

Friday 28 October

R. H.H.'s diagnosis yesterday remedied the situation where in the half-dream state one jumps from disbelief to blind belief. Certainly it comes from not surrendering fully. And now one very much wants that Buddhi should be governed by the Absolute. But how? One seems to want somebody watching and saying: "Stop, doctor! You are at this moment relying on your own judgment and not waiting for the guidance."

H.H. Even this observation comes from Buddhi, and when Buddhi is united with the Self, the Atman—whatever action is taken, then if something goes wrong after taking the action one should pray internally to be forgiven, and if the work happens to be right then one should thank the Absolute for the guidance.

It is essential that the unity between the Self and the Buddhi, the internal organs, must take place, and a decision must appear automatically, whether the action which is taken is right or wrong. This confidence and certainty which does come as a result of the interaction of Buddhi and the promptings from Atman must be honoured. Even if, ultimately, it turns out to be wrong this is very important.

For example, there was a disciple who was given a particular Mantra to worship a Goddess. The proper Mantra was 'Kreem', and the disciple was sounding a Mantra which was connected with Lord Krishna—'Kleem'—very little difference. He went on with this mantra and after some time the Goddess herself appeared and said, "Look here, you are doing your Mantra wrongly—you should change it." The disciple said how could he believe his Mantra was wrong when it had materialised his Goddess in front of him—if the Mantra was wrong surely the Goddess could never have appeared before him, and he did not change the Mantra but kept on with the way he was saying it, and it is said that the Goddess was pleased.

If this confidence of the Self in unity with the Buddhi says that something is right, then it ought to be right whatever happens; if one decides to do something and if one is doing a right thing, yet one feels inside that it is wrong to be done then nothing can make it right—things will go wrong whatever happens, even with the right means. Ultimately it is very difficult to say what is right or wrong! Everything has to be referred to the Atman, and if Atman says it is right, it is right, and if Atman says it is wrong, it will be wrong.

R. So, one goes by results—one does what one believes to be right in that state of unity, and goes by results?

H.H. With that confidence, the result will always be good.

J.R. Vikshepa is like the snake in H.H.'s story, and like the mongoose we have to return to the attack again and again with the help of the special plant. Would this herb be remembrance of Param Atman?

H.H. Yes, the name of Param-Atman or the remembrance of Param-Atman is like a Talisman—if you put it very close to iron, then iron turns into gold [*like our system of alchemy—by putting the herb you change the metal*]. The name of Param-Atman is the only thing which can bring about any transformation in situations, or in oneself.

R.A. H.H. said that in common life we pretend in regard to ourselves, and we imagine in regard to others. How can School people help each other to be natural?

H.H. To be natural is to be straight, and pure, and if one can be this then one is certainly natural, but being natural should not be taken to mean that one should be crude or naked.

The whole creation, after all, is a drama—a play, and the whole play has to be performed in a particular style and way—there is a rôle for each actor, a costume for each actor, and lines for each actor. Unless the

actor wears the costume designed for the rôle, if he does not use the lines written for the part, and does not speak them in a way suitable to the character, then he will not affect the audience correctly—so, if the play is to be performed, it must be done in the right way to produce the required effect on the audience, and keep their interest and give them the pleasure which the play is supposed to produce. To respond to the proper dress, the proper language, and the proper distance between the audience and the player is also a part of the natural phenomena.

This cannot be given up because being natural does not mean being crude or vulgar—when one says that one has to be natural one must keep this in mind, and keep the right distance with anyone with whom one has to establish a relation. What one has to watch is that this should not become crooked, and one should not elaborate and should only do what is necessary. If we learn to keep this, then our rôle will be natural.

R.A. It seems that when we let the ego interfere with the part, it's then that we distort the play?

H.H. One cannot do anything without the involvement of Ahankar under all circumstances, but there are different types of Ahankar.

For instance, one can be angry, and there are two ways one can be angry—with real anger, the whole body of the angry man starts burning all over—but if the anger is only a part of the play, if it is only to provide a reprimand in a situation which needs correction, and if it is only outwardly, but with love inside, then this show of anger may be necessary, and if it is part of the Ahankar it is useful if it does not start burning one.

