

## Monday 31 December

One hour was spent with two other translators hastily arranged by H.H. because of a sudden commitment of Narayan's. Questions with Narayan followed the pre-arranged sheet and transcript is as follows. Before starting H.H. spoke quite a bit about Pleasure and Pain that wasn't translated.

*N.G.H. I would like to ask some further questions on Raja Yoga.*

*It seems the force of pure Chit—Chetanshakti—in man (Jiva) is usually dissipated each day through countless Vasanas. Raja Yoga seems to be a method by which the Chetan shakti (power) is gathered to one point. This would seem to give great force at that point. Is this gathering done by the repetition of the Mantra?*

H.H. The repetition of the Mantra develops concentration. With that concentration we get into Dhyana. In other words, repetition of the Mantra leads to Dhyana. And by Dhyana we get the power of the Chetan shakti

Antahkarana controls the amount of energy that you are going to get. If it is vikshepa, it is by vasana, if Antahkarana is in a disturbed state on account of vasana—there is vikshepa, then the result will be the energy that you get will be reduced.

We get the energy only in Dhyana, but it is being spent during the vikshepa as disturbance due to the vasana. In other words, by repetition of the Mantra, we get connected—vyashti gets connected to samashti. So that the connection being 'on', you start getting the power. Just like electric current. So your question is answered in this fashion: the repetition of the Mantra helps in establishing that connection which gets the power; and the power gets concentrated and charges you while you are in Dhyana.

*N.G.H. Could H.H. say more on the stage of Pratyahara? Could he please describe the effect of the three Gunas on this stage?*

H.H. Pratyahara actually means getting back your mind (manas) when it is going outside—calling it back from the world. That is Pratyahara. Now in Sattva, you are able to concentrate quicker. When you do the Dhyana, you are able to get your mind (manas) back quickly and concentrate. In Rajas you try to call it back, but it doesn't come for it remains engrossed in the outside world. But in Tamas, even when you want to call it, it goes into a sort of lethargy and you go to sleep or despair or something of that sort, which is associated with Tamas. So in the third kind of Pratyahara, Tamas, the manas is not able to come back at all. In Rajas it comes with difficulty, in Sattva, it easily comes.

*N.G.H. The purification of Chitta seems to play an important part at the step between Pratyahara and Dharana; because it seems that in Chitta is held the image of the man in this particular embodiment. During meditation it is this image that keeps the idea 'I am meditating' going. Could H.H. clarify this?*

H.H. This coming up of the image that 'I am the meditator' is Sattvic, and that is not to be avoided; it is not a thing to be deplored. All right, it does come, that is correct—one need not be bothered about it.

This state is nearer to Dharana and is connected with Ananda—the pleasure (which is the characteristic of the Lord—Sat-Chit-Ananda—so this is the Ananda part). The tendency is going towards Ananda.

*N.G.H. Yesterday H.H. said: 'The principle of meditation is very old; Guru Deva did not invent anything, he only tried to simplify it for us.' Could H.H. please explain this cosmic principle of meditation?*

H H. This principle of meditation applies both to the Cosmos as well as the individual. The individual meditates about the Cosmos; the Cosmos meditates about the individual.

A question was put to Lord Krishna. Once someone went to him and he found that Lord Krishna was meditating. So he asked Lord Krishna, ‘We meditate about you; about whom are you meditating?’ He said: ‘I am meditating about my bhaktas—about those who are meditating about me.’

*M.J.H. (Thanked H.H. for pronouncing the Initiation ceremony.) We’ll send a copy of that part of the tape to Dr. Roles, they would like to have it too.*

H.H. Just as H.H. has corrected this record (the written Initiation ceremony) of yours, similarly he had asked Dr. Roles through Lady Allan in August last that all the records which he has got so far may be scrutinised once again and if there is any mistake of any kind in the records that they may be corrected through the agency of Mr. Jaiswal.

