

## *Saturday 2 January*

*M.A. At our first audience His Holiness told of his teacher stopping the fruits of the tree falling on his disciples and disturbing their meditation. Can His Holiness help to stop some of the disturbing fruits in our meditation? We would be so grateful for his direct intervention!*

H.H. The event described was particular to that Teacher. H.H.'s way is different. You have been provided with the meditation and the mantra, and in this is the same power and vision as the teacher's. You have also been provided with True Knowledge and a system of discipline. Not only the words, but the power of the words to nourish you has also been provided. It is up to everybody to remove the obstacles and impediments for themselves. You must each act and use your own free will. It is more direct this way. Great care was taken by H.H. to help, the rest is up to you. The more you meditate the stronger and sharper will be your vision.

*M.A. M.H. feels the inbuilt movement in his nature prevents him resting with the Mantra in the deep peace more than fleetingly. Other meditators say that, although they realise the drops of stillness are very potent, they long for more sustained periods of complete stillness. Is it part of our nature that we cannot remain in the depths of the ocean for more than brief dips?*

H.H. Meditation is designed to be practised only a certain amount at a time and it is also designed to correct certain aspects of the internal or subtle body of the individual. One enters into meditation, and the only thing one has to do is to reach that state of total stillness where the mantra, meditation and meditator merge into one undifferentiated unity. This is all that is expected from meditation. Aspects of time, space and movement are of no consequence and one need not count the number of minutes one stays in the ocean of stillness for during the passage of time and practice the necessary changes will be accomplished as a matter of course. Sooner or later one will be able to stay longer in the stillness but even so, meditation is not meant to be continued for a very long time. When one comes out of meditation its stillness, extra energy and natural bliss are available. This stillness, bliss and love, together with the knowledge gained from readings and discussions should help to stabilise one in every respect, and enable one to work with more efficiency and precision. It is a gradual process and should keep on improving provided it is practised daily. Natural movements of the body can be controlled just by will, and the movement of the mind by attending to the mantra. It is different for each individual; some manage it quickly while others take longer but neither is superior or inferior. Ultimately Atman is the same for everyone.

The physical body is governed mostly by natural laws which demand reasonable times for sleep, dreams and waking, though naturally, within limits, variations are possible. The sages with their insight into the subtle and causal levels provided the meditation to bring about complete balance in human life, and also to achieve complete liberation from the attachments, desires and ambitions which create agitation and restlessness. A few moments of stillness or union, or being oneSelf is enough for one to lead a reasonably peaceful life. When you go to meet a Realised Man it doesn't matter if you stay in His company a few minutes or for hours; it is the union, the oneness of being, which really matters. Now, H.H. is always with you just as the Atman is always with you. Whatever happens, just let it happen and simply pick up the mantra and stay with it until it reaches unity with the Self. This treasure will help and change things anyway.

*M.A. I'd just like to say that H.H.'s first answer to us today where he spoke of the freedom he has given us went straight to my heart because on the first day here I realised that, though we have travelled a great distance on the physical level, in fact there is no distance between us. I was overwhelmed with gratitude then by the fact that he is in my heart at home too, and his answer confirms it.*

H.H. (In relation to the previous question). The usual disturbances during meditation are caused by ideas and thoughts, desires, worries and expectations, and as long as any one of them is present, the stillness will elude one or be broken. In stillness one is with the Self which is full of energy. Some people have no patience and prefer to use this energy instantly by inviting in guests—like ideas or worries to be solved—and so then the stillness is immediately lost. Wisdom says that this is not the right moment to resolve worries and that the time should be reserved simply for meditation, so, before entering into meditation, the mind must be purged of these over friendly guests. They can be entertained later. This resolution should pave the way for more stillness but no matter what happens there is no need for mathematical calculation of the time in stillness.

