

## *Saturday 29 December*

The audience was started with a question of Prasad. The full understanding and practice of Prasad, it was felt, would be very significant in the life of the Householder. The practice of Prasad, it was felt, was a powerful idea to weaken the narrowing down view of the limited ego sense.

*N.G.H. The descriptions given over the last two days of Bhakti by H.H. have shed much light for me on the path to God Realisation for the householder.*

*Could H.H. explain the concept of Prasad. Could he explain its Cosmic and individual aspect?*

H.H. Whatever we have is part and parcel of the Cosmos. This body represents the Earth of the Cosmos; Mind represents Moon, the power of Seeing represents the Sun; the Intellect represents Brahma; Chitta represents Vishnu; and the Ego (Ahankar) is the particle of Shiva. Shiva is known to be the God for Ahankar. So that whatever we have, the individual is the particle of the cosmos.

Shiva experiences two states of mind. When He is completely absorbed in His own Self, He feels 'I am He'. In that union, neither body nor mind functions. But when Shiva realises His own Self, He dances about in joy, exclaiming, 'What am I', 'What am I'.

Now, coming to the Prasad—normally it is associated with what we offer, and then we get back from the Lord, that is the Prasad. The gift from the Lord is known as the Prasad; but before we get the gift, we make our offering. So when we make an offering the Lord gives it back.

*N.S. If I may use an illustration of my own: You bring the basket of fruits to H.H. and then what he gives you back that is prasad. The best way of prasad—this is connected with Bhakti—is whatever we have got, it is the present of the Lord. In whatever circumstances we have been placed—that is the prasad of the Lord. And that is the best aspect of the word Prasad.*

*N.G.H. What is it that mankind as a whole offers back to the Creator? Does the whole of man have some sort of function in reflecting back to the Creator?*

*N.S. I do not fully understand your question.*

H.H. He doesn't give anything back, he accepts it for himself. According to us, it is a sin to accept anything without its being given by the Lord and being made prasad. We should accept only as prasad and nothing else. And if we accept anything else without offering it to Him first, then that is according to us, sin.

He gives an illustration:

We cook our meals. Now having cooked the meal, if we offer it first to the Lord and then take it as prasad, that will be very healthy. But if, after cooking it, we start eating it without offering it, that would come under the category of sin. It will be very helpful for spiritual progress if we accept everything only after first offering it.

It is so even in doing our work—in performing our duties. Supposing we are in the profession of law, when we start our day's work—we first offer it to Him, 'With your help, God, with your prasad, I'm going to argue this case'.

So whatever we do, we should first offer it even apart from our own consumption, in our work and duty, we can make it a prasad.

*N.S. Easy questions are answered easily. H.H. puts a question on your behalf:*

*What is the advantage of prasad? What is the utility of prasad?*

*I said, “Let’s hear that Sir”.*

H.H. The biggest effect of accepting prasad is that your individual ahankar is removed. Your personal ego is killed—that is the biggest advantage.

And it purifies your intellect if you accept by taking prasad, you purify your mind and your body. And you become more suitable—eligible—for God’s spiritual rôles.

*N.G.H. In the life of the householder, when he sees everything going on around him as a Great Drama and he plays his allotted rôle without identification, then Happiness arises. Is this what H.H. meant when he spoke of Happiness being a sort of food for Atman?*

H.H. H.H. was talking about food for Param-Atman. He was thinking that Happiness comes in two ways.

If it is done with a view to some external object, then it is certain that at one time or other, the external object will go away. Whatever you get externally will also get lost. It is true that there is some happiness when you get your desired object, but that happiness is transitory.

The happiness which is associated from inside—which comes from inside, that is the real happiness. That will stay for a long time. And that is the real food for Atman. The happiness which you get from inside, that being of a particular nature—that is the food for Atman.