*N.S. I have a letter from Dr. Roles, that he is on the job.*

*M.J.H. We would like to understand something of the Initiation ceremony. Could you tell us what attributes of Param-Atman or of Man the following stand for: Flowers, white handkerchief, fruit, monetary offering?*

H.H. These offerings as it were are only a symbolic matter. This only represents that whatever we have we are offering to the Samashti. And when we use these for ourselves, we will thereafter use them as a Prasad from the Samashti. [See 29 December 1979] We do this only to start with as a matter of establishing a connection—a sort of connection with Samashti.

He illustrates it:

When a child starts learning, he doesn’t read the book in one stroke. He is first told the alphabet, then words, then sentences. So this is the beginning where you are taught to make an offering of yourself. So those particular things have no value. They are only representative of what you are using in your life.

*M.J.H. We wanted to check this because a long time ago we were told I think for example that flowers represented Shruddha, fruit the abundance of nature—things like this. We would like to check whether that is correct and whether H.H. had anything he could add.*

H.H. That concept is correct. There is a meaning behind offering these things. And there is a reason for it also. We offer flowers to the Guru or to the Lord, because we want from that Samashti, fragrance of Life. So this flower represents fragrance. We offer it to the Lord and expect that we will get back from Samashti, by way of Prasad, fragrance in our own life .

Similarly, when we offer fruit (in Hindi we call it ‘phal’—which also means result) so we expect that by offering fruits to the Lord we expect that all our efforts will be appropriately rewarded.

Similarly, we offer Aksha (rice). Aksha means that which does not get finished—that which is eternal, perennial.

Actually, when we say ‘aksha-tan samar payami’ at that time we offer pieces of rice. We expect the Bliss of the Lord will never finish. It will continue for all times.

Then we offer dhoopam (incense). We offer that and that represents the earth (gandh) and we expect that everything beautiful on the earth will be given to us.

When we offer deepam (light) we say that the light of the Samashti and this (candle-light) is one: we want to establish the similarity between the two lights.

So it has got purpose behind it.

*M.J.H. In fact the next question was about those very things.*

*N.S.* H.H. corrects me that I have left out 'nai-vediyam.' 'Nai-vediyam' means 'sweet.' We want everything that is sweet in our lives—we do not want bitterness. Nai-vediyam means that we are offering only sweet things to the Lord.

H.H. Acha maniyam means water. After every action, we offer water to the Lord. It is just to wash, wash your hands.

Vastran (cloth). The cloth of the handkerchief represents 'my ignorance.' We say that which is a curtain between you and me—the curtain of ignorance—let that be removed. We are offering this curtain which is hiding me by virtue of my ignorance—I am offering it to you so that I may be able to see the Light and may become One with you.

Sandalwood (chan danam). This sandal wood is used to remove bad particles of the atmosphere. It helps in removing bad particles by the smell and it attracts good particles.

Betel leaf (tamboolam) purifies one's mouth—cleans it. So the idea is that whatever we have offered for the Lord to eat, after that it needs cleansing again. Fragrant things are considered to be pious. The object of offering this is that we may be able to pronounce correctly the Mantras.

Coconut (shri-phalam) represents wealth. We get back wealth in return for offering shri phalam.

Camphor flame (ararti kyam)—the same as was said about light (deepam). It means we as small lights offer ourselves to the bigger light.

*M.J.H.* It is marvellous to know the significance. Will you thank H.H.

H.H. Even our people here don't know the background of all this. (Laughing).

*N.S.* So it is very intelligent on your part to try to probe into all that. (More laughter!)

*B.R.H.* I would like to ask about holding great principles in mind. I find the practice of concentrating on a particular idea—a universal idea, like 'the world is name and shape only'—that type of idea, I find the effect of this is to empty the mind and it stirs a feeling of awe, of wonder, of devotion. I can practise this for a short time—not long. Could H.H. say something about this? Is this a form of Dharana? How could this help Meditation?

