or Aham.

Param-Atman is in each and everything and yet is neither the whole world or anything it is made up of. But it is all Truth, all power, all joy. 'Sat-Chit-Ananda'—this is as far as words can go.

Atman is a part of Param-Atman, possessing all the attributes of Param-Atman, just as water in a drop is a part of the ocean and is endowed with all the properties of the ocean water.