In that way Ahankar is also useful provided it does not disturb the individual—if it is only for use in a certain situation it is all right, if it is for the destruction of the Self then it is not right.

A number of holy men were going through a forest and they happened to see a large snake and they realised that owing to some misdeeds some person had been turned into this snake, so they took some water from the pot which they carry, and with the help of a Mantra they sprinkled this over the snake, and the snake was turned back into a human form. This man told the holy men that in a previous life he had troubled quite a number of people and the result of all his sins was that he was turned into a snake. He begged the holy men to advise him how to get out of this situation. The holy men said the cure was not to trouble anyone any more, so while a snake he should not bite anyone, and if he followed this, in course of time he would be liberated. They then went on their way.

This man, in the form of a snake, stopped biting anyone. Slowly all the villagers who used to come to collect fruit or wood, or anything from the jungle and who always threw stones at him found that this did not disturb him, there was no reaction, so they started coming closer and the stones hit him. Even then nothing happened, so they took some sticks and started beating him, and pulled his tail, and dragged him all over the place, and all sorts of trouble befell this snake, but because he had promised not to bite he kept quiet and suffered the misery.

After a number of months the holy men were returning through the same forest and they saw this same snake lying there with all his bruises, and they asked what was happening to him. He said their advice was not to take action against anybody and he had followed their advice to the spirit and this was the result because everyone attacked him. So the holy men said they had only told him not to bite or hurt people, but they had not forbidden him to hiss at least—he could hiss, but did not have to bite! They went on their way, and later when the villagers came and tried to pester the snake he started hissing and everyone ran away and he was left in peace.

This 'hissing' is part of the natural phenomena—although it seems like an act, it is part of the natural thing

and it fits that situation, it was designed by the Absolute that hissing can be performed by the snake, if he is a snake, so that he can save his skin. In the same way in our daily life there are situations where such 'hissing' is necessary to guard against unnecessary things which are going on, and one should resort to these things, one should not hesitate to undertake such things which can bring about the necessary change without inflicting any change or disturbance in oneself.

M.A. Does experience of truth, or realisation through practice of what we are told add to the store of Chitta and help to keep the door open?

H.H. Agrees with this observation. During our conversation today something has been said about the 'artistic' situations which may not seem to be natural, but they are natural and performed to carry on certain functions in the world. That is one 'stage', the other 'stage' is that one is facing the Absolute. There, there is no need of any sort of 'artistic' approach at all—it has to be naked, it has to be crude and natural, as basic as it can be. If one finds oneself having done something wrong then one asks for pardon; if something good has come about then one thanks the Absolute. In our relation with the Absolute 'open door' is said to be that we do not conceal anything whatsoever, it is only when one has to act in the world there may be little 'acts', not necessarily crooked acts, but simple acts, artistic acts—there it is allowed.

Take the example of the serpent—wherever he moves he always goes in a zigzag way, but when he is entering his hole underground, then he goes straight because there is no zig zag hole inside—

and this is the way one has to see one's relationship with the Absolute—it has to be very straight. As far as the world is concerned it should not be crooked, but it can be artistic—there may have to be some curves and bends here and there!

R.A. H.H. said that to receive universal Grace constantly, the door of one's Chitta should always be open to the Absolute. What is it that will hold Chitta open to the Absolute even during a busy working day?

H.H. When one is busy during the day one can do nothing—before you begin any particular action one should remember the Absolute, and when this action has been completed then one should remember the Absolute again. If it is possible some time during the action also to remember, that is well and good; otherwise if one could remember the Absolute at the start of a job and at the end of a job he would presume that the Chitta of the individual is open to the influence of the Absolute during his busy day, or busy job.

M.A. Is there a special connection between memory, love and the present moment? These seem connected with what H.H. said about keeping the door of Chitta open to the Absolute. We have many other "memories" but they seem connected with mental activity (Vikshepa) and take one to past or future.

H.H. The present moment is the immanent Absolute, and in the present moment He comes in His form in front of everyone and that is the moment for everyone to appreciate the Absolute. The concept of past and future is involved with worldly affairs, so when one thinks of the past one is deviating from the Absolute which is present, and one is trying to have certain relationships with worldly things. When one is planning about the future, then one is deviating from the present Absolute.

