These volumes should be handled very carefully and under no circumstances should they be removed from this building. Thank you for your utmost consideration.

Author _____ Sec _____ # _____

Title _____

Pub _____ Date _____

Trans _____

Topic _____ P.B. _____

ASIATIC INTERVIEWS
First and Second Series

	Page
ANANDA ACHARYA	58
MOHAMMED SYED ALI	36
MEIVAZHI SALAI ANDAVAR	268
ARUNACHALAM	13
ZEN ABBOT SOGEN ASAHINA	225
LAMA ATI	323
SRI ATMANANDA (KRISHNA MENON)	224b,306
by John Levy	307
PROF. B. L. ATREYA - on Maharshee	249
SRI AUROBINDO: Letters, the Ashram, The Mother, Pavita, Comment on Huxley's Book	213
SUDHEI BABU, Path of Brama Chinta	146
SOMESH CHANDRA BOSE	86
KARAN SINGH BOTHRA on Jainism	102
BURJOJI	153
CHEN-CHI CHANG	227
CHIDAMBARAM SWAMI	231
SWAMI CHINMAYANANDA	287
DALAI LAMA	317
SWAMI VISHNU DEV	236
GAYATRI DEVI	55/57
LAMA DAGPO LHA DJE	28
EESWARASWAMI on Maharshee	224b
ABDULLAH FAZIL on Bahai	68
GUPTA SWAMI	240
BINOD VIHARY GUPTA	95
SUNDARLAL GUPTA	295
GURDJEFF	13
HEILIG, R. E.	97
SWAMI HEMRAJ	12
PROFESSOR HIRIYANNA of Mysore	58,100d
G. S. VENKATARAMANI IYER	203,316
PUNDIT JAGADANANDA	40
SWAMI JNANANDA	153
DR. SIR MUROPANT JOSHI	243a
SWAMI KARTI of N. Arcot	278
PIR SADI INAYAT KHAN	70a
KRISHNAMURTI (UJI KRISHNAN)	321,295a

	Page
VIJOY KRISHNAN (Master of Howrah)	219
SAM LOHR	308
SWAMI MADHAVTEERTHAN	252
MAHADEVAN (p. 397 West Int.)	299
SAHABJI MAHARAJ, on Radhasoami	14
SRI RAMANA MAHARSHI - Horoscope	243a
Golden Jubilee Souvenir Vol. - Syed, Radhakrishnan, Atreya, Raja, Varadachari, Madhavtirtha, Pai, a Devotee.	244
MASTER MAHASAYA, alias "M"	143
TIGER MAHATMA	83
MAHARISHI MAHESH YOGI (by Arthur B.)	327
SACHIN MAJUMDAR	224a
ANANDA MAYEE	259
SADGURU MEHER BABA	42
ANANDA MEITTEYA	112a
GURU SAI MIRCHANDANI	298
by Romaine Stevens	325
PUNDIT GARGI DUTT MISRA	87
DR. RAMAMURTI MISHRA	290
PROFESSOR RADHAKUMUD MUKERJEE	88
PROFESSOR NARASIMHAYA	11
GURU NARAYANA, of Malabar	97
NARAYANIAH, of Mysore	99
PANDIT BRIJLAL NEHRU	199
SWAMI NIKHILANANDA	112b
SWAMI NIRMALANANDA	175
AVADHUTA NITIYANANDA, of Kanhangad	84
M. GOVIND PAI, on Maharshee	254
GURU PITHAJEE	10
DR. PLATOV (Zen and Tao)	265
SWAMI PREMENANDA	85
POGGENSEE, Comment by, on Omkarananda and Krishnamurti	326
SRI SWAMI PUROHIT	1
RADHAKRISHNAN, DR. S., on Maharshee	247
RADHASOAMI, by Diciples	29
SWAMI RAGHUNATHAN of Multan	83
DR. C. KUNHAN RAJA, on Maharshee	249

	Page
SWAMI RAMDAS (p. 59b West. Int.)	154
YOGI RAMIAH	203
SHEIKH AL RAWAF	296
RIMPOCHE	326
RIMPOCHE TOMO GESHE, Tibetan Lama	319
YOGI SABAHAPATHY on Meditation	36
SANTINANDA (Guru of Mussooree)	224
KAVYKANTA GANAPATI SASTRI on Maharshee	258
T. V. KAPALA SASTRY	278
SASWITHA	226
ARCHBISHOP SEFARIAN	94
DHIRAJLAL SHAH, Jain Pundit	279
SHANKARACHARYA OF KANCHI	313
by Mahadevan	309
SHANKARAS, SETKHARA SWAMIGAL AND KANCHI	314
SUPREME MONK OF SIAM	101
SWAMI SIDDHESWARANANDA	308
HATHA YOGI SIMHA	96
DEEP NARAIN SINGH of Lucknow	64
MIRZA AHMAD SOHRAB	287a
PROFESSOR P. N. SRINAVASACHARI	201
RISHIN GOTO SUIGAN	226
SUMANGALA, Warning to Westerners	289
D. T. SUZUKI	281
M. HAFIZ SYED on Maharshee	243b
NARAYAN TIRTHA of Barisal	187
TIRUMOOLAR: Yoga Exercises	25
BHIKKU VAGIIRANA (Colombo)	101
MAHACHARYA VAHINDRA, Anuttara Adi Buddhism, Ankor, China, Mentalism, etc.	114-143
DR. C. VARADACHARI on Maharshee	251
SWAMI VENKATRAMIAH	56
PROFESSOR A. R. WADIA	83
GEOFFREY WATKINS	295a

LI AI VEE 356

CROSS REFERENCE FOR WESTERN INTERVIEWS

Eastern persons contained in West. Int. volume

	Page
HAMID BEY	38
TAHRA BEY	13
GAYATRI DEVI	59a
YOGI DORJIE	60a
DUNLEAVY	393
WILHELM EITEL	60a
QUEEN FREDERIKA	
SWAMI GHANANANDA	311
ANANDA JENNINGS	103
J. KRISHNAMURTI	318,411
MURSHID	217
NYOGEN SENZAKI	322
SWAMI SIDDHESWARANANDA	323

CROSS REFERENCE FOR WESTERN INTERVIEWS

Western persons contained in Vest. Int. volume

	Page
	58
	13
	59a
	60a
	393
	60a
	311
	103
3. KELLERMANBETI	316, 411
	217
	382
	323

SRI PUROHIT SWAMI

(1) A crash must come in Europe, it cannot be avoided.
(2) It is the will of Providence that India be freed. Because England does not do this, she will suffer more and more. Nemesis will bring catastrophe to England if she does not free India.
(3) The Avatar will make his appearance, but first his way must be prepared. The latter can be done from the invisible spiritual planes, by working on human affairs etc.
(4) I do not make any moves towards anything I need. It always comes by itself at the right time. I just sit still and wait and it invariably comes. I have sought no one out here: they all come to me. This is due to help extended by my Master, which covers physical needs, as well as the spiritual and mental ones.
(5) Karma yoga is the most difficult of the yoga paths. To work in the world and be intent on God needs much more than most people imagine. Temptation abounds too.
(6) I have the power to free devotees from their burden of karma and give them Liberation.
(7) The nemesis (karma) of England (and Europe) for its exploitation of India and the East is now falling upon it, and dire distress will be the result.
(8) To save the remnant of spiritual culture now left in India, the great Mahatmas have thrown their spiritual weight invisibly into the fight for India's freedom.
(9) It is not possible to live the life of meditation and the life of worldly activity simulataneously. One or the other only can be followed at a time. Meditation unfits you for active work and vice versa. While I am here in England I have given up meditating. See also Ramakrishna's life for examples how he gave higher consciousness to Vivekananda and Ghose, but only for a short time and then took it away because he wanted them to go on with worldly activity in service. Had they been allowed to enjoy this higher consciousness (Samadhi) permanently, they would have been unfitted for service in the world. You must learn how to balance these two. If you overdo either life, you will become unbalanced, that is, find either work or meditation difficult, if not impossible, at times. The secret is to go forward inch by inch, not to jump and to keep a steady balance all the time between "withdrawing inwards" and external activity.
(10) Six months or a year or two years before the day when he knows he is goint to die, a Master will reveal himself publicly render outer service, work miracles, teach and preach etc. Hitherto he has served on the spiritual plane invisibly.