*N.G.H. The following is a message from Mr. Channing-Pearce who is in charge of the Auckland group.*

*J.C-P. H.H. said to me at the audiences in January 1976 that he would exercise his power—his subtle person—to assist us in the holy efforts we were making. Since that time, His power has been very evident and a constant reminder to us all. We are all very grateful for the continuing knowledge and love which has been transmitted to us via Dr. Roles and Mr. Howitt.*

*There are many times when the world seems to ‘catch up’ and a dark period arrives. His power has come in through that darkness as a reminder and a guiding light and re-established the direction we have to aim for. The opening of the heart—it is known that the answer to this lies in the continued application of this work, but so many of the blockages that are known to be there now seem to stand in the way of some of this application.*

*Can H.H. assist in giving some more help in this? So much of the problems with ourselves seem bound up with this drying up of the juices of Love and one longs to be able to just stand in awe and love for the Atman.*

H.H. The juice of Love never dries up, it is perpetual. What happens is that we forget about love because of our worldly problems. The forgetfulness intervenes and we lose sight of that love for the Atman. But it is wrong to say that it vanishes or dries up. Now what we have forgotten can be remembered again by Satsang and by remembering once again the all-affectionate nature of Atman.

*N.S. Now a question from Mrs. Howitt—(a very intelligent question).*

*B.R.H. What effect do the moments of natural Samadhi that arise between desires (as described yesterday) have on the Samskar—that is, on Prarabdha, Sancita and Kriyaman?*

*H.H. (N.S.: An intelligent answer for an intelligent question.)*

That is life (Jivan) and that is power (Shakti)—the natural Samadhi which intervenes between two desires. He gives a very good illustration:

There is income, there is expenditure. In between the two there is balance. If there is no balance, then all expenditure and power will finish.

Similarly, if there is no power, there will be no further life. Life is the energy which you get between these two desires, that is this period of natural Samadhi. Unless the life is rejuvenated, the power recharged, there will be extinction.

*B.R.H. Can I ask here if this power helps to dissolve the Samskar—the past associations?*

H.H. It works both ways: it kindles good Samskar and destroys bad ones.

*N.S. Mr. Harris: also a good question.*

*M.J.H. Yesterday, H.H. said that if one remembers the connection between Vyashti and Samashti, one will receive power and be recharged.*

*When we go home, we are sure to be asked: What are the best ways of remembering Samashti? Could H.H. expand on the use of Antahkarana to establish this connection?*

H.H. The connection is there already. It is not that you have to establish a connection. But what happens is that when we get connected to worldly affairs, then the power or energy which we get is lessened. But when we remember our connection with the Samashti, we feel joy—we feel happy about it. You need to take medicine when you fall ill, so you need to remember your connection with Samashti when you forget it. If you do not forget it, there is no need to remember, the remembrance will be there automatically. Now every time you feel you have forgotten, you have to remember—that is the easy way—to establish your connection. Because the connection is there, it is not that it is disconnected. You have only to keep it in your memory that the connection is there. He gives a very good illustration:

A small child—a schoolboy—used to keep his pen in the upper pocket of his coat, that was his usual practice. One day he put it in the inner pocket. Now when he had reached his class and he had to write something, he searched the place where normally he kept it. Well, it was missing. He reported it to the master: 'I've lost my pen, someone has pinched it.' The teacher asked other boys. No-one admitted that he had taken his pen, and the teacher admonished them. There was a great hoo-ha, everyone was bothered over it—even the boy himself was unhappy about it. After some time he remembered that that morning he had put his pen in the inside pocket. He found it there and was happy. Everyone else was happy as well.

And similarly about our connection with the Samashti. The connection is there, we just forget and that forgetting makes us unhappy. We get mixed-up with the different troubles of the world. But amidst those troubles of the world we are reminded of our connection with Samashti—we feel the inner happiness and that happiness is the source of energy and power.

*M.J.H. H.H. has said that the closest relationship in the universe was between Jiv-Atman and Param-Atman. In our Antahkarana we continually forget that loving relationship.*

H.H. There is a chamber in the Antahkarana which is known as Buddhi (intellect). This forgetfulness is the function of that particular chamber—Buddhi\*, intellect; remembrance and forgetfulness.

*[\*Root: Budh—'To wake up as from a swoon.']*

*N.S. H.H. was enquiring what word I used for Buddhi. H.H. says that he tries to speak very simple Hindi so that you (B.R.H.) might be able to follow it.*

*M.J.H. H.H. told Lady Allan's party in August that we should have fewer desires so that better use could be made of consciousness. He gave the analogy of a canal and how the number of openings onto the fields should be reduced.*

H.H. said: ‘Consciousness is only consumed through desires’ (*vasana*). I would like to ask about that principle at the level of *Samashti*. Is there a part of H.H.’s system which speaks of consciousness being consumed and fixed into all the forms of the creation through the operation of the *vasana* of the Creator?