*R.J. Can we have His Holiness's assurance that the purity of faith in meditation will work in our favour very much like it worked on Valmiki?*

H.H. Although there is no doubt that what happened to Valmiki can happen again now in the present day, one must appreciate the different circumstances. Valmiki lived in the age of the Ramayana where life was much simpler, and less polluted and corrupt than today. His instinct to listen to the advice of the sages and to plunge wholeheartedly into putting their advice into practice must have been decisive factors in his transformation, and the overcoming of his initial being and samskars were also contributory factors. In today's mechanised society full of artificial comforts and luxuries, and where greed and pride abound, the ability to listen intently is weak, resolutions do not last and the attractions of the world keep people from meditating. These conditions do have their effect, but nonetheless the possibility of transformation exists in all ages and the wise make the most of it. One need not doubt the efficacy of the meditation. If there are doubts there is no meditation.

In one's house, which contains various rooms, where tradesmen are met at the door and acquaintances brought to the drawing room, friends may come into the kitchen but only a very few of one's most intimate friends are allowed the freedom of the house.

Similarly in the compartments of one's mind, guests keep on entering uninvited. Some very intimate desires, ideas and ambitions often creep in unnoticed and disturb the owner's peace so it is necessary to make a resolution before meditating to keep out every type of thought. This resolution will help and, even if some thoughts do enter, don't entertain them but pick up the mantra again. After a resolute decision has been taken, the body will naturally adopt a proper posture and meditation can begin. If these conditions are accompanied by the study of true knowledge, transformation is assured. The same Atman prevails in past Valmikis and in future Valmikis. Don't let the guests keep on ringing the bell, but be firm and keep them out. Then one can meditate and see the transformation taking place.

*R.J. Some of us now have more time to give to spiritual matters. Could His Holiness please give some guidance as to how best to use the time immediately after meditation? Dr. Roles suggested using this for contemplation of big ideas or something we valued on the spiritual side.*

H.H. Having completed meditation properly it is natural that one will have extra and finer energy for the work in hand. The discipline and the knowledge which has been made available will inspire the individual to use this extra energy and time to deal more efficiently with whatever is put before him. One should examine the situation and resolve to make best use of the time. Efficiency, precision and reasoning power will improve anyway. Whatever spiritual activity suits one's inclination can be carried on alone or with others.

When one has reached the Atman one is in the unlimited which contains Samashti. Thus the field is open to everyone, but before starting any activity with great enthusiasm one must be quite sure that it isn't going to become a source of regret in the end. This can only be decided by the individual. Referring to Lady Allan's

previous comment about distance, everything is present in the memory. The relationship of a teacher and his disciples is like this; He is always there, the unity is there. It is the responsibility of the Realised Man to see that the way is free of trouble so the development of the individual can reach the universal. Study and contemplation of the scriptures is very useful, and having been accomplished it must be returned to the Samashti. Contemplating bigger ideas also means working for the Samashti which is the biggest concept of the Absolute. However, the ultimate decision to choose which direction to follow must be the individual's own, depending on his ability and inclination. The field is fortunately unlimited.

*R.J. New people joining our Society are mostly first initiated into meditation, and later if they ask for knowledge they join a group. Will His Holiness offer some guidance as to whether this knowledge should be given in any particular order.*

H.H. People ask for meditation either because they have heard something good about it, or they have met someone who meditates and are somehow impressed by them. Everyone who is attracted to something that seems useful will go to a place which can provide it. The initial preparation of individuals for meditation is very necessary and it would be much better if some preliminary knowledge about the working of the meditation and the human mind, its difficulties and its possibilities were explained. Some of the history and principles of meditation should be given and people should be encouraged to ask questions. This process should establish confidence about the meditation and its efficacy. In the absence of such fundamental information people may not take it so seriously and not keep up their practice or even lose interest completely. Therefore, in the interests of the individual and also for the success of the work of the Society, it is advisable to provide some basic information before initiation.