SRI PUROHIT SWAMI

(1) A crash must come in Europe, it cannot be avoided.
(2) It is the will of Providence that India be freed. Because England does not do this, she will suffer more and more. Amerta will bring catastrophe to England if she does not

[illegible] water will make his appearance, but first his way must be prepared. The latter can be done from the invisible spiritual planes, by working on human affairs etc.

(4) I do not make any moves towards anything I need. It always comes by itself at the right time. I just sit still and wait and it invariably comes. I have sought no one out here: they all come to me. This is due to help extended by my Master, which covers physical needs, as well as the spiritual and mental ones.

(5) Karma yoga is the most difficult of the yoga paths. To work in the world and be intent on God needs much more than most people imagine. Temptation abounds too.

(6) I have the power to free devotees from their burden of karma and give them [illegible].

(7) The nemesis (karma) of England (and Europe) for its exploitation of India and the East is now falling upon it, and dire distress will be the result.

(8) To save the remnant of spiritual culture now left in India, the great Masters have thrown their spiritual weight invisibly into the fight for India's freedom.

(9) It is not possible to live the life of meditation and the life of worldly activity simultaneously. One or the other only can be followed at a time. Meditation wells you for active work and vice versa. While I am here in England I have given up meditating. See also Ramakrishna's life for example. Now he gave higher consciousness to Vivekananda and Those, but only for a short time and then took it away because he wanted them to go on with worldly activity in service. Had they been allowed to enjoy this higher consciousness (Samadhi) permanently, they would have been unfitted for service in the world. You must learn how to balance these two. If you overdo either life, you will become unbalanced, that is, find either work or meditation difficult, if not impossible, at times. The [illegible] is to go forward inch by inch, not to jump and to keep a steady balance all the time between "withdrawing inward" and external activity.

(10) Six months or a year or two years before the day when he knows he is going to die, a Master will reveal himself publicly render outer service, work miracles, teach and preach etc. Whereby he has served on the spiritual plane invisibly.

(11) The alternative path to meditation (which seems so (2) impracticable to you Westerners who live actively in the world) is to surrender yourself to a Guru, and dedicate your work to him, then go on in activity, and he will eventually give you the same spiritual reward that you would have gained by meditating.

(12) Yogic breathing exercises are intended to generate the Heat which is necessary to arouse the kundalini.

(13) The guru takes over, whenever he wishes, the bodily karma of a disciple and can transfer an illness from the latter to his own body. But as he has wiped out karma he can then wipe out this illness. Hence he can take on any amount of evil karma from others and remain unharmed. This is part of the protection a guru gives.

(14) Though there are Masters living in secret in the jungle maybe, human nature wants to <u>see</u> one and talk to him, if it is to be helped. Hence though these Masters can work perfectly and powerfully from their jungle secrecy, nevertheless sometimes one will manifest and come forward into public to satisfy this human desire to see one.

(15) It is necessary for a novice to spend at least two years in his Master's ashram, in order to inhibe the right spirit and develop sufficient strength.

(16) The two paths of meditation and action are really folds of the one and the same path: hence in practice they must cyclically alternate, perhaps a year or years at one and then years at the other.

(17) As we are in Kali Yuga the world must go down deeper into materialism yet. Nevertheless there will be a temporary revival spiritually which will last a brief period of years and then comes the relapse.

(18) Tea-drinking is injurious to those practising the higher meditation. Hence you ought to give it up but this must be done wisely. Take it weaker and weaker gradually, but spread this graddually, also less often each day, but spread this over a long period, say three years until the habit is gently but firmly dropped off. Similarly meat eating militates against meditation and should be dropped in the same graddual manner. Finally fish and eggs should be given up.

(19) The Gita teaching of path of action being superior is only for those who wish to serve the world: in reality everyone, even those on the path of action, must ultimately come to a point where they withdraw into an ashram or solitude, and renounce action, practise meditation exclusively until they attain Brahman. After this they can go back to the world of action. But then they go voluntarily, then only can they go

(11)The alternative path to meditation (which seems so (2)
impracticable to you Westerners who live actively in the world)
is to surrender yourself to a Guru, and dedicate your work to
him, then go on in activity, and he will eventually give you
the same spiritual reward that you would have gained by medita-
tion.

(12)Yogic breathing exercises are intended to generate the
heat which is necessary to arouse the kundalini.

(13)The guru takes over, whenever he wishes, the bodily karma
of a disciple and can transfer an illness from the latter to
his own body. But as he has wiped out karma he can then wipe
out this illness. Hence he can take on any amount of evil
karma from others and remain unharmed. This is part of the
protection a guru gives.

(14)Though there are Masters living in secret in the jungle
maybe, human nature wants to see and talk to him, if it is
to be helped. Hence though these Masters can work perfectly
and powerfully from their jungle secrecy, nevertheless some-
times one will manifest and come forward into public to satis-
fy this human desire to see one.

(15)It is necessary for a novice to spend at least two years
in his Master's ashram, in order to imbibe the right spirit
and develop sufficient strength.

(16)The two paths of meditation and action are really folds of
the one and the same path: hence in practice they must cycli-
cally alternate, perhaps a year or years at one and then years
at the other.

(17)As we are in Kali Yuga the world must go down deeper into
materialism yet. Nevertheless there will be a temporary
revival spiritually which will last a brief period of years
and then comes the relapse.

(18)Tea-drinking is injurious to those practising the higher
meditation. Hence you ought to give it up but this must be
done slowly. Take it weaker and weaker gradually, but spread
this gradually, also less often each day, but spread this over
a long period, say three years until the habit is gently but
firmly dropped off. Similarly meat eating militates against
meditation and should be dropped in the same gradual manner.
Finally fish and eggs should be given up.

(19)The Gita teaching of path of action being superior is
only for those who wish to serve the world: in reality every-
one, even those on the path of action, must ultimately come to
a point where they withdraw into an ashram or solitude, and
renounce action, practise meditation exclusively until they
attain Brahman. After this they can go back to the world of
action. But then they go voluntarily, then only can they go

voluntarily, then only can they go desirelessly and unattached. The mere practice of the path of karma yoga first will not enable a man to become free (mukti) and attain God. He must withdraw first, find the self, and after this he can go into action without being bound.

(20) Faith is superior to meditation. It is the highest faith in God or Guru that brings results most certainly.

