

Thursday 30 August

Because of a power cut this audience was held outside on the platform at the end of the balcony, over the entrance, where there was a cool breeze. Sri Narayan was present, together with two other women. H.H. started by saying, “we are now all in the hands of nature!”

R.G. I am rather confused by your answer (at our Second Audience) about Samadhi being available between decisions. I had always understood that Samadhi was an exceptional and definite state to which one aspires and which is only available after much work.

H.H. What we have so far taken as two desires between which Samadhi does appear—there are three factors in the desires. The first factor is the desire, which in Sanskrit is called Ichcha—and from this comes the Sankalpa, conceptual form of the desires. Here desires are a spark of the consciousness for something. Sankalpa names that something; it forms a sentence, even if it is not a manifest sentence, it is in the mind. Then it is referred to the Buddhi, which has to approve whether the desire is reasonable or not. If it is reasonable, then a decision is taken and the individual goes ahead with the action. If it is not reasonable, it is withdrawn and goes back to the consciousness and remains there. The manifest goes back to the unmanifest. There are the three factors. Decision here does not really mean logical decision about any particular problem where many factors are involved. This is a private, personal decision, whether one’s desire is desirable or not. As far as Samadhi is concerned, there are two types of Samadhi. One is the natural and the other is the yogic. Yogic Samadhi is achieved by the eight-fold discipline which we have previously been given and even in that system there are different stages of Samadhi—Savikalpa Nirvikalpa [Note: non specific, i.e. without particular functional character like thinking, feeling, seeing], Nirvishesha Samadhi, which then leads to further deeper levels of Samadhi which are Samprajnata [Note: state of super consciousness with triad of meditator, meditation and object of meditation] and Asamprajnata [Note: higher state when mind and ego sense disappear], when there is the consciousness of the true knowledge. There is another stage where everything is dissolved, there is no knowledge of any sort. It is pure consciousness. These are the levels of Samadhi which are achieved through the eight-fold yogic practices, as we have been told.

Natural Samadhi is not designed by anyone, it is provided by nature itself. Common man experiences it every day but he doesn’t know that he is experiencing it. But this is the source through which he gets some sort of steadiness, energy and happiness and it is automatic. The wise have understood the importance of this Samadhi provided by nature and by understanding that this, which is available all the time, can also be put to further use, so they try to increase the extent of this Samadhi. In this Samadhi the idea is that after a desire has been fulfilled, there is a little gap before the start of the next desire. Let us extend this time, which is natural, free time. If we can extend it, nature will certainly provide the necessary further extra energy. Nature has made this automatic, so that everybody is recharged every time they have completed their desire.

E.F. Although I have been taught that one should not look for results from the meditation, I still find it disheartening, (especially after H.H.’s suggestion that there are first, second and third class meditators and failures) that there is so seldom any evidence of success to spur me on to further effort. I know that I cannot ask for any promise of success but it would be so encouraging to have H.H.’s reassurance that the effort was worth continuing.

H.H. What made you feel that failure is in store for you?

E.F. I think because one is always looking for change. One’s life changes sometimes it is easier and sometimes more difficult, so it is difficult to know whether any change in oneself is due to this or to the meditation.

