

# *AUDIENCES*

## *ALLAHABAD*

*October - November 1977*

*Dr. & Mrs. Roles  
Lord & Lady Allan*

*Translator S.M. Jaiswal*

## *Tuesday 25 October*

*After offering of fruit and flowers we meditated with H.H. Jaiswal then conveyed love and gratitude from Dr. Roles for all the guidance received since we last met, and offered respects on behalf of us all.*

*R. H.H. has frequently described three levels of stillness. Of these we seem, as householders, very deficient in the stillness of the subtle level. We are full of pulls (like the puppet moved by strings) which seem usually more like distractions than “desires”—duties to perform etc. In short, we are not at all clear how to get this second level of stillness apart from meditation?*

H.H. The body is the product of the Samskara (nature) and the Prarabdha, and however the body has been designed according to the ingredients of these two, it is very difficult to tailor it according to one's desires, because it is materialised and finalised. It will go by the laws which it is designed, or forced, to follow. But as far as the subtle level is concerned, that can certainly be controlled, there is no difficulty in controlling the subtle level at all—that is within the realm of the human endeavour through special means. The means to do that is to go into the Causal level. The third level is described as the Prashanta (deep peace), and H.H. says that:

The simile which is given to the Causal level of peace is the ocean. The ocean embodies all the three levels; the surface is always in turmoil, there are short waves always going on; the middle of the ocean has very little movement, but the deepest levels of the ocean never have turmoil of any sort—they are always at great peace.

It is only through the meditation that one can enter into the Causal peace which is very deep peace. The system of meditation has been described and one can go into this without any difficulty, and it would seem that this region of the causal level appears to be experienced very briefly as far as the time factor is concerned, but its potency is great. Its effect goes on for a much longer period, for a longer stretch.

Just as, for example, when you have a meal lasting for ten or fifteen minutes, then this ten or fifteen minutes of taking food will keep one going and working for hours and hours on end, and if one gets tired or hungry again, then one returns for more food again.

In exactly the same way, this meditation which takes you to the deepest levels of peace, is good enough to give you enough strength and energy and sustained peace for sufficient time for you to keep your subtle level trimmed to your desire. You cannot trim your body to your desire, but although you may be a puppet on the physical level, you are not a puppet on the subtle level at all—you are a man.

**Note on Prarabdha**—We first heard this word when it was introduced in answer to this question from a correspondent in Malaysia: “Regarding the three worlds we live in, I have often wondered about the difference between the physical and subtle worlds. The other day I tried out a recipe, but found that at every step in making the dish, it was not going as it was meant to. Could I take it that the recipe was in the subtle world and the act of cooking was in the physical world? It struck me at that time how easy it was mentally and how different it was physically.”

H.H. (reply) “ ... The making of the dish was not going as it was meant to because Reason (Buddhi) was not helping enough. Apart from Buddhi, the factor of Prarabdha also comes in with regard to success in doing something. If Buddhi and Prarabdha both support a physical act, things go as desired and success is inevitable.”

On application to the interpreter (R.L.D.) for light on this meaning of Prarabdha, we had this reply: “I could not find an exactly equivalent English word. Prarabdha belongs to the concept of re-birth and as such it makes no sense to those who do not believe in any such phenomenon. Out of the countless good and bad acts done by an individual in all his past lives, Prarabdha is that parcel of them for escaping the consequences of which his present life is intended... Prarabdha is inescapable, and it would search us out wherever we might be, just as a calf can search out its mother from among a hundred cows. It manifests itself in what we ascribe to ‘luck’ or ‘chance’ or ‘destiny’ ... Though it can be helpful

or unhelpful in our worldly efforts, yet it would not stand in the way of our spiritual progress; just as the recitation of a mantra would be useful even if the back is not straight.” (See also Record 1972)

*R. So—we need not get so very worried by the surface disturbances which are bound to be there, and what we have to do is to keep close to what we really desire deep inside, and use the meditation to get to the causal level whenever we possibly can?*

H.H. One cannot say that one does not have to attend to the physical disturbances at all if the peace of the physical level is broken—one does not have to do much about it but one has to take cognisance of it—notice that something is happening. The inner laws of these happenings and distractions are such that whatever is inside comes outside so what one sees on the physical level is in some way connected with the inner, the subtler levels of our being. If one goes into meditation and gets oneself charged with the peace inside, then one will see that it affects not only the subtle level, but also the physical level. There may be instances which are the result of the atmosphere—outer forces—that one cannot do much about, but one must always take cognisance of whatever is happening in the physical body—one cannot completely ignore it.