(21) I do not believe in praying for material things. If one is to have them, one will surely get them: if they are not ordained then prayer is of no avail. God cannot interfere with the laws of providence which he has established, merely because someone prays to him to do so. But in the case of a man who is treading the inner path, then God will make the changes in his external conditions necessary to pave the way for his spiritual growth. He comes unders a different law.

(22) The guru will never desert his disciple until the latter has reached the goal. Even after the guru dies and he does not reincarnate, he will nevertheless be within touch of this physical world so that whenever the disciple calls or prays to him, help will be forthcoming. The guru may even appear in material form to extend this help.

(23) Do not confuse Sanyassis with common sadhus. The latter may be mere tramps, hypocritical mendicants using a religious guise, but Sanyassis are genuine monks, who have renounced

(24) If anyone sends hate to a Swami it does not affect him. Hate, insult, abuse and vilification will recoil on the sender and work him injury on the material plane. The Swami refuses to accept the gift of hate.

(25) Through practising Siddhasana for long periods I often find myself nowadays having severe pains in the feet when I walk.

(26) Those who are disciples or who have just faith in a Swami will have a peaceful state of mind at the moment of death, as the Swami will then be present (spiritually) to help them.

(27) Whether they are my disciples or have faith in me or friends, those who ask me for some form of help on the material plane, who come to me for it and I am favorable to them, such people have often received what they wanted, including such material benefits as securing a coveted business post or obtaining a child for a barren woman. But I myself have always been unconscious of the process of bringing this about, since it is done by a higher power than mine (my Master's)....So also food given or some material service rendered a Swami or spiritual leader or guru brings a material plane benefit in return to the giver, plus a spiritual benefit.

voluntarily, then only can they go desirelessly and unattached. The mere practice of the path of karma yoga first will not enable a man to become free (mukti) and attain God. He must withdraw first, find the self, and after this he can go into action without being bound.

(20) Faith is superior to meditation. It is the highest faith in God or Guru that brings results most certainly.

(21) I do not believe in praying for material things. If one is to have them, one will surely get them: if they are not ordained then prayer is of no avail. God cannot interfere with the laws of providence which he has established, merely because someone prays to him to do so. But in the case of a man who is treading the inner path, then God will make the changes in his external conditions necessary to pave the way for his spiritual growth. He comes under a different law.

(22) The guru will never desert his disciple until the latter has reached the goal. Even after the guru dies and be does not reincarnate, he will nevertheless be within touch of this physical world so that whenever the disciple calls or prays to him, help will be forthcoming. The guru may even appear in material form to extend this help.

(23) Do not confuse Sannyasis with common sadhus. The latter may be mere tramps, hypocritical mendicants using a religious guise, but Sannyasis are genuine monks, who have renounced

(24) If anyone sends hate to a Swami it does not affect him. Hate, insult, abuse and vilification will recoil on the sender and work him injury on the material plane. The Swami refuses to accept the gift of hate.

(25) Through practising Sadhanams for long periods I often find myself nowadays having severe pains in the feet when I walk.

(26) Those who are disciples or who have just faith in a Swami will have a peaceful state of mind at the moment of death, as the Swami will then be present (spiritually) to help them.

(27) Whether they are my disciples or have faith in me or friends, those who ask me for some form of help on the material plane, who come to me for it and I am favorable to them, such people have often received what they wanted, including much material benefits as securing a coveted business post or obtaining a child for a barren woman. But I myself have always been unconscious of the process of bringing this about, since it is done by a higher power than mine (my Master's)....So also food given or some material service rendered a Swami or spiritual leader or guru brings a material plane benefit in return to the giver, plus a spiritual benefit.

(28)I am only a Swami by sufference, by virtue of a mandate from my Master. I have not earned this height. He has conferred it on me.

(29)My Master spend three days sitting in Siddhasana amid the snow on Mount Kailas waiting for his indication. He vowed that he would not move from his position until Lord Dhatatreya appeared and gave his daishan to him. After three days the Lord appeared in material body, and gave the initiation.

(30)Astrology: Both free will and fate play their parts in man's life. The proportions naturally vary, according to the development of a person's will. The horoscope is merely a map of the past, and indicates the future only for the ordinary masses of people. For the few whoare developed, who are perfecting their will, it becomes only a probability, not a fixed certainty. Then, in the highest class of persons, there is a gurukripa (guru - jupiter; kripa - grace ∴grace of jupiter) position in the horoscope which puts them under the Divine Grace and renders them very independent of the past. I had it in my map and the astrologer said: "We cannot predict anything from this map because you are under the Divine Grace and only the probable line of things may be indicated, and anything may happen. You are free to make your own conditions." Hence for most people one may say that the horoscope is true insofar as they do not set up counteracting forces against those in the map. If they do this, by virtue of self development, they naturally alter their map, even in this birth. Supremefatalism is therfore an attitude of the ignorant....also a great spiritual action (such as great effort at spiritual self culture) can wipe out much bad karma in a short time.

(31)I say the will is free because your are divine. The divine self is free.

(32)My breath descends only two inches below the nostrils on exhaling, whereas the average man's descends nine inches. This is because I have reduced my breath by Raj yog practice to a minimum. When lecturning my breathing practically ceases.

(33)In samadhi, the Hatha yogi ceases to breathe, but in emerging from it breathing and mind recommence, whereas even in Samadhi a Raj yogi maintains a very gentle breathing which continues just as gently when out of Samadhi. This is the betterway as there is then no change.

(34)The Mahatma possesses the powers to interfere with the past karma of others but he rarely uses it. He believes that destiny must be worked out. He will interfere and offset it only for a deeply spiritual reason, where it would help a disciple or remove a great handicap. This is spiritual progress. Often this interference is death, and then he suspends the

(28)I am only a Swami by sufference, by virtue of a mandate from my Master. I have not earned this height. He has conferred it on me.

(29)My Master spend three days sitting in Siddhasana amid the snow on Mount Kailas waiting for his initiation. He vowed that he would not move from his position until Lord Dhatateya appeared and gave his dakaan to him. After three days the Lord appeared in material body, and gave the initiation.

(30)Astrology: Both free will and fate play their parts in man's life. The proportions naturally vary, according to the development of a person's will. The horoscope is merely a map of the past, and indicates the future only for the ordinary masses of people. For the few whose's developed, who are perfecting their will, it becomes only a probability, not a fixed certainty. Then, in the highest class of persons, there is a gurukripa (guru - Jupiter; kripa - grace signifies of Jupiter) position in the horoscope which puts them under the Divine Grace and renders them very independent of the past. I had it in my map and the astrologer said: "We cannot predict anything from this map because you are under the Divine Grace and only the probable line of things may be indicated, and anything may happen. You are free to make your own conditions." Hence for most people one may say that the horoscope is true insofar as they do not set up counteracting forces against those in the map. If they do this, by virtue of self development, they naturally alter their map, even in this birth. Supremefatalism is therefore an attitude of the ignorant....also a great spiritual action (such as great effort at spiritual self culture) can wipe out much bad karma in a short time.

(31)I say the will is free because your are divine. The divine self is free.

(32)My breath descends only two inches below the nostrils on exhaling, whereas the average man's descends nine inches. This is because I have reduced my breath by Raj Yog practice to a minimum. When lecturing my breathing practically ceases.