H.H. Discontentment is not necessarily bad, disheartenment cannot be recommended! That is certainly unnecessary. Discontentment is a note of consciousness. It indicates that something has been achieved, something has yet to be achieved. It is not a degradation, it is not a failure. Take it as a symbol, a symbol of demarcation of the change, keep the effort going. There are three levels of our being. One is the being itself, the essential part, the emotional part, then there is the intellectual part, third is the physical or the action part. We mostly come across the actions. There are a number of actions which are necessary because they are part of our nature—we have to perform so many actions whether we like them or not. Getting up every day, going to sleep every day, cleaning our body and then taking food. All these are natural activities; they have to be performed but if one is careful, instead of speaking in an uncouth manner one can learn to speak in a better way, one can learn to eat in a better way, dress in a better way, work better. That much is possible. Every action that you perform becomes artistic. It's not what we usually call 'uncultured action', it is cultured action. Then there are other accidental things which happen in life which one has to cope with; some are not very helpful, such as sickness. Nobody likes being sick, you have to take precautions and find a cure, do whatever is necessary. This is not completely accidental, because such happenings may be related to Prarabdha. Certain things are destined for this particular life, we have to go through a pattern of things that are unavoidable. Disease and other such things may be part of this. We have to try to get over this with the best knowledge and taking the best precautions we can. As for the development of these two states, the emotional and the intellectual, there is no ruler to measure it. It initiates all changes in the physical realm, in most cases all our actions are governed by these two levels, the growth of these two is a very gradual process. If one cares about these two levels, then one will see that the action level, the material physical level is taken care of. Meditation simply offers improvement on these two subtle and causal levels. Although it has been said that the consciousness is available to everyone, it is equally true that we have a body, this body is capable of holding a certain measure of consciousness. After having bathed in the Ganges, people take a pot and fill it with Ganges water to bring back to their home so that they can use the pure water for ceremonial or everyday work. Whether the quantity of Ganges water is small or large makes no difference, the purity, the auspiciousness of the water is the same. If one has only a small measure, why should one be unhappy? We ought to accept whatever we can hold by the nature of our body. Perhaps there may be some other occasion when one can have a larger measure of consciousness but perhaps not in this lifetime.

E.G. Is greater consistency of behaviour and action on the three levels something which can be learnt or is it a matter of being? Does this consistency take place when Buddhi is free from worldly entanglements?

H.H. Greater consistency of behaviour and action is possible only by greater consistency and purity in Buddhi. Buddhi is the instrument by which we take decisions. Decisions can be followed by counter decisions. This is still done by Buddhi. It is powerful enough, or weak enough to take a decision and discount it later on. This can be seen when we talk about worldly entanglements, which engage Buddhi constantly, leave no opportunity for its purification through spiritual means. If we have purified and cleaned our Buddhi, then all these decisions can be taken in worldly affairs without inconsistency and entanglement. It will be free and it will give you much more opportunity for consistency in your behaviour and actions, with much more refinement. Ultimately it will seem that we need to clean our Buddhi; because of its extensive use in everyday affairs, we seem to fall into grooves of decisions and these grooves are from Buddhi but it is not activated. It can, however, be activated. It should be given enough data to consider what is necessary for a good and consistent decision on all levels of one's being. If you have not supplied your Buddhi with proper data and spiritual food, you cannot take a proper decision. If you see someone a long way off you may think that he is a friend. As he comes closer you may find that he is not your friend. A man who has learnt to see things properly waits a little, weighs up the information properly, decides once for all what is right and reasonable and then consistency follows.

E.G. So often the first impression of a person or a situation proves to be right. I wondered if Buddhi is likely to receive the first impression before all the rest follows and alters it?

H.H. The spontaneous decision which follows immediately after the impression is a natural consequence of our being. Later considerations are usually clouded by so many other factors of worldly or intellectual type. Usually they spoil it, so the first impression or the first decision is much more natural. If this decision of Buddhi of the first impression is followed by a peaceful rest—Samadhi, which we have been talking about—then the decision is most natural. You can deduce the consequence of the other!

P.F. Sometimes, when standing on a mountain top and experiencing the full beauty of creation (Samashti), the mind quietens and power seems to flow from the universal to the individual, then an intense longing arises in the heart for complete union. Could H.H. say what it is that stops these moments developing to completion?

H.H. There are occasions as you have described, when there is an abundance of Sattva. There then arises a moment when one experiences the beauty of creation or the experience of the Samashti. One feels at one with the universe. It is natural that a desire should arise to maintain this unity with the universe, with this Samashti, for as long a period as possible. One then finds there are difficulties. These difficulties which come in the way of prolonged union with Samashti are only because we slip away from the state of Sattva to Rajas and Tamas. If we are in Rajas, then everything according to Rajas will happen, or if in Tamas, according to Tamas. This is the only difficulty. If we can maintain our state with Sattva there should be no difficulty.

P.F. Does this mean that these states could be prolonged indefinitely if one had enough Sattva?