*R.J. It is not as simple as it may have sounded for people coming for meditation. We have printed literature which they are given, and they are interviewed, two or three times if necessary. By talking to them, if we feel that they have it in their heart to meditate then we feel it is our duty to initiate them. It is guarded, and we have checks on them for six months, and we have found that most of them retain it. We believe we have overcome some of the problems. Most of them come fully prepared and very rich in spiritual knowledge.*

H.H. A long time ago instructions were given to Dr. Roles about keeping experienced meditators separate from newcomers who had just been initiated. Life for experienced meditators unfolds more harmoniously whereas for newcomers whose meditation is still experimental there is often some tension and agitation. To avoid mixing these different states the newcomers should be kept separate till they gain more experience. The fact is that a new meditator is often quite naturally overpowered by his thoughts and expectations and this creates Vikshepa which takes time to settle down. This tense atmosphere is not helpful to those who have already left this behind, so precautions should be taken. Later on they can meditate together.

Some newcomers find a void during meditation, not because they have found a real void, but only because they haven't found anything substantial which they can talk about. The 'knower' of the known, the Atman, cannot itself be known because it is infinite and unqualifiable. This experience is real and valid but the description of the experience is mistaken. In ignorance, that which is total fullness is called a nothing or a void and this at the outset can create fear and may even cause withdrawal.

*R.J. When people receive meditation and wish to have knowledge we put them in a new group, so they are separated from other groups. The question is—is there any particular order or pattern of knowledge to be given to this new group?*

H.H. Separation of new initiates from older members is only necessary during meditation, not any other activities, and in the groups meeting to discuss true knowledge mixing is not necessarily a bad thing. Apart from this,

it is for the leaders and organisers to see what type of material is needed for different people and then to put them in different groups so that according to their nature and aptitude they can be provided with the appropriate material to raise their level of understanding.

*R.G. What can we do to encourage and prolong the physical appearance of the mantra's rhythm when it comes of its own from time to time during the day? Should one aim at making it as continuous as possible, or just be content to be aware of it without forcing anything more? Should we just listen for it? Some people are finding great benefit from repeating the mantra as much as possible during the day outside their time for meditation. Should this be encouraged?*

H.H. Meditation is prescribed twice a day to help one for the whole day and the energy available from the meditation is sufficient to meet any situation one may encounter. The mantra is provided for the sake of meditation, not for its own sake, therefore it is only a mantra during meditation. Anyone who manages to meditate properly will be rewarded with enough pure energy of consciousness to attend to all his affairs.

If someone is fortunate enough to recollect the mantra at some other time, it should be allowed to come into the mind, but must not be spoken aloud lest the pretence of being more spiritual or devotional takes over. Remembering the mantra at other times is not necessarily harmful, but under no circumstances must it be made into any kind of exhibition. No one else should know what is going on in the Antahkaran of the individual. Also one must take care that recollecting the mantra does not interfere with attention to the work in hand. As long as one is not trying to impress, and the mantra appears naturally without causing any interruption to the affairs of the day, then it is welcome and if it appears within one's heart then it is good. Meditation is very like the heart which takes in used blood, purifies it and makes it fresh so as to charge the body with new energy. A similar process takes place in meditation. The mantra is the means to reach the Self, it is not an end in itself. Once meditation has taken place the recharging of energy is complete for the day. If people do remember the mantra nothing is wrong, but it should not be turned into another exercise.

*R.G. One sometimes feels the mantra as physical energy circulating through the body. Is it right to experience it in this way without actually repeating the mantra.*

H.H. The mantra is good under all circumstances and meditation is good in every way, but there is something in all this about which one should be careful. The danger is that proper meditation, which is internal, may become secondary to these other practices which are external, and this is unacceptable.

Meditation as prescribed is paramount and it must be practised as originally given.

Other ways of using the mantra should not be encouraged because unsystematic or disorganised uses of the mantra can become a trend leading to the expectation of 'instant realisation' at moments chosen by the individual. One must be careful in devising short cuts.