(33)In samadhi, the Hatha yogi ceases to breathe, but in omerging from it breathing and mind recommence, whereas even in Samadhi a Raj Yogi maintains a very gentle breathing which continues just as gently when out of Samadhi. This is the betterway as there is then no change.

(34)The Mahatma possesses the powers to interfere with the past karma of others but he rarely uses it. He believes that destiny must be worked out. He will interfere and effect it only for a deeply spiritual reason, where it would help a disciple or remove a great handicap. This is spiritual progress. After this interference is death, and then he suspends the

karmic sentence of death on a disciple because life in the flesh represents an opportunity to obtain realization. In such cases of suspended death it is usual for the disciple to pay the price of further life by renouncing family life and the idea of marriage.

(35) I had 300 cases of people I met in India who had injured themselves in some way through the practice of breathing exercises.

(36) I asked the Swami point-blank: "Have you reached the stage of Self-Realization?" and he had to admit that he had NOT. "I am a devotee, and I have still to go on until I reach that stage", he said. But his Master has done it, he claims. "My Master is a yogi. I am a devotee. He can perform miracles at will, I can only pray for them or do them unconsciously. I can promise something but it would depend entirely on the t divine will whether it occurs: I could not say beforehand for certain. I have no powers but the Lord does them through me. But I cannot pick and choose."

(37) The Swami is a Bhakta and he worships the personal form of Lord Dhattatreya as a means to obtain. Although he admits he is only a disciple still he told me that Lord Dhattatreya had promised him that this would be his last birth.

(38) You want to achieve a compromise between the spiritual and material existence. It is not possible and must fail. The same principle applies to a nation. India cannot accept the Western idea of material comfort and development without losing her spiritual life. The two cannot be joined. Our poverty and sufferings are the national price paid in renunciation for spirituality just as the individual mystic must also renounce and pay.

(39) The majority of the sadhus are genuine men. They keep the spiritual life alive in the villages. Do not believe the denunciations of Western educated young Indians, who have never associated with sadhus and who rarely live in villages. I have live among the sadhus and I know them. They are a spiritual blessing to India and the little bit of food they get in return does not make them a burden on society.

(40) Persons who complain they have been deceived by a false guru and leave him in disgust, were first self-deceived before they were deceived by the guru. If there were no self-deception in them they would not have fallen victims.

(41) Our Ayur veda teaches that indigestion is the root cause of all diseases. It was our own great Rishees who gave the science of ayur veda, of astrology, etc. to the people because they realized that everyone could not be a yogi and so these lesser sciences were given to help the masses.

(5)

(42)If you were to set up as a spiritual guide in India (6) you could collect a large following, as you look very serious and as you are a European 'holy man'. I myself would be the first to prostrate myself before you because I know you are genuine.
(43)Persons who use psychic power can captivate other people and do it quickly but we who depend on spiritual power have to wait longer for the influence to show, as it works more deeply and slowly.
(44)It is permissible to tell 'white' lies for a good object. The motive is the chief thing.
(45)I distinguish between self-interest and selfishness. Everyone has elf-interest; even the disciple reveres his guru because of self-interest; it is to his benefit. But when self-interest degenerates it becomes selfishness, which is vice.
(46)A second person is sometimes used to link one with a third and then the former drops out for good.
(47)Whenever I planned and used reason to get things, the latter did not come. But when I ceased from planning, everything I needed dropped from the clouds. You have no business with the future. That is in the hands of God.
(48)The thought power of a yogi is intense, concentrated, and when he speaks--or even writes--about a thing needed, that will set occult forces in motion to draw the thing. This applies to money etc.
(49)When I refused the offer of a lucrative editorial post, so as to be free for study, meditation and travel, the Swami said:"You are now gradually being forced to come to the conclusion which I told you long alo. You are now beginning to see that you cannot compromise between the life in the world and the spiritual life. You have to give up one or the other. So you will have to stop worrying about earning money and just give yourself up to a life of faith in the spirit, which will then look after you."
(50)Few people know the <u>real</u> Padmasana posture. In this the feet must touch the navel--it is very difficult.
(51)The samadhi of the Hatha yoga: his body is motionless like a stone and his breath is stopped. The samadhi of the Raja yoga is different as there is some gentle swaying of the body and gentle breathing is noticeable.
(52)The greatest Mahatmas have told me "In these days, without bhakti (faith in the sense of complete surrender) you cannot attain God. "What the scriptures say about the various paths may be instructive, but in practice bhakti must be the basis of any path that is adopted.

(42) If you were to set up as a spiritual guide in India (8)
you could collect a large following, as you look very serious
and as you are a European 'holy man'. I myself would be the
first to prostrate myself before you because I know you are
genuine.

(43) Persons who use psychic power can captivate other people
[illegible] do it quietly but we who depend on spiritual power
have to wait longer for the influence to show, as it works
more deeply and slowly.

(44) It is permissible to tell 'white' lies for a good object.
The motive is the only thing.

(45) I distinguish between self-interest and selfishness. Every-
one has self-interest; even the disciple reverses his guru
because of self-interest; it is to his benefit. But when self-
interest degenerates it becomes selfishness, which is vice.

(46) A second person is sometimes used to link one with a third
and then the former drops out for good.

(47) Whenever I planned and used reason to get things, the latte-
r did not come. But when I ceased from planning, everything I
needed dropped from the clouds. You have no business with the
future. That is in the hands of God.

(48) The thought power of a yogi is intense, concentrated, and
when he speaks--or even writes--about a thing needed, that
will set certain forces in motion to draw the thing. This
applies to money etc.

(49) When I refused the offer of a lucrative editorial post, so
as to be free for study, meditation and travel, the Swami
said: "You are now gradually being forced to come to the con-
clusion which I told you long ago. You are now beginning to
see that you cannot compromise between the life in the world
and the spiritual life. You have to give up one or the other.
So you will have to stop worrying about earning money and just
give yourself up to a life of faith in the spirit, which will
then look after you."

(50) Few people know the real Padmasana posture. In this the
feet must touch the navel--it is very difficult.

(51) The samadhi of the Hatha yogi: his body is motionless like
a stone and his breath is stopped. The samadhi of the Raja
yogi is different as there is some gentle swaying of the body
and gentle breathing is noticeable.

(52) The greatest Rabbanas have told me "In these days, without
bhakti (faith in the sense of complete surrender) you cannot
attain God. "What the scriptures say about the various paths
may be instructive, but in practice bhakti must be the basis
of any path that is adopted.

(53) The attempt to give a couple of hours each day to meditation and the rest to action is very difficult. Here in the West I do not meditate. One thing at a time is the best we can do. To go inwards deeply would cause my work to suffer. So one must work in cycles, a period of weeks, months or years given to meditation and another period to action, but not to both. They are opposing forces.

(54) Hatha yoga deals only with the body. Those who practise it and are wise eventually pass on to Raja yoga.

(55) The conditions laid down by Patanjali as preliminary to the practise of yog have a deep psychological reason apart from the obvious moral one. Thus if a man who is practising yoga tells a lie, his inner mental and psychic and nervous constitution receives a shock, which can sometimes be almost paralysing in effect.

(55) The mental (psychic) conditions and currents in the atmosphere of a city like London work against the practise of yoga and form an obstacle in the aspirants path.