H.H. You should do exactly what you have been doing—go to the mountain top again! Acquisition of Sattva is not only governed by the emotional state of the individual but it is governed by place and time also—different gunas are available at different times, so you have to pick the time of day which is conducive to Sattva and tap it at that time, just as we have been told to meditate at certain times such as the confluence of light and dark, which is the best moment to tap Sattva. The quality of space is very important too. When we are sitting within our four walled room it is a very limited enclosure and it has its own quality. If you just get out of these four walls and go into the open, you will feel a complete difference—what is inside is very different from what is outside. That is to say, however good the room may be, outside is still better. If you go under a tree you will find it very different; if you go to the bank of a river the atmosphere is much more conducive to Sattva again; if you happen to be on the Ganges, it is better still! Likewise, as Dr. Fenwick was on the mountain top, that's the best place. Thus one can design one's life in such a way that one can pick up these little channels which add to every ounce of Sattva one can take from nature. We have nothing to lose, we only have to organise ourselves. When Lord Allan was last here, he expressed a desire to H.H. that when he retired from his worldly job, he cherished a desire to spend some time in the Himalayas. Even if one cannot go to the Himalayas and stay there, the memory of such a desire is enough to increase Sattva. So all one has to do is to find the different places where it can be increased and resort to all the ideas which lead towards the creation of Sattva, whether you can implement them or put them into practice, is not the point, the thing is to hold them in your memory, that is good enough; so extend your ideas, make them universal. Have ideas related to the universal (Samashti), read books related to the universal and all this will slowly add up and you will be extending these moments.

Take the example of the first president of India, Dr. Rajendra Prasad, he came to a town called Gwalior; it was a long journey and he immediately had to give appointments lasting four or five hours. He was physically very tired but he had to attend to a variety of important matters, lectures and consultations to various organisations. In view of all this, he asked his aide to find him a quiet place somewhere outside the city in the jungle. Being president, this was a little odd, because he was usually surrounded by guards to protect him or save his

life, even if there was no danger. However, one of his police officers understood the situation because he himself had these leanings. So he took the president out of the town and drove him to a jungle and there he set him off—he went about two furlongs into the jungle and sat down under a tree for half-an-hour and let his mind go to complete peace; he got the necessary food from nature, which is always there to be got, provided one is open and he came back and attended to his work. We just have to into the open, become more generous, more magnanimous—this is the opening of the inner self in all our activities—and open oneself to good thoughts. This is the way we can help ourselves to improve the store of Sattva.

When people go to the village market from distant places or from mountain tops, they hear the hustle and bustle of the market din which gives them an approximate guide to the whereabouts and direction and distance to the market place which they can't see. They know that it is there. Having completed the journey, they join in the market affairs and become part of the market din. They forget that they and the din are not the same. Similarly, most men become part of this transitory material world and forget the identity of the detached observer for whose pleasure and benefit the market and the world were initially created.

M.A. Could we just say too that if one is in one's four walled room, the memory of the Realised Man, which I have found very much recently, when I have needed Sattva, is as good—or better—than a mountain!

H.H. That is the jungle of the Self—and that is very wide!

M.A. H.H. referred to the way where there is no cessation of activity but there is freedom from desires, this seemed to me to connect with one's view of the physical body and its relation to the subtle and causal. My husband's death seemed to bring me to a state where I am very aware of this. It feels like the difference between Lakshman under the water, and having it has made me very aware of different time scales. In this time scale of the subtle body manifested on the physical level by man's architecture, works of art, writings—because they all have a duration far longer than his physical body and seem to give a hint of this other time scale? Can one extend this experience to a different understanding of the causal?

H.H. The change in time scale is due to abundance of Sattva. All creative work done by anyone starts when he is at peace—peace acquired only through Sattva. If he is agitated, he can't paint—no painting is possible if you are not at peace, the agitation or laziness is caused either by Rajas or Tamas—this is what reduces the time scale and reduction of time scale means reduction of creative work. Creative art is the expression to register the whole of creation as much as possible—extension of the time scale in which the inner self is really interested, so when you say you have observed a change in time scale and man's creation of architecture, writing etc. it is certainly a result of this aspect.