H.H. What name or shape do you use?

*B.R.H.* It is not a particular thing. It is more than name and shape. The idea seems to hold an understanding of a deeper consciousness underlying everything.

H.H. When you go beyond name and shape while thinking or while meditating—when you go beyond the name and shape of things, then alone you get Realised. So the going beyond—thinking that there is something else than name and shape—name and shape is left behind—something is pervading all this name and shape—that is what you mean, isn't it?

*B.R.H.* Yes!

H.H. So something is behind all the name and shape—so by thinking of that you actually eliminate name and shape and that is the way to get power.

*B.R.H.* What part of Antahkarana considers such ideas?

H.H. It is Buddhi—intellect, by which we know name and shape and therefore the deletion of name and shape comes through Buddhi.

*B.R.H.* Does this practice help to purify Chitta?

H.H. Yes, this is the purification of Chitta.

On arriving at the audience chamber, Narayan Swaroop had not yet arrived. We were ushered in, and after taking our seats and a short meditation, a young man brought in especially by His Holiness through one of the young disciples there said he would do some translation till Narayan Swaroop returned. He was however not able to translate the particular ideas. H.H. suggested we put our questions in Hindi! After apologising for not being able to speak more Hindi (in Hindi), B.R.H. tried with no success whatever to get across the first question. A second person appeared—a professor from some college—to whom we put a question. In answer to a question about Raj Yoga, H.H. was translated as saying:

H.H. Raj Yoga means happiness. Happy by your mind. Reciting the Mantra again and again you will feel joyous.

*B.R.H. Yesterday, H.H. said a little about the relationship of the various parts of man—Buddhi, Manas, Chitta, body etc., to the Gods Brahma, Shiva, etc. We would love to hear this, could he say more on this relationship?*

H.H. Everything is illumined, lightened by ultimate Reality. He quotes an example:

Sun's rays and light are everywhere and sun's light and rays are not different from the sun, but they are not sunlight. They are part of it, but are not sun.

Similarly Atman, Param-Atman, Brahman, ultimate Reality is everywhere, is giving force to every particle, but it is beyond them. Atman is everywhere, but it cannot be seen. It can be seen after a life of restraint; if you have the capacity to control your mind—your intellect, your body—then you see this light. You will realise it, you will become Brahman.

*B.R.H. Could you ask him if he could say something on the Gods. These parts of man have a universal God, Shiva, Vishnu, etc. For us just hearing these names and how they relate to parts of man. Could he give us more on that, for example: Abankar = Shiva, Body = Earth, Manas = Moon. This is very interesting for us to hear how these parts relate to the cosmos.*

H.H. Brahman is everywhere in the parts of the body. For instance, he quotes a Sutra:

Light, Fire is his forehead, Sun and moon are his eyes, every dimension (all space) is his ears, many words are coming out from everybody, these are Vedas.

Universal Air is his Prana—vibration—whole universe is his heart (hrdaya). Hridaya is more, higher than heart. Heart is simply an organ and hrdaya is that which feels, etc.

That Reality is found in the universe, Purusha, that is found in body also. Man *can* feel and realise through the body that ultimate Truth.

*B.R.H. Is this the purpose of Man? Is his function to realise the universal through the body as in himself? (Some difficulty in getting this idea across!)*

H.H. The chief aim of man's life is to realise the Supreme Truth and this is possible through the body as an instrument.

*B.R.H. Ordinarily we think we are separate. Each man has different life. A different way of expressing himself. What is the importance of each man, each person finding his own way to express this?*

H.H. Different bodies are different, but Atman is one. The Supreme Truth that is the supreme goal is One. That is lying in everybody. Therefore Atman is the same. Bodies may be different, goal may be different, but

Atman is the same and to realise the Atman is the goal of everybody. Therefore, there is no difference in that. Due to Ahankar (Ego) there is differentiation, but as soon as it vanishes through the Sadhana, then everything is One, all things become One.