There is a Sanskrit verse in which it is said that the Absolute is Here in the present—See, Enjoy and Communicate with Him, and do not bother your head with the past or the future.

You cannot bring the past to life, you cannot tailor the future as you want because both things are beyond the control of the individual, so we should bother our head least about the past and the future. With the mem-

ory of the Absolute we should try to make use of the present with all the glorious things which the Absolute is here to offer in the present moment.

Present is always lit, because it is the presence of the Absolute, and the light of the Absolute falls on the present. There is nothing to worry about or fear in the present. Past and future are very dark, and that is where the fears are, and it is only fears of some sort which drag individuals to the past or the future. It is much better and more economical for us to avail ourselves of the brilliance and the light and knowledge which are of the present, and not to associate ourselves with the darkness which really belongs to the past or the future. They do visit us, and concern us sometimes. Whenever we wake up and find that we are travelling towards the darkness of the past or future please come into the light of the day—the light of the present.

R. (to J.) So we will live in the present moment and just await the instructions of His Holiness. Will he wish you to telephone on Sunday or Monday? We will be preparing fresh questions.

H.H. There will be no change, the audience will be at the same time tomorrow, Saturday.

Saturday 29 October

R.A. When the Chitta is pure and open to the Absolute, can it then be said that the Causal Body operates and controls the Subtle and Physical bodies?

H.H. When the Chitta is open to the Absolute it also happens that the Buddhi works according to the promptings of the Atman, and if this is the situation then everything in the physical body, in the subtle body and the causal body works in response to one order, which means that whatever is done, whatever is said, whatever is thought conforms to one single idea—one order, and in the case, everything is right—everything is controlled at Causal level. If it is only Manas and Ahankar giving the order to the individual, then it is probable that all the bodies will not fall in line, there will be disparity between what is thought, what is resolved, and what is said and what is done. When one sees that somebody is thinking about one thing, saying something else and doing something else, then this is the act of a man whose Chitta is not open to the Absolute, whose Buddhi is not working in conformity with reason, whose Manas is not following the dictates of Buddhi, and nor does the body and the intellect. Here is a Sanskrit saying—

When the thoughts and utterings, whatever one says and does, follow the same thing, then these are the marks of a good man. If they do not correspond to each other, they are the marks of a bad man.

There is a good way to check if the Chitta is pure or not—when the Chitta is pure and the promptings come from the Atman, then the effect of the Causal body on the Subtle body, and the effect of the Subtle body on the physical body is felt, and seen to be felt. But if it is the work of Ahankar and Manas, then there will be no effect on the physical body or the subtle body, rather the other way round—the physical body will affect the subtle body and so on. This is the way one can see if one is following the Atman or the Ahankar, whether the internal organs are pure or impure.

R.A. Is it right then that Buddhi is on, or above the Causal level?

H.H. Buddhi is not above the Causal body—it is part of the Causal body, because Chitta is the Causal Body and within Chitta all these four functions have been described which are known as Manas, Buddhi, Chitta and Ahankar—all these things work at the Causal level, and also at the subtle level—so it is not right to think that Buddhi is above the Causal body.

Relating to the first question, if you draw a line in earth, then the line remains there for some time at least.

If you make a line in stone it will remain there for a longer time, but if you draw a line on water, then no sooner have you drawn it than it will disappear. Take this simile in relation to the pure heart or impure heart. Those who have pure hearts have pure Chitta and they are very like water—They perform actions, and then they are gone—it doesn't leave any Samskar on them. If the individual is impure he is very much like earth—the actions will leave a mark for some time and will affect his further actions.

J.R. In relation to what H.H. said yesterday about the present moment, I was reminded of one of the precepts on which we were brought up—“sufficient unto the day is the evil thereof.” One knows the value of such a precept, but how much more hopeful to remember that each present moment of that day can be offered to Param Atman.