In the Gita it says that from consciousness and its contact with the world comes the desire. If the desire is not fulfilled, then anger arises and if anger does not fulfil the desire which was originally there and there are more hindrances, then a bond is created between this man who had the desire and he persists by hook or by crook in fulfilling his desire. Because of this his mind gets agitated, the agitation of mind dislocates reason in his Buddhi, when this happens the man is almost destroyed. From this you will see that if you can create more Sattva by extension of your emotions, by study, by whatever means, then the Sattva will be there, there will be less Rajas—all these creative works will follow.

There was a holy man to whom two people went for advice to become disciples. Before accepting them he asked one of them to fill the water pot outside with water. This boy went and saw that it was more than half-full of water. He returned to the holy man and said there was plenty of water in it, so he would certainly get fresh water when it was used up. The holy man asked the second one to go and fill the pot—he also saw that there was enough water, he immediately got ready and took a bucket to the

well, drew and filled it completely and then returned and reported to the holy man and asked if they could begin work. The holy man refused to accept the first boy but accepted the second as a disciple.

If one can keep one's mind really open—open to good influences without any attachment to success or failure, without any agitation in the mind, or laziness in handling anything which comes before us in the course of our daily life, then in spite of all the difficulties arising, one will keep on improving one's inner being and the world in which one lives—that is the way to live.

M.A. What I wanted to get at, and I don't know if it is included in the answer, is that because of the feeling of the long time scale of the subtle body which is so much greater in breadth and duration than the physical body—with this view in experience then it is easy to do the actions without being involved because they seem very limited, very small and it is natural to drop them—it was this feeling that the subtle body life is so much bigger than that of the physical body that the death of a physical body was nothing—I knew that in theory but I had never tasted it and I really felt I tasted it.

H.H. This state is exactly the state where real love starts, when the love of the physical body ceases to exist then the real love comes and H.H. knows that this has happened in your case. Although the message is being given all the time yet it is very difficult for people to transcend the love of the physical body, although it is equally true that we love the physical not for the sake of the physical but for the sake of the Atman within the physical but somehow we get entangled and limit the whole thing to the physical body—then when the pleasure of being in physical proximity is denied then we feel sorry but this sorrow is unnecessary—this is the hindrance to real love. Let real love flow and there should be no difficulty of communication with the Beloved.

There is an example from the Ramayana:

At one stage a man called Bali was killed and his wife Tara felt very sad and Rama, who was responsible for the death of this man was there. He did not want to kill the man, nor give the woman grief, so he wanted to console her. He asked what it was that gave her so much sorrow—whom did she really love—who was the real man she wanted union with—was it the physical man she loved, the subtle man, or the Atman himself. So Tara had to think. Rama said that if she loved the physical man, he was still right in front of her, and she could still love him but if she loved the Atman of this man, then it is quite sure that the Atman lives all the time everywhere—could she see that his Atman was not within her Atman? Was there no unity? Had she forgotten him? Tara understood the question and the situation. She said that she certainly loved the Atman, not the body and with this came the understanding that she had not lost the husband only the living body which anyway has to go one day.

R.G. As it is late, would you thank H.H. very much and say that Lord Allan's unexpected death has produced a new situation in our organisation in London, which affects its future and we would very much like to bring questions to H.H. tomorrow, exploring the principles governing School work especially in relation to His Holiness's tradition. We hope to have H.H.'s approval for this.

H.H. gave this approval.

Friday 31 August

R.G. I would like to start if I may with something Dr. Roles said to Lady Allan just before we left. He said that with a change of management, fundamental questions should be agreed on, so that there is no disruption or disunity on his departure.

M.A. He is referring to his own departure, Dr. Roles's departure, not Bobby's.

H.H. If the members understand the fundamental principles and keep to them, then although changes in the world do take place from time to time, there are some elements which never change and these elements are the fundamental principles. If we remember this we need not worry about any disunity or discord in the future.