## *Sunday 3 January*

*R.G. I would like to ask a personal question. Perhaps, like the example given of the poet Valmiki, I am finding it easier to make efforts in a peaceful old age than in a turbulent youth. But old age means the certain approach of death. What attitude should be formed about this?*

*Having observed how the realisation that I have to die spurs me on to greater effort, I now see death as the universal opportunity which must not be missed. Apart from intensifying efforts, are there any special steps which should be taken?*

H.H. The day one comes into this world one's departure is also ordained. It is certain that one who is born must die sooner or later but it is only the body which is born and then dissolved, for the dweller within neither comes from anywhere nor goes anywhere. Thus the only preparation is to establish complete detachment from the body. When the mortal body dissolves back into its physical elements, the subtle and causal bodies survive, waiting for the next time round, for they will only be dissolved after full liberation. Therefore, not much importance need be given to the death of the physical body; and all one's efforts should be aimed at preparing for total liberation. To achieve that, one has to be alert and awake so that the internal subtle body of Antahkaran can be purified by knowledge and meditation.

When all impediments are removed and no limitations remain, the so-called consciousness of the individual will merge into universal consciousness. This is the only opportunity worth looking for and for which to intensify efforts. This alone is the real opportunity which no-one should miss. Two distinct directions of work have been given to help—the meditation and the knowledge—and both are valid. Devotion on its own is a valid way, and since both ways lead to liberation and full realisation either singly or together, it is possible to realise the ultimate unity here and now by either way. It doesn't really matter if the body dies today or in ten years time for even when the body is incapable of engaging in physical efforts, the Antahkaran is still capable of going towards either liberation or bondage. Liberation is possible when meditation becomes natural and all hindrances are removed. Going by the way of knowledge one realises the identity of the Self as none other than the Absolute, and all concepts of limitations are discarded. There is no other special way, but meditation and knowledge become special when one decides to treat them very sincerely without missing a single moment for constant awareness. On the whole, the way of meditation is easier than the way of knowledge. Just use the will you were originally given.

*R.G. J.R. asks to know more about the relationship between teacher and pupil. His Holiness has told us about the importance of questions and answers, but are there any other ways that a pupil can seek help from His Holiness? We feel we are not using this relationship fully?*

H.H. The teacher is one who has gone along the way, and the disciple is one who is on the way. The relationship is developed through knowledge and the knowledge is made one's own by questions and by practice. This process is in fact what constitutes the way. There are different ways such as meditation, devotion, yoga and so on, but all of them need the support of knowledge by which the teacher helps the pupil to make progress. It is the pupil who must make the efforts because it is the pupil who wants liberation. Liberation means freedom to act. Most of these ways have been fully explained and people can pick up whichever way suits them best. Most ways prescribe the cleansing and purifying of the Antahkaran, because all the coverings, which are the traces left by previous actions, have to be totally removed and this is possible through disciplined work on the way. Knowledge sheds light on the way. If the knowledge is properly understood after questioning, reflection and analysis, and if meditation is performed regularly and as simply as it has been given, then one begins to make progress on the way. The more one progresses the more knowledge one gains. There is no reason to presume that this will not be so.

Most of the discipline concerns the Antahkaran and once it has been fully cleaned then there are no duties or disciplines to follow because one is already free. This is all one needs to do. This is all that is involved in the relationship between a teacher and a pupil.

The physical body is like a garment. It is useful for a limited time. When it is worn out it will be discarded and changed for a new one only if the Antahkaran has not been cleaned, and impediments still prevail. It is only because of these impediments which block progress on the way that one has to take on body after body. The relationship of teacher and pupil is one of Samashti and Vyashti. The work is to transform Vyashti into Samashti, not with the physical body, because that is not possible, but through knowledge and meditation. The pupil must play his part by first understanding the knowledge and then by putting it into practice, together with meditation. It is the individual who has to learn to behave like the universal.