H.H. Basically there is no such thing as evil in this Creation—everything is whatever it is, but it can become evil and crooked only if the onlooker is considered. Whenever onlooker looks at a particular thing he has his own particular angle or viewpoint, and this comes from his being. If the individual is pure inside then his point of view is also pure and he only sees good in everything. If the individual is impure then his viewpoint is also impure and he sees impurity in the outside world and paints it a wrong colour, a bad shade, and goes about behaving from this viewpoint and evil multiplies.

If the Chitta is open, and in the moment, and the individual is pure, then he will not find much impurity anywhere—for him impurity does not exist, and even if it is not perfect he will always see possibilities of improvement.

As an example—H.H. went to Jaganmath Puri in the Eastern part of India where we have a big temple in which there are stone carvings of naked women. As you know, in India this is one of the traditions that you find erotic sculptures in temples. While H.H. was there some people asked Him why, in this temple of the Absolute, should we have such sculptures? H.H. looked at the sculpture and asked them what they saw? The sculpture is carved in the stone, and that is what it is. I see only the stone, there is nothing erotic or inferior in these pictures, and it is those who have eroticism in themselves who see erotic things. As far as H.H. is concerned they are stone and there it ends.

Evil and good are mostly our own product, the way we look at the world.

J.R. Another saying could be, “To the pure, all things are pure.”

H.H. That is right.

R.A. The motto of the English Royal Family is in French—“Honi soit qui mal y pense”, which translates as, “Evil be to him who thinks evil.”

H.H. Appreciates that very much.

R. It seems that it is bad thoughts about situations or people that chiefly separate my Buddhi from Atman. In keeping more free from those, any thoughts are less powerful than good actions—ordinary duties done with attention (even dedication). Would H.H. advise me?

H.H. Once H.H. went to a circus and there he saw a lion on the stage with a goat standing on its head. The attention of the lion was not on the goat in any way because its attention was on the gun which the tamer held right in front of its eyes.

There are two motives for performing good deeds—one is where human beings are terrified of the Absolute, as the lion was terrified of the weapon; then people, knowing for certain that if they do anything wrong they will be punished instantly, and they will have to suffer; if they are so terrified of the Absolute's power they will not do anything wrong. The other way is to have so much love for the Absolute that no bad thoughts will visit

them at all because there will be no scope for a bad thought—every part of their being will be permeated by the Absolute leaving no scope for anything bad.

There is an example from the life of the Saint Ram Das. He had a Marata King as disciple—Shiva Ji. Once the Saint had pain in his stomach and although a number of physicians tried, they could not cure it. All his disciples were worried as to what could be done for this ailment. The Saint said it would not be cured by ordinary medicine—all he needed was a little milk from a lioness—if someone could bring that, he will rub the milk on his navel and that will cure the pain. This was a test for them! As you know it is very difficult to get the milk of a lioness, but this brave King Shiva Ji took it upon himself to go into the jungle and look for a lioness. He took a small vessel with a little cloth inside. Flies gather round the den of a lioness, so he saw them and found her den and went in and saw a lioness with two cubs lying on the ground. When he entered the cave, the smell of the man alerted the lioness, and she sprang up on her feet and started growling in her throat.

Then Shiva Ji prayed and said he has come as a friend, not as an enemy and means no violence at all; all he is interested in is getting a few drops of milk to cure his teacher. Would she offer something, and it so happened that at this point the lioness lay down again and he squeezed a few drops of milk, came back to the Saint, offered this to him, and the Saint was cured. People were astonished, and asked how Shiva Ji managed to get it, and he told them the story.

If one has complete faith in and complete love for the Absolute then every situation is a friendly situation—every situation will turn into something good however dangerous or violent it seems on the ordinary level.

In order to escape from bad thoughts or bad actions these are the only two possible ways—either one is possessed by the fear of the Lord, or one is possessed by love of the Lord.

R. My next question rather follows that lovely answer—Does “remembering Param-Atman (the Self that lives in the hearts of all)” include doing to others what you would like them to do to you? It seems to make such a difference to any situation if the Abhankar has love instead of bitterness or criticism.

One of the first sayings of H.H. that I remember at Ram Nagar was on that theme: “If you would not like other people to speak badly of you, do not speak badly of others”. His example ever since (over 16 years!) has shown us how to behave with consideration towards each person or each Satsang.