M.A. Before 1934, Mr. Ouspensky wrote that there was an oral teaching which lay behind all the yogas and from which they had arisen but which had certain teachings and principles not contained in any of the yogas. He refers to 'fragments of this unknown teaching' which he had come across. What we learnt through Mr. Ouspensky and Dr. Roles before 1961 have been these fragments. As I understand it, Dr. Roles was given the task of finding the source of this system and the method which Mr. Ouspensky had not had.

So it seems wonderful that Dr. Roles found His Holiness and in 1962 he called this 'the return to the source' when he went over the main ideas we had learnt from Ouspensky with H.H. and got them confirmed. It would seem that our system—or what we have now via H.H.—means that it is no longer fragmentary because here lies the 'whole,' and no longer unknown. Could H.H. confirm this point of view because it would help us in the future?

H.H. These things are agreed; this is right.

R.G. The idea of hidden or secret knowledge played a big part in Mr. Ouspensky's teaching. H.H. has spoken of the wooden, the bronze and the golden boxes or caskets in relation to knowledge. Does he think a School should be built round these levels of knowledge? Can a School function without the golden one?

J. H.H. says that he does not recollect when he spoke about the wooden, bronze and golden boxes. If you could give some leading points, then perhaps we may be able to recall it.

R.G. I remember reading in the transcript that he spoke of the wooden casket as being ordinary knowledge available to everybody and the bronze casket, knowledge of a special sort available to disciples and the golden casket, very special knowledge which was really only for the masters.

[Note: Dr. Roles inserts the account referred to—Lucknow, 27 August 1964—after this question. It is here omitted.]

H.H. There is a reference in Isa Upanishad about the teaching having a golden covering. The disciple prays to his master to remove the golden covering from the pot, so that he can see the face of the truth. The golden covering is the brilliant form which one comes across in this universe. The whole creation is brilliant and shining like gold all the time and it attracts our attention. Because we get attached to these shining brilliant and attractive forms created by the Absolute, we do not go beyond them to the truth which lies behind these brilliant things. This uncovering of truth is done only through the teacher. It is with the help of the teacher that this golden cover can be taken away so that the disciple can see the Truth. Basically, true knowledge is the same whether it comes from the ancients or from the present age; the power within those who hold this knowledge may differ, which means the true knowledge may not be so forcefully put into action as it was by the ancients or it may differ according to one's being now. Some can do it better than others.

There are three aspects of knowledge—Tamasic, Rajasic and Sattvic, this can relate to three types of casket—wood, bronze and gold. We have something called Mala, Vikshepa and Avarana. Mala is the Tamasic aspect which is like a wood covering or casket for the Self—the Self is imprisoned in this wooden casket and the knowledge arising is not true. Vikshepa is the bronze casket and the Avarana can be related to the golden casket. This Avarana is the Sattvic or golden covering, and there is a Sanskrit saying—'Sattvat sanjayate jnanam' which says that very close to Sattva is the Truth and yet it forms a covering—even Sattva is a covering—a golden covering which has to be removed so that the Truth is made obvious to the disciples.

Mala, as we have been previously told, is a hard layer which prohibits understanding of Truth under all cir-

cumstances and people who have this sort of Samskara they never even raise a question. They do not feel they lack anything, they never want anything, so they never raise a question. Those who have Vikshepa which is not very thick or opaque—a bit translucent and also opaque—this described the disciples who do feel the need of questioning and so they go to a teacher and ask questions and try to remove this Vikshepa which is the Rajasic aspect in their being. The Sattvic aspect is the Avarana, which is the golden one but even this Sattvic covering ought to be removed one day, with discourse between the disciples and the teacher.

R.G. How should a School attract new members? We used to be taught that it was only those people who naturally had a “magnetic centre” who would find a School, conversely it was only such people who would be accepted. Should selective care be taken over the choice of new people or should the knowledge be made readily available allowing for wastage to take place?