H.H. It is the multiplicity of *vasana* (desire) which has to be stopped in order to gain energy. If there are numbers of desires, we get lost into it and there is wastage.

The simile of the canal fits in in this fashion, in that if there is a number of openings in the canal then not only the field will be watered, but there is a likelihood of water being wasted.

So that only a limited number of essential desires should be there.

Superfluous desires, which are not essential, should be stopped, plugged, to save water, to save energy. And as far as the connection of these (desires) *Vasana* with the *Samashti* is concerned, the *Vasana* of the Creator is very limited—only one. And that is a good *Vasana*, and by that *Vasana* the creation comes out. He doesn’t have to desire many things at the same time, there is only one desire, and that gives rise to this Creation.

So there is no objection to the desire being there, but the objection is that—reduce it to the minimum, only when it is absolutely essential then throw up a desire. Otherwise try to avoid it; and by avoiding it you will be increasing the gap between two desires. And by increasing the gap between two desires, you will be feeling happiness.

N.G.H. Could I ask a simple question: what is the function of desire?

H.H. Desires are not independent, mostly they are connected with your previous *Samskar*, but some new desires arise, some new desires also arise by virtue of present associations.

He gives an illustration:

A man is standing in the road and a very good car passes by. Instantaneously he feels like owning one himself—a desire arises; now if his *Prarabdha* helps him and he has got money also, then probably he may be able to fulfil that desire, otherwise it will just remain a futile desire in his mind.

Now at this juncture, H.H. was reminded of an old lady who happened to come here. She was blind. She had four sons. The first thing she said to H.H. was, “Sir, do something by which I might get back my sight”, and in a minute thereafter she said, “I’ve got four sons, my second son has got no child, can you bless my son to have a child?” She said, “The two wives of two sons, they don’t obey me, kindly do something that they may obey”, then again she said, “My eldest son is not doing well in business, can you shower your blessing so that he may improve”. This way she narrated about seven or eight desires, one after the other.

H.H. heard her patiently, and ultimately said, “Look here, you are on the verge of death, why don’t you ask, ‘Kindly let the Lord do something by which He may have pity on me and may do something by which I may achieve the purpose of my life and be happier hereafter’. You have asked for so many things, all things are not possible. If you had asked only one thing, then it would probably have been possible to help you. But to help you in getting all those circumstances suitable to you, that is not possible.”

Similarly, when we have many desires, then the Lord will find it very difficult to fulfil all of them. And actually all of those desires are not exactly essential ones, many of them are not. The purpose of desire (which was your main question) is, if it is associated with your previous *Samskar*, to finish that *Samskar*. If it is a new one, it will create new *Samskars*. The fewer the desires, the less will be the chance of creating new *Samskars*, but if you say that you have no desire, that is not possible because you have been given this birth because of your pre-

vious Samskars. In order to reap the result of those Samskars, you have got to make certain desires so the effort should be to limit the desire so that we only do the reaping part, not the cultivating part.

*N.G.H. What is the substance of Antahkarana—is it the substance of Prakriti ?*

H.H. Antahkarana is not any substance. It is a place which in Hindi we call Hrdaya (essential centre). It is different from heart. Heart is something substantial. Antahkarana is not any substance, it is just like this room, a space, where the light of the Lord is being reflected. Just as through this window the light of the sun is coming into this room, similarly in the Antahkarana, light is being reflected of the Almighty, Param-Atman.

*N.S. He was trying to explain it from the Yogic Prakriyar (one of the Scriptures) and by the various Sushumna and other Nadis—I said it will not be possible for me to explain it in English.)*

H.H. By the side of the heart there is a space. That space according to our scriptures can be measured by ten fingers and in that space, there is what is known as purusha, the size of a thumb, which is responsible for energising all our organs, what we see, what we hear, what we speak, what we touch, it is all energised by that purusha, that is the source of energy for all the various organs. We call it Jiva.