Does not therefore any meeting between two or more people contain opportunities of this sort?

H.H. There are always two parties in any communication—either two people, or two groups, and it is possible that both of them were pure in which case no difficulty could be envisaged, and the communication would be good. The deliberations will be good, and the result will also be good. If only one has a pure heart, pure Antahkarana, and the other does not respond in a pure way, there is the possibility of disagreement. In this situation the victory will go ultimately to the person who is pure in heart—victory will never go to the person who is crooked.

R. (Description of System Term ‘identification’). H.H. knows very well how often I’ve got into trouble through getting angry. You remember I got into trouble with H.H. in 1967 through getting angry with you—Jaiswal. The situation is always arising all the time—if one is pure oneself, then the other person is likely to become less angry, less violent, and the only thing one can do is look after oneself.

H.H. It is quite true, and certainly very worthy to think that all that is necessary is to be pure oneself, and because one is pure there will be no opposition under any circumstances. But there are situations where opposition will arise, even if one is pure, and even if, because of the opposition, some Vikshepa takes over, and anger follows, this will not be wrong. What would be wrong in such a situation is if one feeds this anger, and keeps it

for quite a long time after the situation is over. If anger was necessary for that moment—let there be anger, and let the situation be transformed even by anger, but under no circumstances, whether transformation takes place or not, should anger be allowed to live in the heart of a man who is looking for transformation.

R. *That is one of the obstacles—Kashaya—that you go on and on thinking about your anger?*

H.H. That is right.

R. *I was told Kashaya came from a Sanskrit word meaning the sticky gum of a plant from which one cannot free oneself, like a fly on flypaper?*

H.H. Yes, in the system about the Samskar which we have been given previously, we can see that on the physical realm there is some sticky material to which flies or anything can be stuck, and one can keep on adding to it and making it thick. But as far as the body of Samskar is concerned, one does not see anything physical in that realm at all, it is only the idea which gets stuck in one's being, and if you play with the same idea again and again the impression is much deeper and stronger. To undo any such Samskar we cannot eliminate anything just by itself, the elimination takes place by putting in better thoughts, righteous thoughts. If one wants to do away with Kashaya, all one has to do is to implant good thoughts in one's being and keep company with them so that one by one they will make their mark and one can implant better being, better Samskar.

R. *It reminds me that the Christian Messiah said, "Let not the Sun go down upon your wrath".*

H.H. Yes, that's right.

R. *When are we going to see H.H. again?*

H.H. You should take the Sabbath tomorrow, because H.H. has engagements, and you should come on Monday at 10 o'clock.

Monday 31 October

R.A. *Written question: At a certain moment in meditation the Mantra seems to change its nature and to move to another part of one. That moment has the same flavour as the one which accompanies the feeling of "I am nothing" reached through thought processes. Can this be taken as an example of the parallel course taken by the way of devotion and the way of knowledge?*

H.H. The difference between the two ways—devotion and knowledge—is that in the way of devotion the Absolute is somewhere to which the disciple offers himself—surrenders himself, and this 'distance' is always there. The surrendering has to be to someone, and in this case, the someone is the Absolute. Although ultimately the union takes place, after surrendering, the process is from someone to someone. On the way of knowledge there is no such division at all—the man reasons the Absolute as himself, and the result of all his reasoning is that oneself is the Absolute. Whatever one does to one another, or to oneself, there is bound to be existence of some authority—either it is the self, or the Absolute. These are the two ways the disciple tries to reach to the Absolute.

J. *This was H.H.'s reply—He did not refer to your part about the Mantra.*

R.A. *In the producer's directions for the drama of life how much scope is left for individual improvisation?*

H.H. Every actor is created independent to do whatever he likes—to act the way he wants, there is no bondage

of any sort, because all individuals are given basically all the power and authority and glory of the Absolute to use in whatever act they are designed to perform. What Absolute has reserved for himself, like the producer of the play, is the right to reward the actor—to praise the actor, offer him any remuneration, or to reprimand him or punish him if he has not acted properly. So, although the freedom is there for the individual, either for improvisation, or deprivation, nevertheless the result is not in the hands of the actor—that follows from the producer, in this case the Absolute.

