

Monday 3 September

R.G. Could you please tell His Holiness that Mrs. Fenwick is ill and how very sorry she is that she cannot attend our final audience.

H.H. has been quoted as saying that there is ignorance in the causal body and that for the normal man the causal body is not pure and is responsible for making him mistake the illusion as real. Could H.H. tell us more about this?

H.H. There are three types of covering—one is transparent, the other is translucent, the third is opaque. If you build a house of glass you can see inside from outside and outside from inside—although there is a barrier, a structure or form which divides the inside from the outside, yet the appreciation of both is possible from both sides. In the case of the translucent covering, something of the inside can be seen from the outside and some of the outside can also be seen from the inside! It is hazy it's not defined—it's not clear. The third is opaque, where the division between outside and inside is very firm and complete. If you are out, you can't see anything inside and if you are inside, you cannot see anything of the outside. These are three types of covering we find in Antahkarana, the inner organ of the individual. They arise from the Samskara and Mala, Vikshepa and Avarana, which have been mentioned before, as these three types of covering. Mala is the opaque, it simply doesn't allow anyone to see inside from outside, or outside from inside. Vikshepa, which is the product of Rajas, a predominance of Rajas allows you to get a glimpse but it is very hazy and indecisive, not clear. Avarana is like the glass, transparent, if the Avarana is clean, then you can get a clean picture of the outside and the inside. These three relate to the three gunas; Mala is the product of Tamasic Samskara, Vikshepa arises from Rajas and Avarana is the Sattva. If the Avarana is thoroughly clean by the predominance of Sattva, then one can see the truth inside or outside, as it really is. In Vikshepa he can see some truth but he misses quite a lot, so it is a mixture of truth and untruth. In Mala he takes truth for untruth and gets untruth for truth.

E.G. How far in the different levels is the sway of the gunas maintained? Does it end somewhere on the levels; does it go as far as the causal level?

H.H. The three gunas are accumulated by three processes. One is the process of action, which produces Tamas and the emotional acts create Rajas, which is the Vikshepa; and intellectual work creates Sattva, which is Avarana. Because this is the way these are produced, exactly on the same lines they can be dissolved. If you take up a life of service to the world, or to the universe, or to a teacher or anywhere—if you serve people then the Tamas, or the Mal will be dissolved. This dissolves Tamas Guna. If you take to meditation and allow the emotional feelings to be pure, that will get you some sort of attention and cut down the Vikshepa which is flickering attention; through the light of true knowledge it is possible to dissolve the Avarana which is transparent—the product of Sattva. Combine it all and you are free of all the Gunas.

R.G. The system of knowledge which we inherited from Mr. Ouspensky is composed of two related sides, the psychological and the cosmological. The latter side, the cosmological, has never really been investigated in the light of the wisdom of His Holiness' tradition, yet it is full of the most significant diagrams which relate individual man to the universe in terms of vibrations emanating from the Absolute, making a cosmic pattern caused by the interplay of the laws of three and seven. This unfolds a picture of a unified universe composed of one matter which differs only in density, this cosmic scale is reflected in man himself. This side of our system gives one a most precise sense of scale and wonder but now needs developing by the understanding brought to us by H.H.'s tradition and teaching. I am concerned that, because of language difficulties and the difference of approach, this valuable side of our system may be forgotten. Is there some way we could submit these diagrams for H.H.'s approval so that we could continue to study them?

H.H. There have been a number of philosophers in the world, religious philosophers, they have described this universe in their own way, it differs because of the time and place and the cultural background. They evolve the wisdom of the universe according to the culture, the civilisation or the set-up in which they are living. It is very difficult to suggest there could be a single philosophy of the universe because it has not yet been done, if you look into them all, ultimately you will find that the message being taught is exactly the same. They all lead to the same point and the imparting, or evolution of this knowledge is entirely of a local nature, the style which suits the local people. It is not easy to take to anything alien because it is not easily understood.

Even here, when H.H. has to talk to an ordinary Indian, he uses a particular simple language so that he can understand according to the limit of his intelligence and being, then it is possible for him to use it in life and put it into practice. If an erudite person comes to see H.H, then he will speak the traditional language of the Sanskrit Shastras because there are Sanskrit terms which are precisely used which have a huge background, so the single word says quite a lot and the erudite man will understand it, he won't need the full explanation. With other types H.H. will speak the language they will understand, this is what the other philosophers do—they speak the language which enables people to understand, follow and put into practice.