*N.G.H. We have been told that the Antahkarana functions at different levels—what is its natural function on the causal level when sattva predominates?*

H.H. Starts with an illustration:

Antahkarana can be equated with a power house of electricity. Now the power house feeds energy by which we can make a fan work, make a neon light work, make the radio work, but the energy is the same, we can use it for different purposes with the help of different instruments, but the latent energy is the same. Now in the case where Sattva predominates, there is peace, when Rajas predominates, there is turbulence (Vikshepa) and when Tamas predominates, then there is lethargy.

As far as causal level is concerned, what we call Karana Sharira, there the energy is dormant, it's not actually employed at causal level; the energy not actually functioning, it is in a dormant state. When it comes up to other levels, subtle and gross, it manifests. When it comes into the physical and subtle level, then it starts functioning, but at the causal level, it is in a latent stage.

*B.R.H. (To translator) You used the word Sushupti, what did H.H. use that for? We previously had the word Sushupti as between causal and physical so that is middle level.*

*N.G.H. Does Antahkarana cease to function in Samadhi?*

H.H. The power is there but no work.

*N.G.H. Could H.H. explain the meaning of the words Sakshi and Sakshicaitanya?*

H.H. The person or elements which knows everything is Sakshi; when I say I am Sakshi of this table—it means I am seeing this table. Sakshi means the person who knows everything. Sakshicaitanya is the consciousness of that person.

He illustrates:

The learned person and his learning. The learned person is the Sakshi, and his learning is the Sakshicaitanya.

Sakshi—Passive witness, seer. Sakshicaitanya—Witnessing consciousness or intelligent reflection.

*N.G.H. Could H.H. confirm: Is the Atman the reflection of the Param-Atman in the Antahkarana?*

H.H. He illustrates his reply:

There is sun and there is light of the sun. Now, the light is different from the sun in the sense that here you get the light but not the sun. But there can't be any light without the sun, so the two are one and yet they are different.

Similarly, Atman is part and parcel of Param-Atman. Yet it is different. It is here as well as there. In the Antahkarana, there is Atman, it is part and parcel of Param-Atman, and yet Param-Atman is something far away also. Atman is not the entire Param-Atman, it is only a part of Param-Atman and yet it has got all the properties of Param-Atman. It is small in size and yet it has got all the qualities of Param-Atman. It is part and parcel of Param-Atman, yet it has all the qualities.

*N.G.H. Sometimes the word 'Param-Atman' is used for 'Absolute' sometimes the word 'Brahman' is used for 'Absolute', could H.H. explain the different usage of these two words?*

H.H. There is the concept 'space or vacuum'. Our word for 'vacuum' is Akasha and we can describe it on three scales. One is in the pot, inside which there is space. There is space in this room also, and there is vacuum beyond the Earth's atmosphere (cosmos). Empty space is there in all the three, but when it is connected with the Cosmos, it is known as Brahman, when it is connected with the house, it is known as Param-Atman, when it is connected with the pot, it is Jiva.

*N.G.H. During my last visit, H.H. made it clear to me that the Atman is Knowledge. How is the direct Knowledge of Atman made available to the Buddhi?*

*Could he explain the words 'Abheda-Buddhi' and 'Akshara vidya' and 'Pratibha'.*

H.H. The knowledge of Atman is acquired by Buddhi, through Buddhi. You know about Atman through Buddhi. Buddhi is there and by the exercise of that Buddhi you can know, you can acquire knowledge about Atman.

Abhedabuddhi is that Buddhi by which you know there is no difference between Samashti and Vyashti. The two are one. There is no difference between the two.

Akshara vidya: that learning by which you know all, is Akshara vidya.

He gives an illustration:

All knowledge is not whole, unless you know Param-Atman, so if you know A B C D then you can recognise it while reading. If you know the alphabet, you can know the language, but unless you know the alphabet, you will not be able to make progress in the language.

Pratibha is the expression of the development of Buddhi.

## ***Sunday 30 December***

*N.G.H. Please tell H.H. we would like to devote today to Meditation—questions on Meditation. We see the Meditation as a method by which the ordinary space-time existence may be transcended and the state of absolute Being entered into.*

H.H. Yes, that's correct. You enter into the realm of Absolute through medium of Meditation. Meditation is not an end in itself—it is only the method to approach the Absolute.