(56) I believe in astrology. It indicates the destiny alloted to man.

(57) The spiritual work I am doing acts very mysteriously and silently. I have not come to England for nothing and you must not judge by the paucity of outward success. Time is needed to materialize this hidden work of the Spirit.

(58) I am not interested in all this Theosophical talk of slhula sharine, karanasharine, and the other "bodies" of man. It does not help towards realization.

(59) It is the disciple's <u>faith</u> in his Master which brings results, more than what the latter does for him. I have seen disciples place their faith in unworthy and imperfect gurue, yet they have evolved to a high point, simply because they had such intense faith in the guru as being a real one. God thus rewards the aspirant not the guru.

(60) The measure of the disciple's' <u>love</u> for the guru is the measure of what he receives (in benefit, grace and blessing) from the latter. The love reacts in the form of of help from the Master, therefore one must love him fully and surrender oneself to him.

(61) The practical methods which I shall teach disciples here will be about three asanas (postures) chiefly. These postures can be done for a minute or two each at first, but later extended to half an hour. Even if difficult to Europeans practice makes the body flexible and they <u>can</u> be done. They are very important as they have an influence on the mind. It is very difficult to practise meditation in London, but the positions are practicable here. One must grow gradually

and yoga takes many years and lives. The postures alone with faith in the guru will suffice for most.

(62)When the astrologers of India cast my horoscope, they said it had the 'gurukala' in it, which signified that I would come under the grace of a guru, therefore they could not predict my fate correcly, as the Master could at any time alter my karma.

(63)The true Mahatma may work miracles, but he does them unconsciously. I have done some too, but at the time I never purposely set out to do them: they were done through me by the higher power. I was not aware even that a miracle was being done. Hence Meher Baba's claims to work miracles pupposely show him to be an egoist. Anyway, I can tell you that he is not the Messiah.

(64)All this Vedanta teaching is philosophy, it is talk; it is not practical. What is the use of declaring 'I am Brahman' if you are not realized? India has many Vedantins but who among them has realized this truth? A man has no right to go out to teach others this truth until he has realized it himself first. Until then he had better keep silent and try to attain the goal.

(64)I must keep to my Center, not to stray foofar from it in occult activities. It is dangerous to attempt the latter; some may lose the center for a time. It is dangerous to use one's occult powers, as it means straying from the Center. Hence in all my dealings with the people I do not attempt to know the minds of other people, although I could do this. Hence I have been deceived and betrayed by people because I behaved as the trusting fool. I will not risk using occult powers to study them clairvoyantly, because I know I am protected and in the end I am always 'saved' from these people and they are unable to harm me really, or to prevent my mission being carried out ultimately.

(65)Samadhi is not trance. One must pass through the trances. for Realization or else the guru must give one the trances but trance is not the goal, not the end. Sahaja Samadhi, or holding to one's realization while moving about in activities outwardly just like an ordinary person is just as advanced as staying in a trance. Such a person as the latter would not show in his outward aspect any signs of being a Mahatma, and hence may easily pass unrecognized as such.

(66)We must be careful not to tell the truth to the wrong person, and to keep one's spiritual attainment secret, and even that of other people in the right way.

(67)An astrologer in India said I would one day give a great shock to the world.

(62) When the astrologers of India cast my horoscope, they said it had the 'gurukaia' in it, which signified that I would come under the grace of a guru, therefore they could not predict my fate correctly, as the Master could at any time alter my karma.

(63) The true Babatma may work miracles, but he does them unconsciously. I have done some too, but at the time I never purposely set out to do them; they were done through me by the higher power. I was not aware even that a miracle was being done. Hence Meher Baba's claims to work miracles purposely show him to be an egotist. Anyway, I can tell you that he is not the Messiah.

(64) All this Vedanta teaching is philosophy, it is talk; it is not practical. What is the use of declaring 'I am Brahman' if you are not realized? India has many Vedantins but who among them has realized this truth? A man has no right to go out to teach others this truth until he has realized it himself first. Until then he had better keep silent and try to attain the goal.

(64) I must keep to my Center, not to obey Master from it in occult activities. It is dangerous to attempt some may lose the center for a time. It is dangerous to use one's occult powers, as it means straying from the Center. Hence in all my dealings with the people I do not attempt to know the minds of other people, although I could do this. Hence I have been deceived and betrayed by people because I behaved as the trusting fool. I will not risk using occult powers to study them clairvoyantly, because I know I am protected and in the end I am always 'saved' from these people and they are unable to harm me really, or to prevent my mission being carried out ultimately.

(65) Samadhi is not trance. One must pass through the trances. For Realization or else the guru must give one the trances but trance is not the goal, not the end. Stable Samadhi, or boiling to one's realisation while moving about in activities outwardly just like an ordinary person is just as advanced as staying in a trance. Such a person as the latter would not show in his outward aspect any signs of being a Mahatma, and hence may easily pass unrecognized as such.

(66) We must be careful not to tell the truth to the wrong person, and to keep one's spiritual attainment secret, and even that of other people in the right way.

(67) An astrologer in India said I would one day give a great shock to the world.

(68) Annie Besant and Leadbeater know little. They have written most of their books upon the knowledge supplied by poor Indian pundits employed or associated with them.

(69) The idea that the West must develop its own spiritual path, the latter being quite different to the Eastern way, will be proved wrong by time and experience. The West must go through the same path to Truth as the East. However, what will be needed, will be variations here and there in the Indian path to adapt it to Western conditions. But the essentials will have to remain the same.

(70) I am not here to convert or to propagate. I am here only to interpret the Indian philosophy, to explain it, to say what I, as an Indian monk, feel.

(71) The Indian Nationalist movement has been fostered by the Mahatmas because our spiritual culture was in danger of extinction owing to Western materialising influences. I shall not leave this body until India is freed.

(72) My mission will be a success; whoever helps me here in any way will be credited and benefited by it spiritually, even if they escape my help during life they will find me waiting for them at death.

(73) I am the representative of the greatest force on earth.

(74) I never use any occult power. It is dangerous to do so: it may introduce egoism, using them for personal profit.

(75) Do not worry about the masses in the West who are doomed to suffer in the coming catastrophes: their karma has brought them there, just as good karma brought souls to incarnate in brighter and more fortunate civilizations or English periods of the past.

(76) The Western method of lecturing is inferior to our Indian way of informal sittings, with general discussion and people asking questions and receiving answers which all may hear.

(77) The Avatars and Mahatmas who go out to teach publicly do not do it for pity of man or to serve humanity: they do it to serve God.

(78) Outside of the limitations set by karma, man is free.

(79) I met Ram Turtha's guru in the Himalayas who told me why R.T. died so young. And even earlier death was his karma, but this karma was suspended by his Master. However when Ram Turthu disobeyed him by declaring "I am Brahman" though but still an unrealized disciple, the suspension was withdrawn and he died. Ram Turtha was not perfect and will be born again on earth.

(80) Our spiritual realizations must pass through the test of physical life and action before we can gauge their real worth.