H.H. Agrees that there are two ways to spread the message or available Truth—one is by resorting to public means and propoganda, so that it is declared to everyone and we invite them and place our teaching before them, and it is true that among the crowd a number will be attracted—they will come and listen—ultimately it seems that through natural wastage only five to ten percent will stay. The other way is that we look for those who have a “magnetic centre”—who are sincerely looking for something, we hold them together and give them our message. If there is strength in the message which we have to offer it will do something good to those who have come to us because of their “magnetic centre”. If they have found something good they will become our agents of proclamation and will spread the word and bring in those who have lesser magnetic centres. Take the example of the medical profession—if someone is cured by a doctor he never stops stating the fact that he has been relieved of his misery and sickness by this particular doctor, he becomes his agency of publicity and he attracts people to the doctor—so one way is by publicity and the other by precept, by practice—practical application of the knowledge or real development of the individual who comes to you. Both these can be applied but personally, H.H. prefers the second.

R.G. We were always taught that the question of ‘language’ was most important in a School—that there should be a precise and particular understanding of the words used—(which might have a different meaning from their ordinary daily use). Now that we have had some years to understand H.H.’s terminology should we try to express it in agreed English words so that the ideas appear as one unified system?

H.H. Language plays the most important part in the communication of Knowledge and Truth, every system develops a particular type of vocabulary which applies within that system. Even in India we have the same situation, like Vedanta, Bhakti, Nyatam Yoga or Sankhya and all other systems. They have their own particular words which have special meaning—the words may be available for the ordinary knowledge, or may not be. In any case they are treated with special care in those systems. Having East and West come together, the problem does arise how to translate the Eastern into the Western and H.H. is of the opinion that the Eastern knowledge is so universal and so magnanimous that it can be easily made available to the Western mind without creating any conflict. It does not have to be felt as ‘alien’. If this gap can be filled it will be very good for the West to understand what the East has to offer. Approximately 300 words would have to be explained so that this good work is made available to the disciples or for common man equally.

M.A. Does H.H. mean from that, for instance, if we can give the right understanding of, say, Atman and Param Atman by Self and Universal Self, would this be a good thing, the Indian words are really understood or appreciated by a limited few—other people have a sort of block, because they want to be able to express it in their own language. I realise that we have to give it only from understanding but if we have the understanding, is it better then to use an English word? Is this what was meant?

J. No—(M.A.'s question was then repeated to H.H.)

H.H. This work could be done much better by you (Jaiswal)). There are many who know English very well but either have no knowledge of Sanskrit or have no spiritual inclinations and have no experience, they can't translate properly and find it difficult. You have experience of last 15 years and I am confident that with your experience you will make a good job of translating those words with appropriate explanations.

Note: (see answer in Audience of 3 September following). We seem to have a freer hand in expressing ideas suitable to time and place but when actually referring to what H.H. has said we must be very careful of translation.

J. There is something I ought to tell you. Some time ago H.H. asked me to prepare a dictionary. He said there were nearly 200 words at that time which should be translated with a proper explanation. I have been doing this work and I have found that the list must be twice as big if it is to cover the whole gamut of understanding. He said that it would be good if I could complete that work so that it could be made available to everybody.

He seemed to have confidence it would be all right. I have been working for the last fifteen years on it. He didn't answer your question directly.

M.A. Some of the ideas we learnt from Mr. Ouspensky very much confirmed what we've learnt from H.H. and we've been used to hearing them in all the work about the Cosmic Laws—Law of Three, Law of Octaves etc. We were not taught by Mr. Ouspensky in Russian, we were taught in English and the terminology was very precise—they had special meanings although they were English words. It's just whether, in the future, we will eventually come to a right understanding of the appropriate English words which carry this special meaning. Or does H.H. wish us to keep to the real meaning of the Sanskrit words and continue to use the Sanskrit words?

H.H. Asks who will give the English words?

M.A. They are in common use already in a certain sense.

Dr. Roles always gives an English equivalent of a word. For instance, for Atman and Param Atman he uses the words 'Real Self' and 'Universal Self'. So it would be in this direction.

J. H.H. wants to know who is going to check these words, to see if they are right. What system of checking would you have?

M.A. I think we would only use the words suggested by Dr. Roles that have arisen out of a long understanding of H.H.'s approach. There would be words used by Dr. Roles and words from Ouspensky, whose equivalent meaning had been realised.