*B.R.H. In the different Sadhanas, everything we do—the individual practices, whatever we do as individuals—can this all be seen as the food for Atman? It must all be Desire of Brahman. Is everything we do towards realising for His enjoyment?*

H.H. God himself becomes so many bodies and He is Bliss, Ananda, Joy Himself. And His joy is in everybody—in everybody's Sadhana and he is enjoying Sadhana. God himself is enjoying. Because God has become everybody. God is ocean of Bliss and from that, everybody, every particle is in God Himself, we are feeling separate through the Ahankar and as soon as we try to abolish Ahankar then we become that God.

He has given an example of a baby, who is playing with his playthings and his purpose is only play, nothing else.

Similarly God's play is everywhere. Every Sadhana is his play and he is enjoying everything.

## *Tuesday 1 January*

*N.G.H. Could H.H. say more of the effect of strong Dhyana on Yama, Niyama and Pranayama?*

H.H. In one sentence, the chief effect of strong Dhyana on these various aspects is that you don't have to do it, they get automatically done. Otherwise according to our old theory one had to practise these various steps, Yama, Niyama, Asana, Pranayama, all these things had to be practised, but the effect of strong Dhyana is that you don't have to do them individually, they get done automatically. (*H.H.'s long answer not fully translated.*)

*N.G.H. One of the things that new meditators have most difficulty with is distracting thoughts and ideas that take their attention away from the Mantra. From what H.H. said yesterday, this seems to be the rajasic aspect of Pratyahara. What is the remedy prescribed for those with this problem ?*

H.H. This problem will get automatically solved by practice. If the practice is left and is not continued, then the problem will increase. H.H. suggests a method also and that is whenever, while doing Dhyana the manas goes out, or there is a disturbance, at that time the mantra should be pronounced in a louder voice and slowly that louder voice should be reduced and taken inside to the Antahkaran so that this will help in getting back the manas from going outside.

*N.G.H. Is the louder voice spoken out loud and then taken in?*

H.H. Yes.

*N.G.H. New meditators after a period of enjoying the Dhyana often enter a period where the practice of meditation becomes very dry for them. Strong doubt arises—they doubt that they will ever be able to meditate successfully. This doubt even enters their dealings with external life. What is the cause of doubt? What is the best way to deal with new meditators when doubt dries their meditation up?*

H.H. These new meditators raise certain high expectations—they are made to raise high expectations—from this meditation. But when they do not find a fulfilment of those expectations immediately this dryness comes. This is primarily because of their lack of interest in meditation itself. They have hopes of something, they don't

seem to be getting it, therefore this dryness comes in and they start feeling dejected. The method to overcome this state of affairs is to educate them—to tell them that the process of Dhyana is not only for Self-realisation, but will also give them efficiency in their daily life, but it has to be done for some time. If they give it up before it has started yielding results, then it is not the fault of the system—it is the fault of the person who is practising it.

H.H. says that by Dhyana (meditation) one develops concentration and concentration helps in the preservation of energy which in itself will lead ultimately to increased efficiency in every walk of life. If there is no preservation of energy then there will be all expenditure and no income. Then he goes on to explain that during Dhyana, there is some stillness—some concentration—and the stillness in itself is of various types, it could be tamasic, rajasic, it could be sattvic. It is the sattvic rest that is really helpful and Dhyana (meditation) is with the object to have that sattvic stillness. Stillness or rest comes even in sleep which may be of tamasic nature. It may come even in rajas to a certain extent, but that is not the object of Dhyana. The object of Dhyana is sattvic stillness—sattvic rest which is bound to give—there can't be any doubt about it—increased efficiency.

*N.G.H. Those ideas will be very helpful.*

*Dharana is the stage when the attention on the Mantra is deep and fixed. What is the stage where meditation and meditator become one? The difference between Dharana and Dhyana seems to be the growth of sattva.*

H.H. As long as the meditator, the meditation and the object of meditation, these three things, retain their individuality, there is the state of Dharana, but as soon as they all become one (Dhyata, Dhyeya, Dhyana), when the three become One—then it is Samadhi, it is no longer Dharana.