*R. In the story of the man who ignored all the beautiful things offered, and would not buy anything, but only wanted to go and hold the King’s hand, and buy that, I have come to understand a little of what the King’s right hand means, namely the Realised Man, and one clings to the Realised Man whenever possible.*

H.H. The question of the right-hand man of the Sovereign is very important because in fact when the Sovereign shakes the hand, he withdraws, and gives away all the powers which he has himself to the man who comes to shake hands with him. This is the unity of the Atman with the Param-Atman and it is a sort of test for anyone who wants to inherit the Kingdom of Heaven. Although it is open to anyone, what mostly happens is that people get bound to all the beautiful things provided by the Absolute. They start playing with them, accumulating them and keeping them, and in the course of this holding activity they forget that they have an appointment with the Sovereign as well. They don’t remember any more, so they don’t make any effort, but in the story there was one single man who did not avail himself of the celestial bath, the celestial food and dress, and all the riches made available. He went to the King and established his unity, inherited the kingdom, got the key and the power. Immediately he declared the rule of law, saying this facade which was being enacted was to test the worth of the people, and those who were trying to abscond with the riches, which were anyway at that time being made available free, were caught and put in prison. To be the right hand is to be the Sovereign himself, and the beauty of this is that this person can not only live in this physical world with the best of laws and worship, but he can also go back and have unity with the Absolute whenever he feels the need for it.

*R. For ordinary common man, who does not have a Guru as an intercessor or advocate, the chance of the Atman meeting the Param-Atman is at death? and then during the physical life he forgets. Is not the Guru very essential to keep one from forgetting?*

H.H. The journey of the householder is no different from the journey of any other being with any qualification one can think of. After all these are only gradations which we have evolved, and we somehow feel bound to these levels which we accept. The idea of a teacher is not an exclusive idea, it runs very parallel to whatever other relationships we find in a householder’s life, or in worldly affairs or in beings everywhere. For instance, the relationship of the disciple and the teacher is the same as the relationship of individual and Absolute, so that one can see here that teacher is symbol for the Absolute whereas individual is symbolic of the disciple. The same applies to father and son, father is the Absolute, son is the individual or the disciple, and Absolute is also known as the husband, and in that case the individual or the disciple becomes the wife. Arjuna is disciple and Krishna is the guru.

In Vedic text it is said that on the tree of the Antahkarana two birds perch. One eats of the fruits while the other just watches. The one that watches is the Guru or the Brahman and the other is the disciple or the Jiv-atman.

It is the *range of certain relationship* which is in the being of this creation which must exist, but otherwise it is universally known and proclaimed that there is no difference between the Absolute and the individual, Brahman and the Atman, Jiva Atman in the individual body, but nevertheless the memory of the unity has been lost and must be kindled again and again, as much as possible so that this unity of both may be experienced in anybody's life, either as householder or recluse.

The system of meditation alone can help in this matter when one finds oneself in the deeper levels, then one goes to the other side which is Brahman, and then one comes out and to the other side which is Atman, or the teacher and the disciple. This is the way it has to be.

Does it raise any questions?

*R. Perhaps from Lord Allan?*

*R.A. Being in H.H.'s physical presence again emphasises the fact that during the months of absence His Grace has never left me. Thanks to this and the meditation, the three hindrances which H.H. mentioned at our last visit seem to be slowly clearing, and I am in receipt of universal Grace more frequently. I am deeply grateful; and hope that with H.H.'s continuing help, the hindrances may be removed completely so that I can be open all the time to those Graces which I now know to be always available.*

H.H. To be able to acquire universal Grace constantly all one needs to do is to keep one's door open, open in the direction of the Absolute. One's door is not in fact a physical door, but the door of the Chitta, so one's Chitta should be open to the Absolute, and the universal Grace of this Absolute is always being charged through the universe—so it is available all the time. But even with these three hindrances which do impose upon us and compel us to forget, they need not affect us very much.

For example, on the road one usually finds that there are lamp-posts about half a furlong apart, and one sees that the light from lamp-posts at this distance converge so that the darkness between them is lost, and the same happens in the life of the individual.