*N.G.H. We feel the need of a little history of this system of Meditation. We have heard that in the late 1940's it became apparent to Guru Deva that a new method of work on Being was needed for mankind today who did not seem to have the fibre to follow the hard traditional methods.*

*We would be grateful if H.H. would tell us what events led up to his Master Guru Deva discovering the simple system of Meditation we have inherited.*

H.H. The system of Meditation is very old—the principle of Meditation is old. It is true that Realized Persons (souls), when they come, try to make it easier, so as to suit the needs of the present times. This actually, in effect, means that Guru Deva did not invent anything, the principle of Meditation is always there—he only tried to simplify it for us.

*N.G.H. Did he feel there was a need at the time to simplify it?*

H.H. That is what H.H. has just said—this is the general property of all the Realized Souls—they always try to make things easier for the generations that follow. Because degeneration is inherent in nature, as we go on from time to time, degeneration must follow. So Realized Souls always do as was done by the last Guru (Guru Deva)—make things easier .

*B.R.H. Was the form that it was given this time particularly to help those in the West who have no tradition of Meditation?*

H.H. The easier method adopted now was not only with a view to the needs of the Westerners. It was with a view to meet the needs of all. Even in the East, people were getting weaker and weaker. They were not able to resort to the same old austere penances which the Rishis and the Munis used to do before. So that the easiest method of Meditation was evolved for the needs of all, not particularly for Westerners or Easterners.

H.H. gives an illustration that 'Veda' was originally one word— 'OM' Pranav. But later on it was divided into four sections—Yajurveda, Atharvaveda, Rigveda and Samaveda. Later on even this was found to be difficult. Commentaries were written. Then it was found that even the commentaries could not be understood. Then it was further simplified till Vyasa came and he wrote the substance of them in the form of the stories and anecdotes, history. So this is very old practice here in India, that as the Realized Persons come, they know the past, the present and the future, so that they can envisage what is coming and keeping that in view they give their Teachings.

*N.G.H. I have heard that the system of Meditation we are practising is based on the fifth step, Pratyahara; sixth step, Dharana; seventh step, Dhyana; and eighth step, Samadhi, of Patanjali's Raja Yoga. Is this so?*

H.H. The previous practice of Raja Yoga was to go through all the eight stages, one after the other, but it was felt that with the growing deterioration in the capacities of persons, it would be a very heavy load and people will lose their patience if all the stages were gone through. So it was thought proper to start with the seventh step, Dhyana. Now when a person does Dhyana, then all the previous six steps automatically in some degree come. Previously they were made to practise these previous steps one after another and then they were considered fit to enter the realm of the seventh step. But now we start with the seventh step. When you sit for a Dhyana or a Meditation, Yama, Niyama, Asana and Pranayama, Pratyahara and Dharana, these six automatically come. For example:

'Yama' means control. When you sit, you control yourself naturally; you have a fixed time, that comes under Niyama—'Niyama' means discipline. 'Asana' means sitting erect; actually, the Scriptures say one should sit comfortably in a relaxed position. It's not sitting cross-legged, but essential part is to sit in a relaxed situation comfortably. So you are allowed to sit in a chair, but you are asked to keep your spine straight, which is a part

of Asana. Then the fifth is Pratyahara. 'Pratyahara' means when your mind goes out and you have to bring it back. So in Dhyana you are meant to keep yourself concentrated, you don't go out. Then comes Dharana. 'Dharana' means the pause between two desires. So in Dhyana, you achieve that also to some extent; there is no desire, so the pause which comes between the two desires is being practised in Dhyana. So all the six steps automatically are imbibed to some extent in Dhyana. So although we start now with Dhyana, the seventh step, actually we are covering the entire range.

