

Tuesday 1 November

Mr. Whiting. We have been told that meditation is like the ant finding the way to the sugar store by following the trail of sugar. Two things are needed—to taste the grain of sugar, but not to stop on the grains. Many people seem so afraid of being caught by the taste that they are afraid to taste at all. Would H.H. comment?

H.H. Unless something good has been introduced to people, and some sort of importance of the subject is established in their minds, it is very difficult to expect any action from them. That is why it is always necessary that groups should be formed and a liaison between common man and the System established. Somehow people should come to know that there is something better than what they have.

There were two colonies of ants—one living on a salt mountain, and another on a sugar mountain, and once they happened to meet in between. The ants of the salt invited the others to their mountain. When the sugar ants got a taste of the salt they said, “My dear sisters, how do you manage to exist on salt? There is something better in the world, and you should come and have a taste at our place.” The other ants agreed and when they were due to make the visit to the sugar mountain, they thought of the long journey, and that they might not get anything to eat at the end, so they each took a little grain of salt in their mouth as a precaution and embarked on the journey. When they reached there a big chunk of sugar was placed in front of them, and they started tasting, but because the grain of salt was in their mouths the taste did not change and they said, “You did speak a lot about your sugar, but there is no difference in the taste at all, it’s exactly what we eat ourselves.” Then the ants of the sugar suggested they must have brought some salt still in their mouths and the sugar was not being tasted properly. “You should put out the grain of salt, and then you will be able to enjoy”. The ants followed this advice, and they fell in love so much with sugar that they turned their backs on salt and never went back to it.

The same is possible unless (if) some information, some importance of this bliss which is available through meditation is established.

A few days ago H.H. had to go somewhere where he met nine judges, and he had to address them, and he told them they were very fortunate because all this is available on their doorstep—they do not have to go far as some do who have to make a long journey, and have to establish a relationship with this thought which is foreign to them, and then assimilate which means extra work for them. The judges were so lucky because it is available right on their doorstep, and you do not have to do much to understand—all you have to do is to respond. There was some response there.

This response has to be special, and there are only two ways of doing it—either by personal contact, or through some social arrangement at which people should be given to understand that there is something better and they need to have a taste. Once they understand this then one can say that they will not go back, but unless they come to this understanding how can one attract them except through the usual ways open.

H.H. Continuing in answer to the first question—

When one goes in front of a mirror, then one wishes to observe one’s own form, or the beauty and arrangement of one’s costume. If one doesn’t see much beauty in the mirror then one doesn’t try to decorate the mirror, one goes away and tries to decorate oneself! Unless one presents oneself in a beautiful form how can one expect others to be attracted to one?

The same applies in putting out signposts for bliss—unless we exhibit all the bliss through our own countenance there is not much use in declaring things about the bliss in the meditation. We should rather see that the whole system of meditation and all that is promised with the meditation is reflected in our own countenance, in

our own actions, from our own set-up, and then there will not be much difficulty in attracting the attention of those who have not bothered hitherto.

R. The Spanish-speaking groups in Mexico, who are increasing in numbers, send their loving thanks to the Shankaracharya and want me to tell Him that we have empowered three new initiators to cope with the demand for meditation. They seem to take to it there more naturally than many in London, and do not make it all so complicated. They value H.H.'s discourses greatly. Has H.H. any message?

H.H. H.H. blesses them for their simplicity and the readiness with which they appreciate and take to meditation, and he wishes them happiness and bliss, and he is sure that they will benefit much more in a shorter time that way. There are two types of situation:

1. When people take to things naturally there may be a situation arising out of ignorance—because they have never had anything like this, or heard of such a thing before, and the thing is new—they take to it naturally without any questions because there aren't questions.

2. Then there is the natural situation where people just offer themselves to the new thing, accept it, and through the acceptance and experience they find out all that they need to find out—which means they look into the questions which arise from their own experience. Although these people may not present questions, and one may wonder how much they are responding intellectually, nevertheless the fact is there that those who are simple in taking up this, and if they can carry it on for some time with diligence, they will profit from this much more. When the intellectual knowledge is abundant then complications do arise and the progress seems to be stopped; but the others may escape this danger, but only if they do it properly and keep a proper watch on what they are doing.

R. And now about New York—H.H. has already got the question from Mr. Rabeneck, who greatly appreciates H.H.'s interest and help in his Sanskrit studies. The New York Group wanted to be remembered to H.H. and Lord Allan has just visited them in New York a week or so before we came.