If the memory of this universal Grace is kept alive all the time, then it acts as the connection, and means one would be able to get universal Grace all the time. Even if it is not constant in the individual, and he remembers, and his memory is enlivened after a little interval, whatever has been done during this interval according to these hindrances will be washed out, cleared, burned out so one would always be within the realm and the effect of the universal Grace. So keeping one's Chitta open towards the Absolute, and keeping the memory that one is receiving the universal Grace is just good enough. Whether it can be done for short intervals or constantly would decide how much one gets of this universal Grace.

Here is a linguistic example—the word for Grace is Kripa or Daya. If you turn the word, then Daya becomes Yada because they are made of the same sound. So on one side it is memory which is Yada and from the other side it is the Grace which is there, so in fact it is one single connection, but from an individual point of view it is memory of the Absolute, and from Absolute's point of view it is his Glory and Grace being given to the individual. (Looking at the clock about to strike).

*R. I know H.H. has many affairs to attend to, does He wish to give us an audience tomorrow? We have plenty to think about.*

H.H. Apologises that he was late by one day, and up till 29th we can come at 10 a.m. but on 29th there may

have to be a change of time—he can't say exactly just now, but we should keep in mind that there may have to be a change of time after 29th.

*R. I believe I caught a glimpse of H.H.'s brother, and it would be very nice if he is here because he always gives me a feeling of additional security in this dangerous world.*

H.H. That, as you know, is my elder brother, but he came into this order later, so apart from being the elder physically, he is younger in this holy order, and H.H. himself initiated him, so not only is he younger in the Order, but he is the disciple of his younger brother (H.H.)! That is how it is, but H.H. will convey your regards!

### *Wednesday 26 October*

*J.R. On our last visit H.H. spoke of Sattva as an aid to living, in the same way as salt improves the food we eat. We have proved some of the benefits of additional Sattva which seems to increase rather than diminish with use, yet there are situations when we long for it, but cannot find the vessel which contains it.*

H.H. As long as this creation prevails, or we have to live in this creation the imbalance of these Gunas will always be there, so they cannot come to complete equilibrium, or the Creation will cease. This indicates that we have to accept the fact that all these three Gunas will keep on imposing themselves on certain situations—one has experienced the abundance of Sattva at some times, the abundance of Rajas sometimes, and the abundance of Tamas sometimes. The introduction of the Meditation is to bring some sort of shell of Sattva over our lives, so that we have a little more Sattva and we are not agitated by the other two Gunas which are bound to remain there.

The usual situation is that there may be an abundance of Sattva, then Rajas with added Sattva, and then Tamas with added Sattva, and in these situations one performs whatever one has to do, and the ultimate result is a fairly happy one. When there is Rajas only, and one cannot find any Sattva, no trace of Sattva, or Tamas alone seems to take over then one will see that there is Vikshepa, and one will become agitated, or one will become lethargic if Tamas has taken over. But because of our natural disposition we find some kind of balance to eliminate the predominance of those Gunas which are not useful, and there are good reasons to believe that you all manage to do that, but this does not mean that there will never be a situation again where you will be almost overwhelmed by Rajas or Tamas, but this situation is a part of nature and we can't help it, because nature itself has certain other plans to keep going. If it does happen one need not worry really because very soon this will pass over, and like the example given yesterday about the darkness between two lights having no legitimate existence, when there are situations where you feel the need of Sattva, or you are looking for the vessel of Sattva, even if it is not available at that time, there is no reason to feel sorry about it, because next time you will come to the usual natural Sattva which you have through the system of Meditation accumulated in your being, and in your samskar—there is no reason for us to be sorry for situations when you can't find the Sattva vessel.

In the 14th chapter of the Bhagavad Gita which describes everything about the three Gunas, Sattva is said to be the symbol of light, Rajas the symbol of activity and Tamas for putting everything to rest, and whatever happens in the whole of creation, these three aspects of energy must always be going together, all the time. One cannot select one or the other, because this tri-formal nature will not work if any one of them is removed, so we have to accept that these three must be there, and they are there for our use. If one wanted to be simply in Sattva, then all the household activities would come to a stop, because it requires some Rajas even to cook our food, and to eat it. To run the School also requires some Rajas, but one cannot allow oneself to be Rajasic all the time, because if you are always active, and do not allow yourself to be happy with Sattva, then the body will very soon

become diseased and will run down, and the same goes with Tamas, So one has to accept this situation, and just let it happen, and only through the Tradition which you are following, and the Meditation which you are carrying on, will a situation gradually emerge where you will have more Sattva, and it is going to be very slow and gradual.