The ultimate stage will be that all the three will become one and then Samadhi will come.

*M.J.H. The ebb and flow in and out of the stage of unity—of Samadhi—is that what the stage of Dhyana is?*

*N.S. Do you conceive of something flowing in and out during Dhyana?*

*M.J.H. I suppose it is a sense of being absorbed and then coming out again—of something bringing one out.*

*N.S. But does it happen that way?*

*M.J.H. One doesn't know really what happens in Samadhi.*

H.H. After Samadhi there will be no return back to Dhyana. So there will be no ebb and flow—one will be awake after Samadhi, it will not be Dhyana, it will be coming back to consciousness. In Dhyana the period of stillness is smaller. In Samadhi it is longer and after Samadhi from Dhyana one goes on to Samadhi but there is no returning back to Dhyana. From Samadhi, one wakes and comes back to the consciousness and after that he may again start with Dhyana and go into Samadhi.

*N.G.H. When the young man was translating yesterday, he said that Raja Yoga means happiness. Does this mean that the concentration of attention on the Mantra takes a man deep into his Chitta? Is Chitta the substance of the Self in its immobile state?*

*N.S. H.H. has given a beautiful description, but I am not sure whether your question is answered. I will tell you what H.H. has said and will leave it to you to tell me whether that satisfies you.*

H.H. He gives an illustration of a machine:

Now a machine runs—then there are a number of pulleys and there is a belt. This belt is put on the various pulleys. Whichever pulley it is put on, the machine at the other end starts functioning.

Now chetan or chitta is the machine that's functioning, irrespective of the various organs (jada prakriti)—it's continuing functioning and this manas is the pulley to whichever particular machine it is connected—eyes, ears or the various five tattvas (elements) which are all lifeless in themselves, but this chetan, life, which wherever it is connected through manas, starts functioning.

Now you have to give rest to the various (jada) things which do not function unless they are connected through manas with the chetan. So that each individual machine is given rest by removing that belt. But when the belt is removed from all the pulleys—even then the machine continues to function, the Chetan functions even when not connected to various outside things. But this also needs rest and every eight or ten hours the Chetan shakti also needs rest, so that you have to stop the machine by putting the switch off to give it rest.

Similarly in using this simile, this Chitta—concentration of attention on the Mantra takes a man deep into his Chitta.

*N.G.H. Is Chitta the substance of the Self in its immobile state?*

H.H. Chitta is that immobile state, that is the machine which is resting when the switch is off, and that starts functioning when the switch is put on, and the belt is put on the pulley, and which connects the immobile Nature (Prakriti) to the mobile Nature (Prakriti).

*N.S. Now tell me whether that meets your point?*

*B.R.H. I would just like to ask what turns the switch on?*

H.H. There are three things—Sat, Chit, Ananda, and Chit is responsible for Ananda. The world can be divided into two things, there is Jada and Chetan (immobile and mobile), immobile is Jada and mobile is Chetan. So Sat which is the Existence, that is the primary thing, that is of a perennial nature, that is always existing. That starts Chetan and Chetan starts Ananda. Chetan experiences Ananda. Sat is responsible for the switching on. This is made by the Sat which is ever existing, that Jada, this stillness that needs the power of Chetan to make it move. Without Chitta operating Jada, the still Prakriti will not move. So that Chetan starts the still Prakriti and Chetan itself is started by Sat.