When small children are being taught numbers, you find that certain aids are used, such as beads on a string, you can point to one, two or three, this is how you teach them. When the calculation of these numbers has to be taught, then the questions are phrased in a very different way—not necessarily connected with the numbers in an abstract way but in an illustrated way, the teacher might say to the child, “Suppose you have four rupees or pounds and you took another four rupees or pounds from another person, how much would you have?” The child might say that he had not got four pounds so how could he add up, then the teacher will tell him that it is not really the pounds or rupees which concern us—we are trying to learn the art of counting them when we do have them. In preparation for this the child has to learn to try to calculate and thus they learn the system of calculation. This is the way the child learns—the rupees, dollars, or pounds are the different styles in which the concept is presented.

Mr. Ouspensky had his own style of presenting his view of the universe, the individual and his relation to the universe. In India there are so many Shastras and one of the philosophers—Vyasa—when he was teaching his disciples said that this whole universe is made by the Absolute. One of his disciples objected—he said that previously Vyasa had said that Absolute does nothing—he is not involved in this creation and does nothing, how can it be said that he created the universe? Vyasa replied that in truth there has never been a creation, there never will be a creation but this is the situation in which he and the disciples had been put, they can understand this language, so let us start from where we are. Ultimate authority—the existence of the Absolute—can never be pointed out under any circumstance, so all these systems are leading towards an understanding of one single fact, that the authority of the Absolute prevails and there is no other authority—everything else is illusion. The same has been said about the Vedas, the authority of the Vedas is paramount in India, the Vedas are also said to be contained by the three gunas—Tamas, Rajas and Sattva. The teaching which the Vedas gives is just to understand the implication, the existence, the manipulation of the gunas, and, by understanding, to transcend them. The question may arise after transcending the gunas, where do you go? The answer is, you go nowhere but you come to the Self, under the authority of the Self which prevails everywhere, which cannot be demonstrated but can be experienced when one has the appreciation of true knowledge.

J. I am not sure that your question has been answered because you wanted to present the diagram to H.H.?

R.G. No, because it seems to me one could understand the answer as saying that we could continue studying these diagrams; it could be our way of approaching the subject. Could you confirm with H.H.?

H.H. The direction has been thoroughly shown and enough light has been thrown by H.H. on the subject, he

hopes that you will be able to trace the way without any difficulty, even when the style is different because the ultimate source and end of all systems is the same. Knowledge may be different like literature, the styles are different—H.H. belongs to a particular style, particular tradition. He did not know Mr. Ouspensky's tradition but it must have been most useful and easily appreciated by you, he sees no difficulty for you to find out your way since you have understood this one, you should be able to relate everything properly to Mr. Ouspensky's system.

P.F. During meditation it is not unusual for feelings of bliss to arise. At the time this occurs, is the Mantra moving back in the physical brain to involve those structures that Western science understands as being responsible for the synthesis of emotion?

H.H. According to the Indian tradition and the Yogic tradition of the six chakras, the synthesis takes place in the Prajnachakshu—the eye of wisdom—that is between the two eyebrows, in the centre of the forehead. Once all the synthesis of intellectual or emotional type has taken place, then a decision arises and this decision then goes into the other parts of the brain to initiate different types of activities or strategies as well, through which people form attitudes etc. According to H.H. the synthesis ought to take place in the frontal part of the brain and all further activity or the use of this decision would be worked out in other parts of the brain.

P.F. This is true in meditation?

H.H. There is a possibility of misunderstanding.

J. I also see a great possibility of misunderstanding—firstly because I cannot say I understand your question and if I cannot understand, I cannot convey it properly to H.H. and I cannot expect a proper answer. What H.H. has said, I will relate but I request that these technical questions should be discussed with me first—only then can we put to H.H. Otherwise we are in a field which is wide open to misunderstanding.

Note. (F.C.R). The reply to these two questions of P.F. is not only perfectly clear without any possibility of misunderstanding but I had for a long time been hoping for it as confirmation of discoveries that have been made in the West.