(68)Annie Besant and Leadbeater know little. They (9)
have written most of their books upon the knowledge supplied
by poor Indian pundits employed or associated with them.
(69)The idea that the West must develop its own spiritual path,
the latter being quite different to the Eastern way, will be
proved wrong by time and experience. The West must go through
the same path to Truth as the East. However, what will
be needed, will be variations here and there in the Indi-
an path to adapt it to Western conditions. But the essentials
will have to remain the same.
(70)I am not here to convert or to propagate. I am here only
to interpret the Indian philosophy, to explain it, to say what
I, as an Indian monk, feel.
(71)The Indian National movement has been fostered by the
Mahatmas because our spiritual culture was in danger of extin-
ction owing to Western materialistic influences. I shall not
leave this body until India is freed.
(72)My mission will be a success; whoever helps me here in any
way will be credited and benefited by it spiritually, even if
they escape my help during life they will find me waiting for
them at death.
(73)I am the representative of the greatest force on earth.
(74)I never use any occult power. It is dangerous to do
so; it may introduce egoism, using them for personal
profit.
(75)Do not worry about the masses in the West who are doomed
to suffer in the coming catastrophes: their karma has brought
them there, just as good karma brought souls to incarnate in
brighter and more fortunate civilisations or English periods
of the past.
(76)The Western method of lecturing is inferior to our Indian
way of informal sittings, with general discussion and people
asking questions and receiving answers which all may hear.
(77)The Avatars and Mahatmas who go out to teach publicly do
not do it for pity of man or to serve humanity: they do it to
serve God.
(78)Outside of the limitations set by karma, man is free.
(79)I met Ram Turthaia guru in the Himalayas who told me why
R.T. died so young. Another earlier death was his karma, but
this karma was suspended by his Master. However when
Ram Turthi disobeyed him by declaring "I am Brahman"
though but still an unrealized disciple, the suspension was
withdrawn and he died. Ram Turthe was not perfect and will be
born again on earth.
(80)Our spiritual realisations must pass through the test of
physical life and action before we can gauge their real worth.

(81)The Master, in certain cases, as where a disciple has(10) a work or midsion to do, will alter or suspend the karma of a disciple so as to clear away certain handicapping conditions.
(82)It will not be possible to blend East and West ideals. The old Indian culture alone can survive and not Western.
(83)I do not believe much in speech as a means of convincing and converting others. I believe more in the power of the Spirit, which works silently when I contact enquiring minds.
(84)I did not meet one person in India who realized by worshipping the Impersonal Brahmans. In these Rali yogic days only by Bhakta, by devotion to a personal God or guru can we realize.
(85)Seminal emissions in sleep can be overcome by fasting, having less nourishing food, washing the sex organs and feet every night. But it is all karma from past births, so do not worry over it.
(86)Dancing ought not to br practised by those practising yog, just as meat-eating, alcohol and sex-intercourse ought to be gradually lessenéd and finally abandoned. If you are practising yoga, these things pull in opposite directions to yog. You cannot go in two directions simultaneously.
(87)Those whom I have netted with my love as my disciples cannot escape; one day they must come to the goal.
(88)The yogi does not even take the initiative in any action. He is not concerned with their beginning or their fruits--that is the meaning of non-attachment. The events come to him at first from the Supreme: he has only to think of how to deal with them in the present: he gives no consideration to their future prospects or results. Hence he takes no initiative, does not begin or start the thing (Sampson's path) This is a kind of quietism, awaiting the guidance of the Lord, and doing nothing from your own self-will.
(89)The first task is to attain to yoga (in meditation etc). The final task is to keep the state [by self-control and subduing the senses.)

GURU PITHAJEE: (1)The guru had a white spot marked on the wall. He fixed his eyes on it and said, "Look hard at a mark like that every morning. Do not let the eyes flinch. Stare till you think nothing else--then turn the mind inward."
(2) If you devote yourself to the spiritual path, all your material needs will come to you of their own accord.
(3)When you practise concentration do it thoroughly. If you are gazing at a spot on the wall, do it till the tears fill your eyes. If you say that thoughts of your sweetheart interfere, then concentrate of her face or form. Only you must not let your mind wander into events connected with her, or see yourself meeting her and talking to her. You must keep her form fixed immovably before your mind's eye. That will

(81)The Master, in certain cases, as where a disciple has(10)
a work or mission to do, will alter or suspend the karma of a
disciple so as to clear away certain handicapping conditions.
(82)It will not be possible to blend East and West ideals. The
old Indian culture alone can survive and not Western.
(83)I do not believe much in speech as a means of convincing
and converting others. I believe more in the power of the
Spirit, which works silently when I contact enquiring minds.
(84)I did not meet one person in India who realized by worship-
ping the Impersonal Brahmans. In these Kali yogic days only by
bhakti, by devotion to a personal God or Guru can we realize.
(85)Seminal emissions in sleep can be overcome by fasting,
having less nourishing food, washing the sex organs and feet
every night. But it is all karma from past births, so do not
worry over it.
(86)Dancing ought not to be practised by those practising yoga,
just as meat-eating, alcohol and sex-intercourse ought to be
gradually lessened and finally abandoned. If you are practi-
cing yoga, these things pull in opposite directions to yoga.
You cannot go in two directions simultaneously.
(87)Those whom I have netted with my love as my disciples can-
not escape; one day they must come to the goal.
(88)The yogi does not even take the initiative in any
action. He is not concerned with their beginning or their
finite--that is the meaning of non-attachment. The events
come to him at first from the Supreme: he has only to think of
how to deal with them in the present: he gives no consideration
to their future prospects or results. Hence he takes no
initiative, does not begin or start the thing (Sampoon's path)
This is a kind of quietism, awaiting the guidance of the Lord,
and doing nothing from your own self-will.
(89)The first task is to attain to yoga (in meditation etc).
The final task is to keep the state (by self-control and
subduing the senses.)

GURU PITHALEE: (1)The guru had a white spot marked on the wall.
He fixed his eyes on it and said, "Look hard at a mark like
that every morning. Do not let the eyes flinch. Stare till
you think nothing else--then turn the mind inward."
(2) If you devote yourself to the spiritual path, all your
material needs will come to you of their own accord.
(3)When you practise concentration do it thoroughly. If you
are gazing at a spot on the wall, do it till the tears fill
your eyes. If you say that thoughts of your sweetheart inter-
fere, then concentrate of her face or form. Only you must not
let your mind wander into events connected with her, or see
yourself meeting her and talking to her. You must keep her
form there impossibly before your mind's eye. That will

lead to the higher vision of her real self.

(4)If you are far away from your guru, and want to contact him go into your room, meditate on his appearance, and if you do this with perfect concentration, it is the same as going into his physical presence.

(5)Palmistry is a science this guru practises. He says that although destiny pre-ordains certain events, if we know the are likely to happen, we can modify them by our counter-actions.

(6)My Master usually suggests to us to leave the political matters alone, unless one is a political leader or official and then it is his duty. He says today 'everyone is a politician' which is not right. Leave politics and rulership to those whose duty it is.

(7)Pithajee spends part of each day alone in his private room in trance meditation. He says that as the cistern must be refilled by water so must he refill himself spiritually to replace what he is constantly giving out to visitors or devotees. To do this he withdraws into meditation (samadhi)

(8)On present Indian political agitation: He prevers peaceful methods to the violent agitations, he believes in law-abiding steady, if slower, propaganda, Nowadays, he says, everyone is a politician! The people ought to leave politics alone.