R.A. When one realises that one is oneself the producer, then there is no desire to improvise?

H.H. One can take the example of a factory—in a factory there are different levels of workers, according to their talents. Some have little talent, and are labourers, and there are officers to look after the labourers, and then there are deputy manager, and managers, and ultimately the managing director—or the man who owns the factory. Each of these levels is given a certain amount of freedom according to what they have to do. Some, particularly the labourers, are asked to begin at a certain time and they have to punch their card which proves time of arrival. This means compared to the officers and managers they are not given the freedom or the responsibility that they can come any time they like, but they will have to obey the schedule stated. The higher officers can come at any time, and sign in at their own pleasure, because they are taken to be responsible men, they have proved their responsibility and they carry out their work accordingly. The Managing Director, or owner of the factory does not sign any register at all—he's not expected to follow any of the routine work of the factory because he embodies everything (is responsible for everything) that goes on in the factory, so whatever this man does would be in the interests of the factory. If he is needed to sign bills or cheques for payment, or to deal with certain labour problems, or plans for expansion of the factory, he is the one man who will decide all these things.

The same applies to our drama in the world. Some people have the rôle of labourers, and their scope for freedom is only within that field which they have been assigned. If someone can come to the stage, by reasoning that one is both the actor and the producer then one would see that there is nothing to gain or lose, and therefore no regulations for such a man, because he will always carry out the will of the Absolute. There is nothing for him to report, or to gain, and nothing for which to be reprimanded—he is the boss, he is the Absolute.

R. H.H. reminded us last Friday that life is all a drama and though we try to be simple and natural, yet the big drama must be performed in a particular style and manner. Could each life for the individual be a training and a rehearsal to enable one to play one's own rôle better? I would welcome the chance to improve the performance.

H.H. In a School where education and training are imparted, there are two different categories—one of those who come to learn, and the other those who have to impart the training. In both these groups are those who are new to the school—there are both new and old students, and there may be new and old teachers.

The teaching for the new students is more difficult and it requires more work. When you have given them some training, then you will be able to give them a line to follow and they will be able to begin to help themselves. So one doesn't have to look after old students as much as the young ones, the new ones. As far as the teachers are concerned—new teachers always find they have to work much harder to keep the attention of the students, and it seems much harder for them to control the situation and pass on the knowledge which they possess. Although the same knowledge is being given by the older teachers—because of their experience they are very much at ease. They don't have to force anything and teaching seems simple and natural for them. In some ways they produce better results than the new teachers who are trying to impose more in their eagerness to impart the knowledge. Nevertheless, because of this extra

attention, and the pressure which is felt by the new teachers it does not produce such a good result—in certain cases it may even produce the wrong result, but the system is there and in the course of time these people will learn how to be natural and simple, which the older teachers have learnt, and which produces better results.

The crux of all this is that if one feels natural and at ease then one performs the act in a better way, in a more productive way. If there is any pressure felt on the individual then it is novice work, and certainly needs knowledge and experience to make it simpler and more natural.

R. & J.R. Death is often described in sacred writings (like the Christian Gospel) as a wedding or union with the Lord as Bridegroom, and we never know when He will come. In one story a man was thrown out from the wedding feast into 'outer darkness' because he had not put on a wedding garment. What is this wedding garment? Is it bliss and doing honour to the Lord?

H.H. It is true that after death certain people do have a wedding with the lord—union with the Lord, but it cannot be said that everyone will have the union. It all depends on how they have lived in this world where they have been put. That to which they have wedded their heart will decide what is going to happen in the next world.

In India where the marriages are arranged, the girls never know what their next home is like. The time comes for them to depart from the one home which they have known to go to the house which they do not know and they feel sorry, and have some apprehension, and this apprehension expresses itself in tears, and they cry because loved relationships are being broken and the new ones have yet to be established.