H.H. The diagram presented by Mr. Rabeneck has been seen by him and he appreciates this diagram and he is happy with what Mr. Rabeneck has been trying to do through the diagram according to Mr. Rabeneck's letter, and according to the Rig-Vedic text.

H.H. expresses his great happiness at the interest and the work which Mr. Rabeneck has put into all this at this late stage in his life—it is very valuable and H.H. thanks him.

R. From letters I have had from New York it would seem that one of their main questions is, "Who to call I?"

H.H. Anything to which one can apply the pronoun 'this' is not the Self. One describes one's body, one's senses, one's Manas, one's Buddhi, and even one's Chitta as 'this'—'my Mind'—'this Buddhi'—'this Chitta'—so one can use the pronoun 'this' for anything which is non-Self. Although in practice we speak even about our own Atman—my Atman—or this Atman—this expression is not for the real Self—it is for the Ahankar which emanates from the Self. Because of the design of our creation whenever any expression has to be manifested, it has to come through some Ahankar—that's why we use such phrases, otherwise the ocean from which all this Ahankar arises, and into which all the Ahankar merges itself, that Self is not subject to any pronoun. That Self is the I—anything else which can be 'indicated' is non-Self—Self cannot be 'indicated'.

R. There are two private questions from the heart—(one from New York, and one from London)—

The first is from a married lady whose husband values the meditation above everything, while she has never really taken to it. She has also been troubled about her dying father who is a brave and a fine man. She asks "Why are we born, live in utter confusion so much of the time, and die in fear and pain, never having understood any of it?"

H.H. The design of the universe as expressed by the blissful desire of the Absolute is very simple, and it is designed to produce bliss all the way through. It has been declared that the whole of this creation is for enjoyment only if people resort to the right ways and the right means, right actions. It has never been said that there will be no difficulties in this Creation, which is a blissful creation, but the reason for the Creation is only knowledge and bliss. Why then should one find confusion, pain and fear, and die without any understanding? In this Creation everything exists plain and simple even today, but our education, our social and cultural systems make it so that the simple becomes complicated; blissful becomes painful, and what should be love becomes fear. Only through this systematic knowledge which is being given, through the Scriptures, and through ‘Satsang’, can people be brought back to the simple way of life, and then they will see for themselves that there is no reason for confusion, fear or pain.

As regards the concept of pain—there are people in this world who are adventurous, and who take great pleasure in going through all the difficulties and hazards of the adventure which are sometimes painful. These men never experience the pain—they do experience the hardness of what they have to go through, but not of pain at all. Pain does not exist for them—the word is ‘Tapas’—when one allows oneself, one’s body and mind to go through a difficult passage—and yet one does not seem to feel the difficulties because one has taken them on voluntarily—these difficulties then create deeper happiness. If you want deeper happiness you will have to go through hard work—sometimes difficult work, and because things are difficult they require more attention and it brings out more knowledge and ultimately creates more and deeper happiness. This alone is the natural way—the education has missed it—give a better education—let children grow under these ideas and they will never have such questions.

R. A question from M.K.—“If one is re-united in Meditation, one’s eyes naturally gaze on the Beloved in adoration—but when this doesn’t happen, one feels sometimes that I’ve been initiated outwardly, but not inwardly.” She asks, “Can you perform a wonder over me at those times?”

H.H. H.H. categorically refuses to accept that there is anything wrong with the Initiation. The mere fact that real unity does take place sometimes shows that the Initiation has been performed properly, and a passage has been created for the reunion with the Self. Even in ordinary life one finds that if one has to go to see someone who one really knows well, if the gatekeeper does not allow you in to see your friend, you will not take it as unfriendly act of your friend himself, but an interruption caused by the gatekeeper. In the event of such non-availability of unity during meditation the cause is Rajas or Tamas, and these are present in the atmosphere at any time, sometimes caused by oneself—they are the only hindrances which come in the way of Unity. If they are removed there is no doubt that the union will take place as usual and one will reach close to the Self. One should never think that Initiation could have gone wrong, but try to improve one’s state caused by Rajas and Tamas.

R. I think that H.H.’s words during all these audiences, when she hears them, will do this magic for her!

Wednesday 2 November

R. Said what a splendid lunch we had been given yesterday by the miller’s family and how much we had all enjoyed it.

H.H. The invitation from this family was very spontaneous. Although H.H. did not ask them—it came entirely from them—yet H.H. cannot deny that he cherished an idea that they might invite you.