(9)Sri Guru Pitajee, a yogi who was greatly revered in North India, received me in a clean dark room, where he sat on a tiger skin. A man came with liver trouble. The yogi signed to the man to lie prone upon a piece of straw matting, then stooped, stoked him, and finally knelt down beside him with one hand on the man's liver. Then he chanted a sacred word, "Aum" and took up a knife with which he scratched the stone floor, paused, chanted the word again and once more scratched the floor. Then he told the man to get up. The man said his liver disease was quickly going under the yogi's treatment. The yogi refuses to accept any payment from those he heals, but added "I accept only if there is complete cure, and then only one fruit!"

PROFESSOR NARASIMHAYA:

(1) Some Western scholars make a grotesque error in translation, by confusing Chit with Chitta. Chit is the infinite Mind which Yogi has to realise, Chitta are thoughts which Yogi has to suppress. HORNE Chairman Subud Branch

Subud definitely did a purifying work on me but only on lower levels. It is a preparation & inincapable of leading to the higher levels.

(4)If you are far away from your guru, and want to contact him go into your room, meditate on his appearance, and if you do this with perfect concentration, it is the same as going into his physical presence.

(5)Palmistry is a science this guru practises. He says that through casting pre-ordains certain events, if we know that are likely to happen, we can modify them by our counteractions.

(6)My Master usually suggests to us to leave the political matters alone, unless one is a political leader or official and then it is his duty. He says today 'everyone is a politician' which is not right. Leave politics and rulership to those who are duty it is.

(7)Pitchaipe spends part of each day alone in his private room in trance meditation. He says that as the cistern must be refilled by water so must he refill himself spiritually to replace what he is constantly giving out to visitors or devotees. To do this he withdraws into meditation (samadhi)

(8)On present Indian political agitation: He prevers peaceful methods to the violent agitation, he believes in law-abiding steady, if slower, propaganda. Nowadays, he says, everyone is a politician! The people ought to leave politics alone.

(9)Sri Guru Pitchai, a yogi who was greatly revered in North India, received me in a clean dark room, where he sat on a tiger skin. A man came with liver trouble. The yogi stirred to the man to lie prone upon a piece of straw matting, then stooped, stroked him, and finally knelt down beside him with one hand on the man's liver. Then he chanted a sacred word, "Aum" and took up a knife with which he scratched the stone floor, paused, chanted the word again and once more scratched the floor. Then he told the man to get up. The man said his liver disease was quickly going under the yogi's treatment. The yogi refuses to accept any payment from those he heals, but added "I accept only if there is complete cure, and then only one fruit!"

PROFESSOR NARASIMHAYA:

(1) Some Western scholars make a profound error in translation, by confusing Chitt with Chitta. Chitt is the infinite Mind which Yogi has to realise, Chitta are thoughts which Yogi has to suppress.

SWAMI HEMRAJ

(1) Swami Hemraj, a Realized Yogi of modern times, who lived in the Punjab and died in 1903, was once criticized and slandered by some orator. A disciple of the Swami wanted to put a stop to this but the Master restrained him, saying "Nonsense! Am I the name "Hemraj", that you get enraged at its being abused? Is this all you have learnt of Atma Jnana?"

(2) Swami Hemraj told some persons that a certain disciple of his, then hundreds of miles away, was at that very moment anxiously remembering him (the Master) probably because he was in need of help. This knowledge was explained by the Master as follows: He had trained his mind rigidly not to think of anything except the living present, and to forget everybody unless he came into actual contact either physically or through letters. However, despite this habit of his mind, that disciple's face had persistently passed several times through his mind since the morning. Hence the only conclusion he could draw was that there was a strong thought current being despatched by the disciple towards him. The date and hour were noted down and the Master's surmise was found to be quite correct. Hemraj further explained that a purified mind is a mirror of Nature, in which other people's thoughts and even future events cast spontaneous images.

(3)"A man of Realization is not a sleepy hollow. A wakeful watch, constantly active inside as well as outside, is the correct definition of Brahman Jnanan. Nor need he behave like a madman or a corpse. The proper function of his Divine Knowledge is to rectify civilized life, not to destroy it". Hemraj.

(4) He was taken seriously ill with some painful ailments before his death. A physician who asked him how he felt was answered this: "Nothing has happened, Hakim Sahib, that concerns Me. I am the same eternal Atman unchanged and unchangeable. This illness is only a play of elements". When on his death-bed his disciples began to sorrow, he said "Grieve not, friends. I am one with the Cosmic Soul already. "

(5) In accordance with his wish, the dead body of Swami Hemraj was thrown into the waters of a river so that even as it had been of service to humanity during its living existence, it might now be of service to the hungry creatures of the waters. .

SWAMI HEMRAJ

(1) Swami Hemraj, a Realized Yogi of modern times, who lived in the Punjab and died in 1903, was once criticized and slandered by some orator. A disciple of the Swami wanted to put a stop to this but the Master restrained him, saying "Nonsense! Am I the name "Hemraj", that you get enraged at the being abused? Is this all you have learnt of Atma Jnana?"

(2) Swami Hemraj told some persons that a certain disciple of his, then hundreds of miles away, was at that very moment anxiously remembering him (the Master) probably because he was in need of help. This knowledge was explained by the Master as follows: He had trained his mind rightly not to think of anything except the living present, and to forget everybody unless he came into actual contact either physically or through letters. However, despite this habit of his mind, that disciple's face had persistently passed several times through his mind since the morning. Hence the only conclusion he could draw was that there was a strong thought current being despatched by the disciple towards him. The date and hour were noted down and the Master's surmise was found to be quite correct. Hemraj further explained that a purified mind is a mirror of Nature, in which other people's thoughts and even future events cast spontaneous images.

(3)"A man of Realisation is not a sleepy hollow. A wakeful watch, constantly active inside as well as outside, is the correct definition of Brahman Jnanam. Nor need he behave like a madman or a corpse. The proper function of his Divine Knowledge is to rectify civilized life, not to destroy it". Hemraj.

(4) He was taken seriously ill with some painful ailments before his death. A physician who asked him how he felt was answered thus: "Nothing has happened, Hakim Sahib, that concerns Me. I am the same eternal Atman unchanged and unchangeable. This illness is only a play of elements". When on his death-bed his disciples began to sorrow, he said "Grieve not, friends. I am one with the Cosmic Soul already. "

(5) In accordance with his wish, the dead body of Swami Hemraj was thrown into the waters of a river so that even as it had been of service to humanity during its living existence, it might now be of service to the hungry creatures of the waters.

(6) "I am that Self supreme, unseen
Unlimited and undefined.
.... The idol temple, mosque and church
Kashi, Mecca, Jerusalem,
The cross, the linga, sacred stone-
Mine they all, from me they come.
The forms, the formless, both am I,
Creation and Creator I;
Not "one" or "two" nor "none" nor "all",
For none is there, me "one" to call."
(From the Urdu) --Hemraj

(7) "What shall I seek? Shall I seek God?
Why? He is I and I am He.
Keep your philosophy unto yourself,
I am, I was and e'er shall be."
-- Swami Hemraj

ARUNACHALAM of CEYLON: (Disciple of Ed. Carpenter's 'Gnani' & probably Guru in yoga of Ananda Metteya)

(1) Experience whatever happens, free from anxiety, standing as 'pure consciousness', then that which you are now distressed to have missed, will come to you of itself."

(2) Mounam is silence, which is cessation of thought."