*N.G.H. Would you tell H.H. that in Meditation, once the body becomes very still, this seems to make everything else so much easier. This very still state of the body seems to be a big key in Meditation?*

H.H. The Bhagavad Gita, which consists of the words of Lord Krishna, says one has to be still and comfortable, in a relaxed position. Before actually going into the next question which you have just raised, connected with your previous question H.H. gives a history, an illustration:

Brahma is one of our Lords, Brahma, Vishnu, Mahesh. Brahma the Creator. His son Prajekitas and his son Valmiki. Valmiki was the first poet in Sanskrit. But before he became a poet, he got into bad associations—bad company. He was a householder, he had children. And he was meeting his own needs and those of his family by stealing things and by killing people and looting. Once upon a time, some Rishis happened to come down there and they explained to him, 'Look here, whatever you are doing to maintain your family is not good for your future. You had better go and ask them whether they who are enjoying the fruits of your ill-deeds will also take part in the consequences which you are about to get by doing these deeds. Whether they wish to be participants in the results also.' He went home and asked them. 'It's none of our concern how you get us the money, how you feed us. We are your obligation and you have to feed us. Why do you do wrong things to feed us? Do only good things. We don't ask you to do bad things to feed us! So we are not going to share in the result of your bad deeds!'

Well, that opened his eyes, and he came back to the Rishis and said: 'Do something, tell me something by which I can now improve my future.' These Rishis then told him to sit down and chant the mantra 'Ram'. But he was so much used to these ill-deeds that he could not chant the word 'Ram'. When he found it difficult, then the Rishis agreed, 'O.K. If you can't say 'Ram', say 'Mira' (which means killing) But say it quickly.' So he started repeating it. It was natural for him to kill, so he could do it easily. He said 'Miramiramira'. By saying 'Miramira' quickly, it became 'Ram-ram-ram'. He then got so much absorbed in it that he sat still, and this stillness was the cause of his Dhyana.

By saying 'Mira' and, becoming 'Ram' it was the same, he got so engrossed in it that in the period of about a year his entire body was covered with clay. Ants made their home in that clay. He didn't feel it because he was engrossed in something else. He was so still that he didn't mind what had happened to his body. After a year, the Rishis came again and removed the earth and they found that he was all enlightened.

They said, 'Now you have become perfect'. After that, he developed the power of seeing into the future, and he wrote the Ramayana even before Rama was born!

H.H. concludes from this that it is the sitting still which is the key. Whether you say 'Ram' or 'Mira' is not the point. It is this sitting and getting absorbed that is the main thing.

*M.J.H. At the time of initiation, there are two portraits on the altar. One is of Guru Deva and the other the present Shankaracharya. These must obviously represent the manifestation of God. Is it the function of the initiator to link the new initiate with God through the Divine Teachers?*



H.H. This is the old tradition. (He refers to the recitation on the written copy of the initiation ceremony): It starts with Narayan, from him Vasishta Shakti, from him Padma-Bhovam (Brahma): these are all teachers, Gurus. It comes down to Shankaracharya then Padma Padan, Hastam Laakam—these are all disciples. So much so that in the same tradition comes Guru Deva; from Guru Deva comes H.H. So it is a long chain and the Teachings have originated from Narayan himself, the Lord Vishnu. So it is not that the disciples are left to use their own imaginations—the principles are old. It will look different at the present time and at the subsequent times when the technique may have changed; but the principle remains the same. They do not have the freedom to change the principles.

*M.J.H. Is it correct that at the moment of giving the Mantra, the Mantra is in some way implanted in the Prakriti or the Karana Sharira (Causal Body) of the new initiate?*

H.H. Yes, that is so.

*M.J.H. How can the initiator best prepare himself so that there will be the necessary energy for that implanting of the Mantra to happen?*

H.H. It's not only that you as an initiator have to prepare yourself, you have also to prepare your disciples. So the teacher has to read before he can teach, and we have to do both things—you have to prepare yourself by your practice and see that your disciples also learn to do the practice. He gives an illustration to which he already referred yesterday:

Those who are old practitioners have an advantage over new practitioners. There can be new drivers of a car and old drivers. New car-drivers and old drivers, both can drive a car, but in the moment of difficulty, the old driver will steer clear, while the new driver will fumble. So the experienced driver will be able to steer clear. Similarly, the initiator who has got longer practice behind him should be able to initiate and teach the newcomers by virtue of his older practice. The length of practice which you have had beforehand will give you power to initiate and bring to culmination your disciples—to teach them properly the process of Dhyana (Meditation).

*M.J.H. The implanting of the Mantra at that deep level—is that done by the power of the tradition and the Divine Teachers in it? Does that take care of it, at the moment of giving the Mantra?*

H.H. That is right, you carry the blessings and the power, energy, of the previous tradition.