*M.A. M.R. says that we begin to get a flavour of Truth, Consciousness and Bliss as aspects of the universal. They are also aspects of the physical universe, for instance Truth is seen in such things as the laws of physics which are consistent, i.e. true on all scales and at all times and places. Consciousness and the observer are beginning to be seen as the ground of the manifested universe, but Bliss is more illusive. He asks—can H.H. give us more guidance on how to see bliss on the scale of the universe?*

*During these audiences H.H. has said to us that variety and diversity are beauty—is this a way to see the manifestation of Anand on the scale of the universe?*

H.H. Sat-Chit-Ananda can be experienced through the physical world as well—it is not that one has to renounce the physical world completely. It is certainly true however that people imagine the body to be the cause of the pleasure derived from physical things, believing that the experience arises from the physical body and not from the spirit which dwells within. This is a basic misunderstanding. Here is an example.

Take a ball of iron—it is black, hard, cool and heavy. When it is subjected to the intense heat of fire it remains round but changes colour, becoming less hard, hot, and less heavy. The fire pervades every part of it. When removed from the fire it slowly returns to its natural black, hard, cool and heavy state. It is only the fire which is missing. Similarly the spirit in the body, like fire in a ball of iron, is the cause of change or transformation. The body itself is inert, the spirit is the cause of its animation. This is why experience only arises by virtue of the consciousness which permeates the body like fire in a ball of iron. If they are separated no-one can experience anything, let alone Anand.

Sat is that which exists—no one can question that. Chit is of a different nature, it is the consciousness which in conjunction with the Antahkaran makes some more conscious than others according to their knowledge, just as electricity is one and the same but differences in voltage make it more or less powerful. There is confusion over whether consciousness is in the body or the body is in consciousness so one has to use one's reason to analyse the situation and then experience the difference. Bliss pervades everywhere but reason shows that though the conditions for bliss are in the physical world, bliss is appreciated only by the conscious knower who inhabits the body. The body is only the instrument.

Another example is sound through a microphone. The sound comes through it, but does not belong to it—the microphone is only instrumental in magnifying the sound. Moreover the man who speaks through the microphone cannot claim that the amplified sound is caused entirely by him, for it is the microphone which magnifies his voice.

Thus, by rational analysis, one understands that the mixture is a sort of superimposition or illusion and when this understanding of the truth emerges one realises that the physical is merely an expression of consciousness. Then one begins to appreciate the importance of consciousness in comparison to the inanimate (or mechanical?)

physical world. A child is born, grows to be a youth, and then to manhood, old age, deterioration and death. Consciousness is always with the body, and exists even after its death. Consciousness is not subject to birth or growth or decay or death, it only seems so because we make the wrong association. This idea is mistaken and of no value. A man who meditates properly begins to love the universal, and then the individual body becomes unimportant for he knows that all these different appearances are produced by the mixture of consciousness with the inanimate in the Antahkaran. In consciousness there is no large or small, or any other qualification.

The body together with the Antahkaran is the vehicle of reason because it can't be done any other way, but even this can become an impediment unless, having accepted it as the means of reasoning, one can develop detachment. If one does not do so then it becomes a hindrance and ultimately the body will come to its end. So this situation feels like a mixture of consciousness and the inanimate, although it is not so in reality. In reality everything is full of consciousness—the body does not contain consciousness, consciousness appears within it—it is all one consciousness, and in this limitless sphere bodies seem to appear though they have no real existence in their own right.

Light in a room does not exist by itself, but comes in through the window. The light is everywhere and limited objects exist in that light. Similarly the body is like a room and though one presumes that consciousness exists inside the body, in fact it is everywhere and pervades everything within and without the body. Bodies may disappear, but consciousness still exists.

Through his senses and Antahkaran the individual tries to enjoy this creation but, due to ignorance, he mistakes something else for reality (Adhyasa) and develops attachment (Moha) instead of true love (Prema). In this ignorance he enjoys pleasure (Sukha) and experiences pain (Dukha), but does not appreciate bliss (Anand). If and when his ignorance is removed, and his illusions are dispelled then, in true knowledge, he acquires true love and enjoys the bliss which is beyond all pain and pleasure.