*N.G.H. After talking to Sri Narayan Swaroop, he has helped me to understand how differently East and West understand the relationship between Guru and Disciple.*

*The first thing that stands out is that the physical relationship is just the starting point. It would seem that as the relationship deepens the disciple begins to feel the presence of the Guru in everything—he feels Him everywhere. Does this mean that the Guru emits fine subtle vibrations that cause those who are in tune with him to pick them up, because it seems that these fine vibrations would cause the disciple to turn to the good in everything? Distance would make no difference.*

H.H. Your question has three aspects. The answer to the first aspect is in the affirmative. That is that the Guru emits fine subtle vibrations and it is up to the disciple to pick up as much as he can. It depends on his capability.

For this H.H. gives the illustration of a river

The river is constantly flowing and the person goes with a bucket and fills it with water and carries it back to his home. He will take as much water as his bucket can carry. If it is a big bucket, it will carry more water, if it is a small bucket, it will carry less water, but this does not make any difference to the flow of water in the river.

So the Guru is emitting his blessings on the disciple continuously, it is for the disciple to take as much advantage out of it as he can. That is the answer to the first part.

With the help of this flow or emittance of the Blessings of the Guru, certainly the disciple is being helped and the distance makes no difference whatsoever.

After this reply, H.H. is reminded of an incident about a Bengali Swami who was in Varanasi:

He was a Realised Soul. He had some of his disciples in Calcutta who were carrying on some business in ships. Now at one time this Guru who was sitting at Varanasi was meditating and it was summer season, and one of his disciples was by his side fanning him in order to give him relief from the heat. Now this disciple was also a very devoted one to his Guru. All of a sudden, the disciple noticed that the Guru shook his body, he shook it two or three times, then the disciple tried himself to see in his own meditation what is the reason for it. And he found he entered into the Antahkarana of the Guru and found that in the Antahkaran of the Guru while he was meditating—not on any incident—he was meditating in the normal course—there was a sea and in that sea there was a ship which had got engulfed in a whirlpool. And when he shook first, two or three times, then that ship came safe to shore. The disciple having seen this understood the reason for the shaking in the body of the Guru. After a few minutes, the Guru again shook his body—then the disciple said to his Guru, ‘Guruji, the ship is out of danger, why are you shaking now?’ When he said so then Guru rose from his meditation opening his eyes when he heard the voice and he said, ‘What do you know about it? What do you know about the ship?’ ‘When you first shook your body, then I tried to go into your Antahkarana and I saw that the ship was caught in the whirlpool and later on I saw that it had come to the shore.’ And he said, ‘Yes, it had come to the shore all right, but it had not got over the entire difficulty—there was a difficulty even at the shore, but now it is out of danger.’

From this he illustrates that there is a stage where disciple and Guru become One, but they become One only through the blessings of the Guru Himself; there is nothing remaining—one can know each other’s problems and this is because of the continuous flow of that power from one to the other.

*N.G.H. The Guru is said to be the manifestation of Atman; does this mean that the fulfilment of disciple is to merge or meet in the Atman?*

H.H. The identity is already there—it is the realisation of that identity, the Oneness that comes.

*Question from Nicolai Rabeneck. In meditation the state of stillness feels like lightness and more rarely as Light. It also feels like pervasiveness that penetrates so that a flow of happiness and well-being is felt all over. Is this because the organs of perception acting on different levels register the presence of that state, each in its particular way? If that is connected with the five subtle elements, could H.H. be so kind as to add some explanation of their nature and say what feeling each arouses in the Observer?*

H.H. He has said it many time before also that in meditation there is a stillness, but there are no experiences. If there will be experiences, then there will be no stillness. After Dhyana, when you come back to consciousness, then you feel happy—a feeling of enjoyment is there, that is after Dhyana. If that feeling of happiness comes in Dhyana itself, that would mean that there is no Dhyana, that Dhyana is disrupted, so that feeling of happiness will come only after you have finished your Dhyana.

Just as when you dive deep into the sea and you get something from the bed of the sea, you will not be able to tell what you have got till you come out of the sea and see what it is.

Similarly, when you are doing Dhyana, you will not be able to say, what light is there, what experiences are there, it is only when you come back to consciousness that you will be able to say what happiness you felt or what light you experienced.