Even in the medical and physiological set-up every human being is governed by the predominance of one of the humours. Accord to the Indian tradition there are three—water, fire and air. The man who has abundance of water is always subject to colds and coughs like Mr. Jaiswal (present with a chesty cough!), and the one who has abundance of air, even if he doesn't eat much, you will see that he is always well-built and robust, and the one who has abundance of fire—though he may be very lean and thin, yet he is very active and can keep on doing his work. All this is very natural—it is in the nature of the individual, and so is the inter-play of the three Gunas which is in nature itself. If there are situations when one feels the need of Sattva, and if it is not available at that time—don't despair, just allow it to pass because it won't have much effect on you.

*J.R. Will you thank His Holiness very much and say that I feel as though I have held out a little cup and He has given me a whole jugful!*

*M.A. H.H. said at the end of our last visit that it was natural for the Guru and the disciple to come together again, and one is so glad and grateful for this. Whenever one has turned to Him in memory, help has been there and yet one longs for the physical presence as one feels one will be cleansed and better able to carry out his instructions and hopes for help in this.*

H.H. This physical body is the final product, complete and full manifestation of the Atman, so Atman can be seen in the physical body in its fullness—everything is there—the Causal level is there, the subtle level is there, and the physical level is there, so whenever one comes into a situation where the physical presence is appreciated then everything is there, and there is no reason why this should not follow when the Guru and the disciple come together.

Take the example of a tree—unless the tree starts flowering nobody seems to look at the tree. The moment it starts getting buds then everybody's eyes get attracted towards the tree, and they keep on watching the development of the tree from buds to flowers, and then to fruit. While the fruit is not ripe everyone is just waiting for the final fullness of the tree which is going to be in the product of the fruit. When the fruit is ripe, only then can one appreciate the goodness of the essence which avails itself in the fruit, and it is the same with the presence of the physical body.

The complete essence and the taste of Atman is possible only through the physical body, so the presence at and appreciation of the physical meeting is as good as anything can be. Memory can be there, but memory only follows if a union by physical meeting has taken place, otherwise it is not as complete as union by physical meeting.

When H.H. had to go to the engagement he had on the 24th, the figures of Dr. Roles and his party were always before his eyes because he had an appointment with them on that day, the 24th. Nevertheless, only on the 25th when we came together, was the fullness of the pleasure available so the disciple and the Guru must come together in physical meeting, and appreciate the abundance of Sattva which this union brings.

*R. In the past the Shankaracharya has said that we will all achieve liberation together. Lord Allan's question yesterday corresponds with my own feeling that we don't worry now. We would not like to hang like a heavy weight round his neck to prevent him from achieving liberation in any way, because we are now happy and content that we will always be with him whatever the physical situation.*

H.H. In the nature of H.H.'s tradition there are certain things which happen naturally, and because they are part of the natural phenomenon of that tradition he also has to accept them and be happy with them.

Take an example of Ramana Maharshi, the saint from South India. It so happened that every day his disciples from every part would assemble round him and force him to eat food which they had brought for him—it became quite a thing that he was almost forced every day. One day he decided that he would like to have a fast so he left the Ashram and went away into the mountains. But even when he was there, in complete seclusion from all his disciples, a couple of disciples happened to reach there just by chance and saw him there, and they went to him and displayed food for him and requested him to accept something. He said that day he was fasting, and so would not accept any food, so these disciples said if he did not accept anything they would also have to fast. Ultimately, he with great pleasure accepted something to eat so that his disciples could also eat something. Ramana Maharshi went back to the Ashram and he never entertained another thought of going back into seclusion. He accepted that for as long as he was there as a Guru the intrusion into his private life by his disciples was a natural phenomenon and he should accept it with grace.

Once someone has taken to this tradition it is natural that certain things will happen—the disciples will keep on coming and 'troubling' but this is not really trouble at all—it is the Absolute coming to the Absolute and this is the way that one has to accept it, and this is the way one feels it, so any intrusions or any tax on him is in fact more bliss to him, and it is a part of his life to fulfil this job with the greatest of pleasure which is always there no matter how many people come and trouble him, and he feels very happy to be of some use to the world and to the disciples. One should not feel that one is hanging round his neck at all—it is part of the union of the Absolute from disciple to the teacher, and it is the natural course, and nothing should be done to stop such a thing, such a natural phenomenon taking its course.