*R.G. I would like His Holiness to confirm that it is the purpose of purifying Buddhi to transform impressions and choose only those impressions which are of service to the Atman. Does this remain the most crucial work in Self-realisation? Is this the way to purify the Antahkaran?*

H.H. Buddhi is one of the four aspects or functions of the Antahkaran or subtle body: Manas, Buddhi, Chitta and Ahankar. These have been explained in detail before.

Manas is the instrument which collects all the sensory impressions from outside and also projects desires and concepts etc. from inside. If Manas is at peace and under one's control, it takes impressions as they are, that is, true impressions and necessary desires but if it is sensually passionate and agitated then the impressions collected will be faulty and unnecessary desires will arise.

Buddhi works on the data received by Manas. A steady, trained Buddhi will discern the rights and wrongs of any situation in such a way that its choices and decisions are useful to the Atman, but if Buddhi is impure it will plead for the wrong choices and wreck one's life.

Chitta is the store of memory and attitude. A pure Chitta preserves truth in the memory and provides a positive and useful universal attitude; but an impure Chitta has selfish, greedy and unjust attitudes, the memory becomes unreliable and complications develop to create constant worries.

Ahankar is called ego. Here there is a direct relationship of the Self with the state of affairs contributed by Manas, Buddhi and Chitta, together with the Samskar of the individual. Through the Ahankar the individual displays the state of his being and understanding at that moment, his desires, ambitions and worries. Love, hate and indifference manifest from here. The purified state of Ahankar manifests desires of a universal nature. The Self, being limitless, becomes known through these various limitations. Without some limitation of the universal to the individual there would be no Ahankar. True knowledge, a rational approach, justice and mercy, fel-

lowship etc. are its better manifestations. Ego always makes claims and all claims are limited, so when pure ego aspires to reach the limitless, it can only do so by disclaiming limitations. This is the essence of all wisdom.

When all claims are abandoned then the individual is free, he does everything right, and for him there is no difference between the individual and the universal. Therefore purification of Buddhi really involves purification of all four factors of the Antahkaran. Then it becomes transparent and inner and outer are not separated by any impediment.

One of the simplest ways to appreciate Viveka is in the concept of Me and Mine. The body, house, wealth, family, car etc. are all 'Mine', but not 'Me'. 'Me' is the owner, the knower, and 'Mine' is that which is owned and known or knowable. 'Me' is pre-eminent and exists by its own virtue, whereas 'Mine' is subject to 'Me' and exists for the service and pleasure of 'Me'. Whether things 'Mine' exist or not, 'Me' does exist. The car is 'Mine' and I can use it or sell it, therefore it is disposable, but 'Me' is not disposable. Everything 'Mine' is limited, but no one can limit the spirit that is 'Me'. The way to liberation is to see this difference clearly. Even Antahkaran is 'Mine', Buddhi is 'Mine'. Once this wisdom dawns then one can begin to live in freedom with or without possessions and claims within the world. The concept of 'Me' and 'Mine' creates duality only because what is called 'Mine' is presumed to exist independently and with this idea people begin to claim possessions and get attached to them in case they lose them. In freedom one's possessions are not lost but one is free to use them or not. (Here 'Me' represents the Spirit, and is not to be confused with pride).

*M.A. At our first audience we were very moved by H.H.'s reference to the light of Dr. Roles and the tree he planted. We realise we are only here because of the contact he made with H.H., and we wish to serve the work of nourishing this tree and sharing its fruits.*

*H.H. once said to Dr. Roles that, at times like these, groups would spring up all over the world to catch the good influences and spread harmony and unity. He also told us that when something good comes along forces arise to try and attack it like dogs barking at the feet of an elephant walking through a village. We see signs that a very large elephant indeed is now walking across the world and very large packs of dogs are attacking its feet. Are organisations like ours part of this large elephant, and can we gain strength by acknowledging each other, and that, in furthering Dr. Roles's work we are ensuring that the good elephant can continue its progress? (Note: Jaiswal said later that he had not repeated the part of the question referring to other organisations, so the complete question was not put).*