*Gillian Harris. We have three young children all under six years old. When the three year old son has woken up*



*at night crying, on occasions I have without going to him, brought the Mantra to mind and his name, David, just the name, not a mental picture. There has been a unifying feeling and a stilling, peaceful effect on the child. Can one impart the qualities of the Mantra to another by bringing it to mind together with the person's name?*

H.H. (To M.J.H.) H.H. wants to know whether these children are hers or yours?)

*M.J.H. Ours!*

H.H. It is not necessary that a mental picture should be present. At that moment it is the effect of the name that goes and catches that particular person. So when Mantra is taken with that name, then Mantra goes and hits that person. He gives an illustration:

If there is a crowd of ten thousand people and one person in that crowd is called Ram Das, then without seeing that person in the crowd, if he calls from the stage, 'Ram Das', the sound of his voice will reach the man and he will say, 'I am Ram Das'. So the Mantra has that power when associated with a name to go and hit the person of that name and quieten him.

*Gillian Harris. The three year old son is very active and talkative—non-stop. He demands a lot of attention. By nature I also am an active person. We both seem to activate each other; I do not enjoy the conflict it brings and I would like to know what I can do to avoid being caught up in this action/reaction?*

H.H. This is a very sweet conflict and time alone will solve it.

*N.S. A very sweet answer.*

H.H. According to our philosophy and in the Shastras, we are told to give all our affection and love to our children to the age of five. At that time the Antahkarana of the child is very tender and needs our affection in love. From five to fifteen, our scriptures say we should train and give him discipline. During this period you can even admonish him. After fifteen, from sixteen onwards, we have to treat our children as our friends. After fifteen, we can give them advice, but we can't admonish them. That is the ruling given by our Shastras. So that H.H. says that for your child, who is only three, for two years yet the child has to get mother's affection.

*N.G.H. In the Shankaracharya Tradition, is there a technique of Self-realisation through Love? I am thinking of stages of development, starting with attraction to the Beauty of the outward forms of things, then the Beauty of Cosmic Law to the Absolute Beauty?*

*Is there such a system?*

H.H. Lord Shankara has accepted both the methods—Self-realisation through love as well as through knowledge. But this love has to be different from attachment, which is Moha. We have to distinguish between attachment and love. Love is unlimited while this attachment is limited. And the love for the Nature, for the cosmic law which is a reflection of the Lord, the Creator, is a pure thing and that leads one to enjoy the Absolute. So there is a mention in the Lord Shankara's Philosophy.

*N.G.H. One or two of the painters who lived in Ancient China and India have left behind a record of how they went about their art. Before a painter of nature commenced to paint, he sat in front of a tree (that he was going to paint) for days, months, years—it didn't matter—until he was the tree; not that he became the tree, not that he identified himself with the tree, but he was the tree.*

*This meant there was no space between the observer and the observed, there was no experience as the observer experiencing the beauty, the movement, the shadow, the depth of a leaf, the quality of colour. He was totally the tree and only in that state could he paint. Could H.H. comment on this?*

H.H. When you want to paint anything, you have to take it inside you. If you take it inside you, you will become that thing and then you will be able to express it.

Just as with this illustration of the camera, if you want to take a photograph, you have first to take a photo on a film and that will be the negative. And that negative will be upside down. Just in the other way. And when you take it on the positive again it will come right again.

*N.S. I wonder how he knows of it!*

H.H. So just as the photo on the negative will be upside down, so you'll have to take it inside. The painter will have to see his object and take the object inside himself, and then alone will he be able to express it. As simple as if you want to teach anybody anything, first learn it yourself.

*N.G.H. What interests me is that when there is this strong concentration on what one is doing, the disappearance of the space between what one ordinarily thinks as oneself and the object—I am interested in this concept.*

H.H. If you do something without removing the distance between observer and the observed, it will just be an ordinary painting. But when you do it after removing that depth or distance between the observer and the observed, when that distance is eliminated altogether, then it will be perfection of your art.