*R. I am so glad H.H. feels like that because we were afraid after the 29th that we might be an embarrassment to him but we will be quite happy to accept whatever he wishes then.*

H.H. (No comment except an understanding look!)

*R.A. Can I return to the question of the Gunas. Sattva seems to manifest in serenity and calmness. Our actions can be carried out calmly and with serenity. We even talk of a person sleeping serenely. Should we therefore aim at the permeation of Rajas and Tamas by Sattva?*

H.H. This was mentioned in answer to the previous question by Mrs. Roles. Whenever we have to perform certain actions, or have to have some rest, we have to take part in Rajas and Tamas whether we like it or not, but if we can inject a little more Sattva into Rajas certainly all our actions will become beautiful as the word serenity has been used, and actions can be performed very calmly without agitation, and the same is possible in Tamas—if there is enough Sattva then all our rest can be with great pleasure and beauty. This is certainly so, and one should always try to permeate as much Sattva as possible into one's Rajasic actions or Tamasic rests.

There is a Sanskrit poem (quoted by H.H.) which is the uttering of a man who seems to have offered everything to the Absolute.

He says:

“O my Lord my whole being is Yourself,  
And Buddhi which has been given to me is your consort.  
The five pranas which you have offered me are your attendants.  
My body is the temple in which I worship you.

Whatever I eat, or wear, or do is part of the worship which  
I keep on performing at the temple.  
Even when this body goes to sleep I feel I am in Samadhi with You.  
Whenever I walk or anything, I feel I am going on pilgrimage to You.  
Whatever I speak is all in praise of You.  
So whatever I do in this world in any way is all aimed at You.  
In fact, there is no division in this life of unity with Yourself.”

This is the sort of situation which one has to find in oneself, and this situation is charged with Sattva. Unity is not something which one is aiming at, but unity is something which one has to experience every moment in every action, so that whatever one does is in praise or worship of the Absolute. When that situation exists in one’s mind, one’s being, then one *is* in constant union with the Absolute.

### ***Thursday 27 October***

*M.A. H.H. mentioned the short dip in the deep peace of the Causal level, and the long effect of this, and he said this was the way to “tailor” our subtle level. Many people who have been meditating for some years say they feel rather stuck and cannot get enough of the deep peace to progress. Can they help each other, or is there some special advice and type of checking for people who have been with us for many years?*

H.H. There is nothing special which can be given to these people because the special is the Meditation, and there can be nothing ‘special for the special’ otherwise you fall into an infinite regress and there is no end to such a thing. So the work which we have to keep on doing with these people is to remind them of the aim of the whole system. There are a few difficulties when people cannot go deeper into their level, and the most predominant is the Vikshepa which does not allow these people who are so much involved in their activities, that the effect of activity does not allow their mind to penetrate deep into their own being.

For them, they should be asked to pronounce the Mantra aloud for a couple of times, and then they should be asked to see that this Mantra which is pronounced finds its way into their heart. (They should do this pronouncing aloud with their eyes closed). If they do it for a couple of times it will be much easier for them to start the Mantra and let it go as deep as possible, and the same system applies whenever they find that they are not with the Mantra they should start again, and they must simply keep on doing this practice. This must be done alone, not with other people.

*M.A. This is very helpful to be reminded that the Meditation is the special, and there is nothing more special than the special will give the right attitude. They always think that there is something other people know which they don’t know.*

*R. I have spent much time trying to go deeper into this remark of H.H.’s at our first audience of last visit—“This idea ‘I have nothing of my own’ belongs to the feeling part of our nature; whereas the second idea ‘then the whole universe is mine’ belongs to the thinking part.”*

*This seems so often to open up such a vast new landscape that I keep longing to move on to that second step—the expansion. It is for me a big incentive to giving up some Ahankara! Could one use this idea better?*

H.H. The whole of creation is the manifestation of the Aham of the Absolute so everywhere Ahankar is prevailing, but the way to discriminate is as was suggested, which you repeated, ‘Nothing is mine’, then ultimately this means that everything is yours. The two systems relate to what was referred to before as Anvaya and Vyatireka.