H.H. The forces of good and evil have always found themselves pitched against each other, and even after many confrontations things have not been harmonised in the world. Those who work on the spiritual side of the human race have never been frightened off by any confrontation but take every attack as an opportunity for further development and re-examination. Each new assault provides a counter force with which to fight off the opposition and make progress in the cause of helping humanity. When a little sapling is planted a fence is built round it to protect it from enemies like goats and sheep or cows. When it has grown into a mature tree the fence can be removed because it is strong enough not to be harmed by goats or cows. In fact, those creatures who would easily have destroyed the tree in its early stages can now take shelter beneath it and enjoy its shade. Had they known the future help the tree could offer perhaps they would not have tried to attack it and eat it away. Similarly a spiritual tree needs protection in the early stages, but when it has gained much in strength those who once stood in opposition to it may come within its fold and find help and shelter from the organisation. So when dogs bark, elephants just don't bother.

As far as co-operating with other organisations is concerned, ambitious organisations usually co-operate merely to promote their own cause or system, but, otherwise, to become universal demands co-operation. When the light of the spirit within the organisation grows and begins to shine then friends and foes all come along to take shelter and help.



*J. I have to make a request to your Holiness. Last time we were here you gave instructions for correcting the pronunciation of the initiation ceremony and other matters concerning meditation. These instructions were partly ignored. As all three parties are present here, please convey your message directly to them so that progress in this matter may be ensured.*

H.H. It is disciplined work to maintain the purity of the initiation ceremony and whatever is not understood or fully known must be learnt properly and this will help development in general. It is necessary that ignorance be dispelled by knowledge and those who have the responsibility of running the organisation must take the lead in this. If there are any doubts or complex matters to clear up, then help should be sought from Mr. Jaiswal who is not merely an interpreter of words, but whose mind has a thorough grasp of the Advaita system due to having had 31 years of Satsang with His Holiness. Although H.H.'s help is always available, in all practical matters he advises you to get help from Mr. Jaiswal.

*R.J. We would like to express on behalf of all the members of our Society our thanks and gratitude for the guidance His Holiness has given. We feel sure that when we return to London his words will help and encourage us all to proceed further along the path his Holiness has illuminated with His Light.*

H.H. Organisations contain various categories of members—new and old. For newcomers their initiation has to be organised and all the necessary information given. The initiation and how to meditate needs to be explained fully, and this will raise questions which should be answered as fully as possible.

This Society, which has been in contact with H.H. since 1960, is now a mature organisation and has received sufficient guidance to satisfy all doubts and questions—either from the material available, or from the experience of members. It is capable of helping all its members new and old—those who have understood must help those who want to know. Full understanding must be imparted. If there are any complex queries then immediate reference should be made to Mr. Jaiswal who is ready to help.

My blessings and goodwill for the well being of the Society which was started by a great man (Mr. Ouspensky) who hailed from Russia, and who was loved by Dr. Roles. When he was about to leave his mortal body he instructed Dr. Roles to find the teacher in India. This tradition is ancient, and the tree planted and nourished by him cannot be harmed by any turbulence. Blessings for your welfare.

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**The Hindu**  
***Sunday December 7 1997***  
***Obituary***

The Senior Shankaracharya of Jyotish Peeth, Swami Shantananda Saraswati Ji Maharaj, died here last night at his Alopi Bagh Ashram. He was 90.

The Shankaracharya was born in Achaty village of Basti district into a Brahmin family. He was the third son of Pandit Lal Bihari Tiwari.

After taking to Vairagya at 20, he went to Geeta Press, Gorakhpur, and there he stayed from 1933 to 1939. After that, he went to the Ashram of Uria Baba in Vrindaban where he remained for 14 years and studied.

In 1951, he took sanyas from Shankaracharya Swami Brahmanand Saraswati of Jyotish Peeth. After the death of Swami Brahmanand Saraswati, he was made the Shankaracharya of Jyotish Peeth on June 12, 1953.

On February 29, 1980, he declared Swami Vasudevanand Saraswati his successor.

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