*M.J.H. You remember how I was telling you yesterday that in our own society, it is as though people have forgotten the nearness of God. In actual fact, our people come for the initiation into Meditation with almost no prior training. They have heard about the Meditation perhaps for only one week. They are told that it will help their efficiency, that they will find the source of life through it, but beyond that there has not been much other preparation. We have often wondered whether there should be more.*

H.H. That isn't a difficulty—it doesn't make any difference. If they come only to improve their efficiency, that's all that is necessary. H.H. says that is much better, because they have a certain amount of attraction; they have, as it were, an axe to grind to improve their efficiency. If they come with that particular object, it is all right, because they will get the energy, they will get efficiency, but in addition to that, they will get in touch with the source of energy. Not only will they get energy and that by-product will be there, but they automatically get connected to the Source of energy which will be of greater importance to them. So H.H. says that it's all right, it should not be a worry.

Suppose there are two persons who are unwell, one is a child and the other is an adult. Now the adult knows

if he takes the bitter medicine that will cure him; the child has not heard about the bitter medicine. But he knows sweet things, so he is given bitter medicine with sugar so in his desire to take sugar he takes bitter medicine also, so that is perfectly all right, we shouldn't bother about it at all.

*M.J.H. Except that there is no sweeter thing than Dhyana!*

*N.G.H. As Meditation guides in New Zealand, we are often told the experiences of new meditators. We guide them back to the Mantra, but as guides we feel it necessary to understand these experiences. Could H.H. explain the following:*

*After being initiated, one person said: 'A section of my mind carried on the Mantra without prompting or attention. A light-heartedness preceded a pulsing expansion in the head, but not in any physical sense. I seemed to rise to a vast overall view that was there and which was not accessible by either any path or any effort.'*

H.H. Internal uplifting does not necessarily have any outside expression, but yet the internal uplifting is basic, is more important and is fundamental.

A car is moving very fast on the road, say a speed of 80 or 90 miles per hour. You will feel the car is moving very fast, but at the same time, an aeroplane is flying above at a much faster speed. It will appear as if the car is going faster than the aeroplane, because he will see the car nearer than the aircraft. The car will therefore appear to be going faster than the aeroplane.

Similarly, since we are used to seeing outside things, we may not appreciate the internal upliftment as much as what we are seeing outside. At the same time, it is the internal upliftment that is the real thing.

*N.G.H. Another initiate spoke of how he found the Mantra vibrating at the base of the spine; it seemed to move up the spine to a place above his head. What is taking place here?*

H.H. Some people feel, experience that sort of thing. It is not abnormal. The Chetan Shakti, by the recitation of the Mantra, gets a tendency to go upwards, and as the Chetan Shakti travels up through the spine, one feels that the Mantra is going up.

*N.G.H. What guidance should one give to such a person?*

H.H. The guide should tell him to carry on and in course of time this will settle down, because it is in the beginning stage that things like this happen. Sometimes one experiences jerks. Sometimes one experiences a feeling of pulsation all of a sudden, just as lightning comes suddenly. That sort of feeling you can get, but it will all settle down. It's only in the initial stages that this sort of thing happens.

*N.G.H. Another initiate said upon receiving the Mantra: 'The mind opened up—it seemed immense—unlimited. The vibrating mantra permeated everywhere. There was light and love everywhere too.' What guidance here?*

H.H. This stage shows that the happiness which was confined before to feelings of joy and sorrow, is now coming up and developing towards unlimitedness—sort of ananda. The ananda is developing. Nothing in particular is to be done. He has only to be told he is getting on along the right lines.

*N.G.H. Those who have been meditating longer have given the following experiences which we would also like explained:*

*I saw this light at the end of a tunnel. It was light that had no external source. It seemed related to the Self, it seemed to be always there.'*

H.H. This tunnel is some Nadi [*pronounced Naree, "nerve path, psychic current"*] inside, probably the Sushumna

Nadi, (the seven autonomic plexuses) and at the end of it he sees that light which is his own light in the head. It is small inside, but he feels that it is very big and so it is perfectly all right.

*N.G.H. Could I ask about this light in the head? Could H.H. say a little about what that light in the head is?*

H.H. It is like the headlight of a car and sometimes it shines and other times it disappears.