In previous accounts Anvaya was said to mean ‘Addition’ or ‘Integration’ and Vyatireka means ‘Subtraction’ or ‘Differentiation’ (as in the Calculus) Full description 1974.

Vyatireka is the system by which you remove things and give up all claim to things. Not this—or not mine. By doing this all the time you will find eventually that you are left with nothing, and immediately the question may arise, “If nothing belongs to me, then to whom does it belong?” The answer is that it belongs to the Absolute, and in that way not only does everything belong to the Absolute, but you yourself belong to the Absolute, so one can give up all the Ahankar which one has to oneself or to things. In Anvaya—seeing things, taking note of things, and then claiming them as one’s own or according to one’s own knowledge, then one participates in everything which the Absolute has created out of His own being. When you reach the idea that everything belongs to you then something peculiar happens—if everything belonged to you, you would not be able to have a particular claim for a particular thing. So even by this way all the personal Ahankar will have to come to an end, and this is the choice—either to appreciate all that Creation offers you, or leave everything as belonging to the Absolute, and claim nothing.

*R. So one would live like that lovely poem which H.H. quoted yesterday?*

H.H. Yes—when we say that nothing belongs to us, this is the way of devotion because everything is offered to the Absolute, and having offered everything, then nothing belongs to one, and all the Ahankar of the Ego is gone—offered. In the other way also, when the Ahankar has been expanded so much that it comprehends the complete Samashti, then the scope of personal ego vanishes completely because there isn’t one—as you cannot associate with any particular thing. In both cases the Ego is diminished. One way is devotion, and the other is knowledge.

*R. H.H. continued the conversation quoted in my first question by describing the two sets of laws—those relating to the Vyashti, the individual (like the story of the unbelieving judge in Varanasi) and the laws of Samashti. It is the first on which I now want more understanding. One seems to jump sometimes from disbelief and despair to a sort of blind belief. So it is hard to see the laws—even the law of cause and effect on this level.*

H.H. The situation where one jumps from despair and disbelief to blind belief comes from a particular type who relies half on his own judgment. He goes according to what he thinks to be right or wrong, and when he has tried every way he knows and has not been able to succeed in the work which he has undertaken, then he finds no solution and surrenders himself to the Absolute, to the will of the Absolute. Whether he really surrenders or not is very difficult to say, but if one could learn to surrender fully to the Absolute, even after surrender one will have to use one’s Buddhi. Surrender does not mean that everything will be done for you—you still have to do the work, and it can only be done through the Buddhi. The effect of Buddhi is that, if it is motivated by the individual’s ego it can perform only limited action. But, if the Buddhi is surrendered to the Absolute, and if Buddhi gets its power through the Absolute then whatever situation arises, the individual who has truly surrendered himself will find that the answers to those questions, those problems, and those incidents will be available, although he may never have given them a thought. This is the way it works.

*R. My nights are spent with the laws of Vyashti which seem to be everything contrary to what the day-time Buddhi says—unfulfilled desires and secret fears, then when I wake in the morning, and start reading these discourses Buddhi seems to get to work and clear things up.*

*R.A. What is it that surrenders the Buddhi?*

H.H. It is the Self itself, and the Self needs no indication or information about to whom to surrender, because he surrenders to himself. So the little Absolute surrenders Buddhi to the big Absolute!

*R.A. So to achieve that, all Ahankar has first to be removed?*

H.H. (*Jaiswal says this will throw a new light on Ahankar*). After all—what is Ahankar? It is one's attachment to a thing, and attachment has to start with the Self. Either you can attach the Self to the body, or to the mind, or to the Self itself. You can do whatever you like, but in each case it is this relationship of the Self—either to a limited thing, or to a large thing, or to the unlimited.

If someone dives deep into water and finds something important at the bottom, then if he wants to exhibit or claim the thing he will have to come out with it—bring it above the surface, only then can he claim that this is what he has found. As long as he is below the water there is no possibility of establishing the claim—it is there, but he cannot claim it.

In fact, the body, the mind, the universe—whatever we have here is all one, but we can come out in some way and make a claim on some particular thing. If we know that the whole thing belongs to the same deeper level, or to the Absolute, then even if we are making a claim to our body, we are not really establishing a deep relationship, or bondage between our Self and things because the claim has to be made—the world is there for action and enjoyment, but without any attachment. This one has to learn—unless this comes it is very difficult to find any sort of relationship and Ahankar always seems to trouble one. Otherwise Ahankar will be there, but without any trouble to the individual.