*N.G.H. Could I ask something that is rather important to us: you remember we have a place outside Wellington where we go and for a week in very good conditions we can practise meditation. We usually practise twice a day for half an hour, but we have the rest of the day with these people who have this love for meditation, we read the words of H.H. and we meet together. I was wondering if H.H. could suggest what it is that we could do during the rest of the day, that would help to increase the depth of meditation. What is it that is good for those people who gather together for that sole purpose. You must have something similar here—what do they do for the rest of the day?*

H.H. H.H. suggests discussions—mutual discussions apart from listening to the tapes and the meditation, they can usefully discuss what they have been doing, what their experiences are and what they have heard, what they have understood, what the meaning is of what they have understood from H.H.'s words. Mutual discussions. Questions and answers amongst themselves .

When you go to a place like this spot that you mentioned, then you feel as if a load has been taken off. That is because of your zeal, your keenness. When you are feeling lighter, then you feel happiness, with that happiness when you listen to something, you are able to absorb it better. And with that absorption, it gives you power to discuss and understand things in a better way.

H.H. is reminded of an instance. Once upon a time Dr. Rajendra Prasad, President of India was over-worked. He had gone to a small place in India and there he was working from morning to about 4 o'clock in the evening. And he was exhausted. At that time, he called his aide-de-camps, 'I want to go to the jungle.' They were all afraid, he was the President of India, and if anything should happen, if any accident happened what face would we show to the world? One of the aide-de-camps picked up courage and said, 'Right, I will go'. He took the President in a car outside the city three miles in the forest, and he left the car there alone, and sat underneath a tree, exactly for half an hour, he got refreshed and then he was ready to work again.

It does help to go outside. There one doesn't get anything physical, but the load which one carries otherwise on one's head is taken off and one is able to do his work much better afterwards.

*N.G.H. Is there any advantage in practising the meditation longer than one half hour when we are away in that situation?*

H.H. It has to be regulated according to your convenience. You shouldn't overdo it to the point of exhaustion. As much as what you can do with comfort.

*N.G.H. I would like to put a question from John Bowater, our Treasurer!*

*J.B. My meditations often do not seem to have excitement in them. I find that my fascination for the Mantra can wane, causing me either to become sleepy or to wander off in dreams. Alternatively, I am wide awake and am very watchful; watching for results and noting changes occurring. Both these situations seem to block my opportunities to go deep. Could H.H. please give me guidance?*

H.H. Gives advice to your Treasurer. He says that it appears because of his old associations, samskars, there is a predominance of rajas and tamas. When there is a predominance of tamas, then he goes to sleep and dreams; when he is awake and watchful, then he is in rajas. In both occasions, he is not able to enjoy the fruits of Dhyana. So H.H.'s advice is that in such conditions, he should recite the Mantra loudly and with great love. If he recites loudly and with love for the Mantra, sattva will arise which will drive away the rajas and tamas.

*N.G.H. Does he speak it out loud or within?*

*N.S. No, he speaks it out loud, and slowly and slowly takes it in.*

*M.J.H. About these visits, Narayan, we notice how Mr. Howitt and Dr. Roles gain such refreshment from Satsang with H.H. when they return home to us. Dr. Roles and Mr. Howitt of course—everyone takes their energy—they have no-one else from whom to draw in Satsang than H.H. here. It is our wish, if it is possible, that the contact with Shankaracharya might continue.*

Note: Michael said afterwards that he was here trying to get a clue to the future relationship with His Holiness.

H.H. It is his Blessing that whatever you have heard you will be able to digest deep in yourself; and make it a part of your life and thereby uplift your life. Jnana (Knowledge) does not teach the conservativeness—the entire world, the Atman of the entire world is One.

Wheresoever he may be, he has the right to practise and learn.

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