H.H. Antahkarana is basically located near the heart although certain activity of the Antahkarana which is composed of four factors—Manas, Buddhi Chitta and Ahankara—some functions are performed here in the brain (pointing to the spot between the eye brows). When meditation is done and the Mantra is activated it is initiated there (central forehead). When we start thinking we do start in the head but the pre-condition of our thinking process is not in the head but is activated right from the heart—this, the heart, is the original place where the first movement takes place in the consciousness which activates this part (back of head) where the memory is held and then the picture arises in linguistic form, said or unsaid. All thought process takes place here (forehead). In the course of this Yogic tradition of which we have been given all these six chakras, by the application of this whole system, if at the source of energy which is the Muladhara, the conscious energy has been activated, then it goes right up through the spinal cord and reaches the chakras here—Ajna chakra—and from here the illumination takes place in the individual; and that illumination could be said to be the real synthesis.

J. I can only give you the introduction; I do not really want to go into the detail.

H.H. As previously indicated, nothing is going to be completed physically in this world—there will always remain something to be done because this is the nature of this creation; this does not mean that one should feel

empty—the fullness of this creation can be experienced even with what one has. Take the example you have already had of people coming to the Ganges and collecting Ganges water—some take in a small pot and some take in a large pot but in fact the water of the Ganges is the same—the effect of the water is the same whether you have a little or a lot. When Professor Guyatt put his question about the knowledge imparted by Mr. Ouspensky and referred to the emanations coming from the Absolute right down to individual man, it is very similar to what we say, “as above, so below”. There is a Sanskrit quotation: “as in the individual body so in the whole universe”, the pattern is the same, the only difference is in the quantity. Although they are the same, one will be smaller, while the other is the ultimate, combining everything. The main function for us is to understand one thing precisely. There is another Sanskrit quotation: “if you understand one word with all its meanings, positive and negative, put into action with proper understanding, then you will have achieved the fullness of the Vedas and the world together, in your own life”. The key is to understand something precisely and fully which will, in due course, be able to connect all other facets of our life without much difficulty.

P.F. I have noticed that when I am in H.H.'s presence, I become aware of a point within myself of intense whiteness and purity which is still. This appears to me to be one aspect of the True Self. Could H.H. say why it becomes so prominent in his presence and how it can be maintained when I leave here?

H.H. His presence will always be with you, even if you have left here.

P.F. When buying a pot in the market place, the pot seller made sure it did not leak by placing water in it. Could we have H.H.'s reassurance that the pots before him are strong enough and suitable for carrying out School Work and could we ask for his blessing?

H.H. The earthen pot is examined physically but the spiritual work is examined intellectually. Because you have been engaged in this work and H.H. has been offering you these opportunities, is itself an indication that you have been examined properly and carrying on properly and are capable of carrying on the work. This is the difference between the physical and intellectual work.

M.A. I will try to carry on the work which my husband and I were doing jointly on all the material which H.H. has given to Dr. Roles—we had got quite a long way and I will try to carry it on but I feel a great need for more stillness to carry on and I hope for H.H.'s blessing and help in this.

H.H. H.H. offers his auspicious blessings that you will be able to do this work and complete it in course of time.

R.G. Speaking for all of us, I would like to thank His Holiness most sincerely for the kindness with which he has received us and for the inspiring answers he has given to our questions. These we will treasure and I am longing for Dr. Roles to read them when we get back to London, as I know that his insights and knowledge will help us to understand them better. We are profoundly grateful for the generous amount of time H.H. has given us and are hoping against hope that some day he will allow us to repeat this marvellous experience.

H.H. He always prays that what has been exchanged during these discussions will be taken home and then put into practice. Although there will be a difference of time and place and the physical body—that, we respect—but nevertheless on the subtle level he is always together with us because the subtle world is very extensive and continuous. On that level he will always be with all of you and all other members of the School and the leader of the School.

With this H.H. sends a special message to Dr. Roles that he should not retire before H.H. himself retires! Retirement is only on the physical level but as far as spiritual work is concerned, up to the last breath Satsang must continue; and all those people who are aspiring in the school must be guided all the time as long as we can do it—so there is no retiring time for this Work and His Holiness blesses Dr. Roles that he should keep going and keep doing the job!

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