*R.A. I would like to know more about contact between people on the level of the causal Body. For example, sometimes when irritated by a person's attitude or actions I manage to see that these are only burdens which he is carrying. Then my irritation is recognised as a burden also. By laying down my burden I establish a new and unified relationship with that person. Can this be said to be a contact at the level of the Causal Body?*

H.H. It is usually seen that when two people meet there are two possibilities—either they meet naturally or they pretend to meet. When pretending they (articulate?) express themselves and create artificial bodies, artificial forms according to what they think they are, or according to what they think the other person is. This immediately creates very hard bodies made of egos, and communication starts to take place between these two people on that artificial basis. If by chance reason does visit them then they will start shedding their artificial bodies and will come together in their natural state. This also follows certain stages—they may become natural in their bodies, but they may not become natural in their minds. After some time it is possible that bodily they are natural, mentally they are natural, and in the course of time they can also be natural emotionally. If that state comes, and they use all that they are—their emotions, their minds and their bodies as instruments, and allow the Self to meet the Self—that meeting is the meeting at the Causal level.

*R.A. Should a School man try to meet other people at the Causal level?*

H.H. In the interest of the common man the School man has to behave in a particular way with this common man. The School man is a disciplined person—certain disciplines have gone through him and he is charged with certain powers which work according to the level on which he is, or the level of his consciousness. He cannot be really asked to establish a relationship on the natural state which means the Causal state. If he does try to do that, it is possible that the reactions which will follow will be of three types—either the man will take you to be the Absolute and that will be a dangerous state—or he will feel that there is no need for all this discipline and will turn himself completely away from you, or he might develop some sort of Ahankar about himself

which may not be true because he has not taken to the discipline. In order to avoid these three situations which might arise, it is essential for the School man to meet the common man according to the way the common man can understand him, or he can take the impact and not be knocked over by it. So you can establish your relationship with him only in a hierarchical way and take things slowly, and as the man rises then the connection can be established on a deeper level, going to the causal level.

Take the example of husband and wife who sometimes have some friction and perhaps are not even on speaking terms for a time—even then, because they are husband and wife the relationship on the Causal level has already been established, and the relationship at that level is never strained at all. It always remains intact, and after a couple of hours or so all this tension which has blown up subsides and they meet once again on the same Causal level.

Establishment of this relationship on the Causal level is possible only for those on an equal footing, so School man can establish relationship with School man on Causal level but not with ordinary man. Give him time and discipline so that he can be brought to equal level—and then you can have relationship on the causal level.

*R. That has been our trouble in our particular Western set-up—this question of creating artificial barriers due to the School—like hierarchies—new person, old person. We used to be corrected, because our teacher used to say—new person one foot in the grave, old person has both feet in the grave!*

H.H. The barriers or the conflicts that come between husband and wife are less seen on the Eastern front, though they are seen among the very poor, or the very rich in India, but fortunately the major part of Indian life is still safe in so far as this is concerned, it still works properly and the unity of the natural or the causal level still exists.

On a ship a man was reading the Bhagavad Gita in very rough weather on the deck, and the ship was rolling about violently and everyone was frightened. His wife came in panic and asked him why he didn't do something to save their lives. He said he was not afraid, because he was under the influence of the scriptures he was reading, so she said the ship was about to sink and he ought to do something. So he took out a knife and held it at his wife's throat! The wife said laughingly that this was not time for a joke! but he asked her if she was not afraid with such a sharp knife at her throat? She said how could she be afraid when she knew the knife was in her husband's hand, and it is not going to pierce my throat whatever happens. If it had been in somebody else's had then it would be a different matter. The husband said that the ship of his life was also in the hands of God, and he also need not fear. While all this drama was going on, the ship did not sink.

The important point is that the relation between husband and wife is on Causal level, and because it is on the Causal level, whatever happens on the ordinary level of life doesn't have any effect on this relationship, and people keep on sailing along without much difficulty, and H.H. is sure the same is possible at our end in London.

*R. Apart from knives! the chief fear of both husband and wife is that in the next life one will float away on a magic carpet and leave the other behind!*

H.H. One should not bother about the question of whether one goes to heaven or hell because in each case there will be a return journey from both sides!