R. *We found conversation much easier this time.*

M.A. *H.H. said, “unity is not something one is aiming at, but to be experienced in each moment, in every action”. This, and what he said yesterday about the pronoun ‘this’ makes me think I have had a dualistic approach to “unity in action”—that I will ‘know’ this state. It is like union in deep meditation where there is no experience, no knowledge of it—just the unity in action in the present moment. Is this correct?— as it may remove misunderstandings and make the possibility seem much nearer and more practical. When a person truly serves others, he does not think at that moment, “I am of great service to others”—he just serves.*

H.H. One aspect of the Self, or unity, was described yesterday—whatever cannot be indicated by the pronoun ‘this’. There is another aspect of the Self which needs to be understood and experienced in action—that whatever we indicate by the pronoun ‘this’ is only a manifestation of the same Self within, which cannot be indicated. So whenever one enters into any action, or any relationship with this world which is indicated by all sorts of pronouns one should also keep in mind that the same Self has manifested in different physical and non-physical forms. Anyone who wants to serve others is in fact serving the Self which has manifested.

M.A. *It was really that one shouldn’t look for experience of unity, but be the unity?*

H.H. In our discipline two processes are adopted—as previously described one is Vyatireka and the other is Anvaya. Anvaya follows Vyatireka, so any person who is being disciplined and put on the Way is first given Vyatireka. By this discipline one simply segregates everything which is non-Self, and this is done only to establish the authority and existence of the Self.

Having established the authority and existence of the Self which is not seen by any sensory medium, then it is also necessary for this system to go through the Anvaya process to establish the unity of the whole Creation. Otherwise, having separated the Self from the non-Self it leaves some scope for duality to dwell, and this duality must be annihilated, and this is done through Anvaya, which means that everything one comes across in this creation is a manifestation of the same Self whose authority has been established. Neither in knowledge, nor in action, nor in experience should duality come.

Many different objects are made from iron and steel—such as tools, scooters, fans etc. Although the name of the metal is one, the manifestations which come out of it are many. In the metaphysical realm it is very necessary to understand the unity of the metal so that everything about the different objects manufactured are known from the unity of the metal—which means the properties and constituents are the same whatever the objects may be.

In the same way we have to understand that the whole world of ‘this’ and the Self is nothing but the same thing—essentially it is the Self manifested in different ways which have to be known, experienced and put into practical action with the same idea of the unity.

R. *Our last three questions come from all four of us—the Allans, my wife and myself—*

At one audience on our last visit H.H. said there were two kinds of Samadhi—“One is the culmination of the Eightfold system which again has two levels—Savikalpa and Nirvikalpa. But the other type, which is sometimes called Samadhi, is little known, but available to everybody. It comes at points where there is no desire—between desires—quite a number of times even during each day. Yet people do not realise and tap the energy which could be made available at that moment”. Some have been increasingly longing to be able to achieve silence at these moments. With all that the Realised Man has been saying to us on this visit, this seems to give wonderful opportunities, largely unexplored yet?

H.H. He remembers at a certain stage expounding this idea—that although individuals have been given machinery which produces desires one after another, yet because one desire follows another it means there is an interval between—the mechanical law requires an interval. The question is—how much interval can one win between two desires? The Eightfold Yogic system has been taken into Hatha-Yoga by Pranayama. In ordinary life in inhaling and exhaling if one observes, one will see that there is an interval between the next inhaling and after exhaling—on this point the Hatha-Yoga system has made a special system of controlling the body, and after controlling the body one would control the mind. This system has been built only on this particular law of the mechanism by which we seem to live. Apart from this every individual has desires, maybe related to the same desire, and we are almost plagued with these desires, but there is some time between each desire. Most of the time we do not allow this interval to stretch at all—no sooner is one desire fulfilled than we let another desire spring up. If people understood this and allowed themselves the luxury of a little interval however short it might be, they would find that they would re-charge themselves without doing anything but just being quiet for a moment or two. If people could practise this and enlarge this interval say up to five minutes at one stretch—they would find that they had great power within, and the potentiality of realising themselves would not be far off if they could do this—giving themselves the luxury of two minutes of interval between one desire and the rising of the next.

R. If one uses the Mantra at such a moment of two minutes—assiduously now, is there a good hope that if we are born again the first sound which we will think or utter may be our Mantra?

H.H. Just as in our ordinary life if one is pre-occupied with a certain problem and goes to sleep with it, one finds whenever one wakes up, after six or seven hours, the same problem comes to the mind of the individual. The same law applies in the transmigration of souls—whatever is predominant in the individual when he is about to go into this longer sleep will confront him when he takes another body. This means that anyone desirous of starting his next life with the Mantra ought to keep it in his mind and occupy himself with it so much that he leaves the world with the Mantra—he will get it again.