*N.G.H. After a period of good meditation, this inner light seems to come during deep sleep. When I awaken in the morning, it seems that there is a memory of this inner light which is ever-shining. Could H.H. explain this experience?*

H.H. Dreams in sleep are also of three kinds—sattvic, rajasic and tamasic. In sattva, such dreams come as you describe.

*N.G.H. In Wellington we have a member with a painful form of cancer. He has a strong desire to meditate, but is concerned that the drugs given to kill his pain produce a state of Bliss in him. He feels that finding Bliss through the drugs is cheating.*

H H. When he feels this Bliss (even as a result of a drug) at that time, he should try to meditate. If he can't, then he should know that his present condition is a result of previous karmas, and that he has to bear it, but if he chants the Mantra aloud in that state of his health, that will enable him to improve his future and also get strength to bear with the result of the past.

*B.R.H. One thing he finds difficult is that he doesn't have as much attention as he would like to give to the Mantra. Is there any way he could use the Mantra so that he can stay with it more easily? One of the effects of the drugs is that he goes to sleep and loses his attention. Could he repeat it aloud or is there some other way?*

H.H. He should get rest, that is primary. As and when after the period of rest or sleep he comes back to consciousness, he should repeat the Mantra, that will help.

The drugs given are not likely to cure him, but only have the effect that he doesn't feel the pain which he would otherwise (normally does) feel, and as a result of the drug, he sometimes loses consciousness also. I suggest that before he loses consciousness after taking the medicine, when he isn't feeling the pain, he should recite the Mantra. Should he go off again, as soon as he regains consciousness, he should again go on with the repetition of the Mantra. The effect of this will be much more potent than the drug.

*N.S. Actually, H.H. has said at an earlier date that the period of this loss of consciousness, when he isn't repeating the Mantra, will be treated as if he has been reciting the Mantra throughout.*

*B.R.H. In what H.H. has said today and also many times previously, it seems that what is so important is one's attitude in such a situation. For most people, such an illness is thought of as a calamity—the worst thing that could happen. Could H.H. say something about it being a point of opportunity, can it be seen as that? We have been told that everything that happens is right, it has a reason. Could he say something about approaching such a situation as a terminal illness from this point of view?*

H.H. There are two things, the good of the body and the good of the soul. By his attitude he can do good for his soul. Whatever he is experiencing in the body is the result of his previous karmas, but by thinking good thoughts now, by thinking that whatever God has done is for the good, by taking that attitude, he will be able to elevate his soul and that will give him the energy for bearing this trouble. As also in finishing the results of his previous karmas. But if he doesn't take this attitude, and feels miserable about it, then what will happen is he will be creating new associations which will carry on and give him the next birth and he will again have to bear the result of the bodily existence and bodily pain and so this will go on.

But if he adopts the idea that whatever God is doing is for the good of his soul, then he will go through this ordeal with a lighter heart and will be able to finish the result of the previous Karma without creating any further.

*M.J.H. The following is from a person who also has been meditating for some time:*

*Often, just after I have meditated, I feel a deep connection with the person who initiated me into the meditation (NGH). On one or two occasions, I knew he had gone very deep in his meditation. I was filled with Bliss from top to toe. Another time although I was aware he had not necessarily gone deep, I was in his meditation and not my own. I can remember thinking how wonderful of him to have such feelings.*

H.H. Wherever the initiator will go, he will take the disciple with him. The tradition of the Guru is like a railway engine.

If ten carriages are attached to that engine, then these will run at the same speed as the engine, so that if ten disciples are attached to one Guru, they will run at the same speed as the engine, so that if ten disciples are attached to one Guru, they will run at the same speed as the speed of the Guru. But if they are disconnected, then you will need the manpower of ten people to even shift one carriage a very slow pace.

*N.G.H. We have a lovely place in the country just near Wellington and we go away for one week quite often and we use that whole week for the practice of meditation. The last time we went, we felt that the very strong presence of His Holiness was there. It pervaded the place, and we found this feeling of his presence did just that—it gave us energy to remember the Self—to remember the Self has given everything, has become everything and it made the practice of giving up attachments so much easier. We felt that it was his subtle presence—we were sure of that!*

H.H. By his memory, remembering, the Guru is present inside every disciple.