Those fortunate ones who have established a relation of love and have been courting with the Lord in some way, either through the Scriptures or through discipline—or any other way—if they have had this courtship experience of love—they develop the wedding garment before they die. When they die this garment helps them to have union with the Lord. So one has to prepare oneself, and this preparation is the introduction to the Lord, knowing Him, and trying to experience Him in any of the three ways one can do. Having established this relationship and love then one is sure to experience the wedding in the next world. What mostly happens is that the majority of individuals bind themselves to worldly things—either to other individuals, or to their house, or to money or position, and at the time of death these entanglements of theirs become predominant in them and because of this remembering of these things at the time of death they are thrown back into the same situation with which they have died. They do not come close to the Absolute for the wedding, or for anything.

Unless they learn and try to establish the relationship in this life they will not have the wedding garment ready, and will not have the wedding performed.

R. (J. then reads end of the last question which he had not yet put)—If my own death is not far off, I want to be sure that the thought of Param-Atman and dedication of one's actions means that the wedding garment is being prepared?

H.H. You have already been betrothed, and you need not think about such things at all—in fact you have been initiated, and you have been visiting this future wedding place every day during your meditation. Your union is already established. When death, which has to come to all of us, comes, all one has to keep in mind is that this body is being discarded. Apart from discarding this physical body nothing else is being changed at all, and since you have established your relationship for all these past years I think you will find that whatever situation arises there, it will not be strange to you at all, you will find it very familiar. You will be going to a place which is a familiar place, not new to you and you will not feel any hesitation or fear when you do enter that land. The only

advice to be given at this moment is to shed all feelings of fear of going into the unknown and remain aware that loss of body is not a loss in any way, you have performed the deeds which this body could have performed in the best way, and there it ends. The future journey is going to be all right for you.

R. At one of His Holiness's discourses to his people here at the Ashram he said that "Bhakti purifies one, cleanses one and presents one before the Param-Atman at one's best"...

Cannot this be taken as referring also to the supreme moment of physical death, since it is the last desire of the dying man that determines his next life?

H.H. This question of unity with the Absolute has different facets. It can be said that every individual in the world has some unity with the Absolute every day. If he did not have some unity and communication daily it would be almost impossible to sustain life. Nothing in this creation can happen without some link with the Absolute. For everyone who sleeps at night, in their deep sleep there is some union with the Absolute which re-charges his body and makes it fresh and does away with his fatigue for the next day so that he can start another day's work. This is also a union, but this is not a conscious union.

It is just a natural happening, nevertheless the union does take place. Then there is the initiation into Meditation and the full meaning of the Scriptures. Those who meditate, they consciously go into that unknown every day and establish their relationship—not through deep sleep, not through ignorance—but with some consciousness. Because of this a relationship is established with the Absolute, and as days go by, one day one will have to transcend this physical realm and establish the deeper relationship. But if you think about these relationships or unities with the Absolute you will see that it is not the body that unites—the mind also remains outside, and everything is left behind except the Self, and the union takes place only of the Self with the Param-Atman—everything else is left behind.

All one can do is to prepare oneself and do one's duty as best one can. If one has learnt to do one's best every day one should not think about the final journey because whatever one has been able to do is enough—nothing more could have been done, and the rest will be added by the Absolute—the Absolute will look after it when nothing more could have been done in these circumstances. Even then, if there was something more yet to be done the Absolute will create the favourable situation for the next life where one would be able to work better for the complete union. We here, in this room, can do whatever we think right—more than that we don't have to do—we cannot claim, we need not be afraid. The dispensation is in the hands of the Absolute and we should trust that He will do good for everyone who has tried to establish the relationship with Him.

R. Asks H.H. what plans for the remaining two days?

H.H. You may come for audience both days. It is quite possible that there may have to be an alteration of time tomorrow if he has to take part in the inauguration of a temple to the previous Shankaracharya, but you will be telephoned at 8 a.m. and told what arrangements can be made, but in any case you will have an audience tomorrow, but it may be morning or evening. As you know, Holy Mother, who used to live here, is no more with us, but the old lady to whom we went before for the feast, came here last night and offered or requested all of you to have lunch with her tomorrow, and H.H. endorses this request.

R. May I just ask—this is the letter from Mr. Howitt which H.H. gave Mr. Jaiswal the other day at our audience, and as I have just written to Mr. Howitt and to Sri Narayan Agrawal may I reply to this as seems right?

H.H. Agrees.