R. This will be a great incentive, because we may have to wait some time in the next life, and have some difficulty before we are re-initiated!

H.H. H.H. is very sure that anyone who dwells predominantly on any idea will find himself confronted with the same thing when he is about to leave the world. It is not a matter of chance that, if one has dwelt predominantly on something good, when one is about to go one will remember something good—because one will remember the thing one has been remembering in life, or whatever has been given most importance in one's life—once importance is there you will not be without it. So it is a sort of natural law that if you give importance to the Mantra now only then will it be there at the last moment. If it is there at the last moment, it will also be there at the first moment, in the next life. Those who give more importance to their body, and bodily relationships of the world don't get such ideas about that time, because they are mostly struggling with all these relationships which they have developed in the course of their lives. Because they are remembering something about their body and its relationships they do not get a new body which is prone to spiritual growth in the next life. So it is most essential that one should do it now and keep doing it now, and then everything follows naturally, and then in the next life most of the things will be almost accomplished and one can go much further in the next life.

R.A. I feel very unworthy of all the blessings and love which the Shankaracharya has given us and I hope when we next meet that I will be more worthy.

H.H. There is no question of duality between you and H.H. at all. On the level of Atman there is no difference of any sort and least of all of land, race, or age. On the other levels one does see when the discourse takes place that the relationship is friendly—on equal level—like friend talking to friend. It does so happen that on the physical level, on this stage, on which we have all been put, different parts have been designed to be played by different people—one part to play is to question, and another part is to answer. It is in the design of the Universe, and we respect that, and we must keep on playing this rôle whatever happens, but it is very clear that this is only on the physical realm. On the subtle level it is the relationship of friends, and on the causal level it is all the same—there is no difference of any sort because Atman is the same, living in the hearts of everyone. As far as H.H. is concerned, He is not offering anything which does not belong to you—it is your knowledge which happens to be passing through His physical body, and of course there is no barrier of land or race—in the realm of the Absolute we are the same, and yet H.H. takes the opportunity of blessing you all so that you can march forward in your spiritual life. The most beautiful and glorious creation of the Absolute is taught by this glory which is known as Knowledge, and it has this property, or wealth, that the more you give the more it increases, and one can keep on answering questions a hundred times, and yet there will never be a loss of a grain of Knowledge at all. We are taking part in this most beautiful and glorious creation of the Absolute in Knowledge, and one feels very happy that this is a wealth which will never end no matter how many people ask questions, or for how long they ask questions, and we should be happy and thankful to the Absolute for creating this glorious wealth of Knowledge.

R. This very last remark of all again comes from all four of us—When, with Sattva, one realises fully for a short while that one has nothing one can call one's own, then one is overwhelmed with gratitude to the Shankaracharya and His Holy Tradition without which one couldn't even make a start! May God bless him and give him peace, now and for ever.

H.H. The Tradition which the Shankaracharya is furthering at this state and time, and to which He belongs, is also the Tradition to which you belonged before meeting him, and which you are now pursuing and which will be with you for ever after.

There is nothing outside this Tradition because it is the Tradition of the Absolute and belongs neither to the Shankaracharya nor to any other individual. We are together with you and part of the same Tradition, and confident in this feeling you should take whatever is being offered to you, and by putting it into practice keep going on the way to full realisation.

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Correspondence

23 November 1977

Allahabad

My dear Dr. Roles,

I have received the letter you wrote on the day you left for home. I am glad to know that your trip to Nepal was so rewarding.

There is no change in my address at the moment and there won't be any even when I am in hospital. So you may continue to use my present address for all future communications. At present I am trying a homeopath who promises to save me from the operation table and gives me just one dose in ten days. But, he says, the treatment will have to continue for 6 months or even more.

I had also received a letter from Mr. Howitt asking me to fix an appointment for him with H.H. so as not to coincide with visits of others. But H.H. was not able to reply immediately as he was in a hurry to go somewhere and said that he would see to it when he comes back in a week's time. I have told Mr. Howitt accordingly and also that I may not be able to take up the translation work for him this time. But I hope some other disciple of H.H. can easily take my place.

At present, I do not feel any change in my condition. If anything, the phlebothrombosis got worse but is better now.

Thank you for all the good wishes conveyed in your letter which I warmly reciprocate.

Yours ever,

Rlal Dixit.

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