H.H. In these matters it is very necessary to examine things properly by those who can examine. Even H.H. himself has to undergo this in his own system. All good care has been taken not to give you the answers in Sanskrit, which has a set vocabulary but very much specialised. You have been given simple forms but nevertheless however simple they are, you should not presume to be self-sufficient in giving English equivalents. You must have these equivalents examined and only after approval should you use them. Otherwise, however nicely you do it, if something wrong is put in, it will pass into tradition and one day somebody may raise the question that it has come from the tradition of the Shankaracharya and that wrong meaning has been given to it. He will be held responsible, so these words cannot be approved without proper examination.

R.G. How would we gain approval? Would we submit the words to H.H.?

J. He has said that he has appointed me to look into these matters. Do you accept that?

R.G. Yes, very good.

J. I will have to tell H.H. what I have been doing. (His work on Sanskrit translation).

H.H. (to J.) Collect all the words used during audiences and provide appropriate meaning considering the context. If there is anything which you can't finalise, consult me. This will provide a working material before the dictionary is finalised and published.

J. You will have to send the words to me and I will check through them and then ultimately check with H.H. and then they will be given to you. In this way the system will be maintained pure.

M.A. I think it will be more of a gradual process as we would only want to do it when we had reached an understanding ourselves and I think what we probably need for the sake of the future is the list of 200 or 300 words which H.H. feels very important not to misunderstand. Some of the others just require translation and we can translate them. We wouldn't presume to use an English translation until some natural understanding has grown.

R.G. Yes, that is correct.

H.H. Whatever is easily understood is all right. If there are some words which require an explanation, then that should be checked through Shankaracharya and then they can be put into current usage.

E.G. Does H.H. consider that his ancient system for development can be taught by ordinary teaching methods, with the meditation, good relationships and good company, or is it more a question of example?

H.H. The answer to this is already contained in the answer to the first question about example, precept and publicity. Both are necessary. Even if spurious drugs are advertised, in time everybody comes to realise the difference between the spurious and the real. They do then find their ways to the real source where good things are made available through example and not just by words.

P.F. Could H.H. say who it is who will have the ultimate spiritual responsibility for members of the School? Does this remain with the individual himself?

H.H. The responsibility for anyone lies on one who the individual has accepted as the teacher. It is, ultimately, the person who teaches who is responsible. If he has done his job properly, he will have the fame for having done something good. If not, then he will have to share the burden of infamy for having muddled his job! Ultimately it is the teacher who is responsible.

P.F. Does a member of the School, who introduces a person to the School, continue to have a special responsibility for them?

H.H. The responsibility lies only with the teacher, there is partial responsibility on those who come into the society of the school, if they happen to remember that they have to develop themselves according to the teaching. An example is seen in the word Yada, which means remembering, when the syllables are transposed, then it becomes Daya, which means mercy. The mercy is with the teacher and it follows only if the disciple remembers that he has to do certain things given by the teacher. It works both ways but the ultimate responsibility belongs to the teacher.

P.F. What happens about people who are given the meditation but are not members of a school?

H.H. Those who come for meditation, even if they do not join a school, must have some contact established

with them, so that they are given, at least partially, some sort of encouragement first to keep going, then to be informed about the tradition and the knowledge. Some connection must be established. The Principal is not obliged to teach any class but he does go to teach to encourage and inspire. The leader may keep some connection for encouragement.

J. What happens if someone doesn't want a connection?

H.H. repeated the same answer as above.

E.F. Does His Holiness feel that the aim of a School should be to foster the growth of internal discipline and that external discipline and rules should be kept to a minimum?

H.H. Can you give an example?

E.F. H.H. talked about responsibility earlier on. Should the individual be left to volunteer this responsibility that is obviously important, or should the School impose it on him—put him in a position in which he has to accept it?

H.H. Rules should not be imposed upon anybody because the development of the discipline cannot be made possible by imposition. The message should be delivered to all, one should wait to see the response, to see how many people answer the call and come to help in the running of the organisation and its work. If the response is small, then one can approach only those who seem to have very responsive magnetic centres and they should be lured to take responsibility so that the organisation can run smoothly. Rules should not be imposed under any circumstances.