(3) When you have no work, accustom yourself to be free from thought and to stand as consciousness.

(4) My Master (the Gnani told me the fever had not really affected his true self and that during the long and severe illness, when his wife was most despondent about his recovery, he was, for nearly a month, not conscious of his body, but remained pure consciousness.

(5) He (the Gnani) has often told me that the communication of the mysteries of God to unripe souls always brings punishment to the teacher.

(6) The master does not think it inexpedient to publish esoteric teaching. He takes the view that your book may help some ripe souls in sore need of such hints.

GURDJEFF:

(1) Gurdjeff's sole and only technique was not meditation at fixed hours, but constant continuous persistent throughout the day--self-observation to be aware that one is not a mechanism of body, feeling and thought but that body is an idea.

(OVER)

INT.

( ) Gurdjieff: "Do one thing at a time. When you write a letter, don't think of the price of laundering".

( ) Gurdjieff: " Man must convince himself of his nothingness."

SAHABJI MAHARAJ on RADHASOAMI

(1) America will not become the leader of the world: that destiny belongs to the joint cooperation of England and India.
(2) Habit is of vital importance in conquering the mind. Unless you repeat your spiritual practice each day at precisely the same time, it is nearly impossible to obtain control of the thoughts.
(3) A heated or violent passion of the mind is like striking a bell. The act of striking takes a moment but the echo persists for several moments. Similarly an evil passion, lust or anger, heats the mind, not only when it occurs, but leaves a lingering echo for a longer time. So, too, a devotional and spiritual fervour and aspiration echoes long after. For these reasons we have singing of selected passages from our scripture at each morning's Sat-Sang. The fervour of chanting them leaves a good after-effect.
(4) A study of the past history of human psychology clearly shows that there is a system, a plan and a design in the changes that are slowly being wrought in the minds of the nations of the world. It appears that humanity is being gradually prepared to transcend the ordinary limits of mind and matter and to receive and realize ultimate truth.
(5) To attain spiritual consciousness all the activities of the physical senses and the mind have to be brought to a stand-still; otherwise it is not possible to shut off the influence of external stimuli. The road to ultimate Truth lies inwards.
(6) If you cannot find time to perform spiritual practices in the morning, then do them in the evening; otherwise you devote all your life to the service of the flesh and mind, and pamper these at the expense of the spirit. You possess the divine faculty but you must develop it properly by training and exercise. Spirit is clearly the noblest of the triad of Man, and to neglect it is to deprive yourself of its blessings. You can perform the practices anywhere you like if you can keep your attention under control and engage it in the practice, but you are recommended a solitary place just to keep off disturbing influences.

SAHAJI MAHARAJ on RAMAKRSHNA

(1) America will not become the leader of the world: that destiny belongs to the joint cooperation of England and India.

(2) Habit is of vital importance in conquering the mind. Unless you repeat your spiritual practice each day at precisely the same time, it is nearly impossible to obtain control of the thoughts.

(3) A heated or violent passion of the mind is like striking a bell. The act of striking takes a moment but the echo persists for several moments. Similarly an evil passion, lust or anger, heats the mind, not only when it occurs, but leaves a lingering echo for a longer time. So, too, a devotional and spiritual fervour and aspiration echoes long after. For these reasons we have singing of selected passages from our scripture at each morning's Sat-Sang. The fervour of chanting them leaves a good after-effect.

(4) A study of the past history of human psychology clearly shows that there is a system, a plan and a design in the changes that are slowly being wrought in the minds of the nations of the world. It appears that humanity is being gradually prepared to transcend the ordinary limits of mind and matter and to receive and realize ultimate truth.

(5) To attain spiritual consciousness all the activities of the physical senses and the mind have to be brought to a stand-still; otherwise it is not possible to shut off the influence of external stimuli. The road to ultimate Truth lies inwards.

(6) If you cannot find time to perform spiritual practices in the morning, then do them in the evening; otherwise you devote all your life to the service of the flesh and mind, and pamper these at the expense of the spirit. You possess the divine faculty but you must develop it properly by training and exercise. Spirit is clearly the noblest of the triad of Man, and to neglect it is to deprive yourself of its blessings. You can perform the practices anywhere you like if you can keep your attention under control and engage it in the practice, but you are recommended a solitary place just to keep off disturbing influences.

(7) The aspirant must pass through the stage of rigour mortis. This is a trance-like state resembling death to some extent. This stage must be passed before he can be reborn on a higher plane. The hands contract and turn, the legs become stiff, the arms rigid, just as occurs in a dying person. Then an internal force (the Guru) draws the spirit of the aspirant up to the third eye where it must pass through exactly as at death the spirit makes its exit from the body there.

(8) When the Incarnation of a great Master occurs, his disciples as well as those who will later become his disciples incarnate during the same period as he is born (i.e., between a reasonable number of years before and after his birth). They lose consciousness of this in the body but ultimately he draws them to him and they cannot escape becoming his disciples again in the flesh. He knows beforehand who is to come to him. They cannot escape their destiny.

(9) Were you born just to add to the population of the world Were you born to be roasted in the fire of passions and desires?

(9) Intuitive knowledge is altogether distinct from the ordinary knowledge obtained through the senses or through the processes of syllogistic reasoning. The element of external stimulation is absent. The condition immediately preceding its flashing into consciousness is that of complete, or at least partial forgetfulness of the environment.

(10) Different brain centres are energized in producing the different states of consciousness. There are a number of centres situated in the fissure between the two lobes of the brain. It is in the excitation of one of these centres that the gifted ones obtain flashes of intuition and peeps into the mysteries of the spiritual planes.

(11) The human body is an epitome of the entire universe, inasmuch as all the elements employed in the evolution of creation and all the stages passed through by it since its beginning are represented in the human body on a miniature scale. We are endowed with a cosmos of our own which represents all the spheres of the creation, and which is so constructed as to enable the spirit-entity in us to reach the highest mansion.

(12) Free-will and destiny both operate upon us. A man is like a goat tied to a rope by a tree. The goat can roam around freely as far as the full length of the rope- but no farther. Similarly man can do what he wishes, but only within the limits set him by fate.

(7) The aspirant must pass through the stage of trigon (12)
mortis. This is a trance-like state resembling death to
some extent. This stage must be passed before he can be
reborn on a higher plane. The hands contract and turn, the
legs become still, the arms rigid, just as occurs in a dy-
ing person. Then an internal force (the Guru) draws the
spirit of the aspirant up to the third eye where it must
pass through exactly as at death the spirit makes its exit
from the body there.

(8) When the Incarnation of a great Master occurs, his dis-
ciples as well as those who will later become his disciples
incarnate during the same period as he is born (i.e., be-
tween a reasonable number of years before and after his
birth). They lose consciousness of this in the body but ul-
timately he draws them to him and they cannot escape becom-
ing his disciples again in the flesh. He knows beforehand
who is to come to him. They cannot escape their destiny.

(9) Were you born to be roasted in the fire of passions and de-
sires?

(9) Intuitive knowledge is altogether distinct from the or-
dinary knowledge obtained through the senses or through the
processes of syllogistic reasoning. The element of external
stimulation is absent. The condition immediately preceding
its flashing into consciousness is that of complete, or at
least partial forgetfulness of the environment.

(10) Different brain centres are energized in producing the
different states of consciousness. There are a number of
centres situated in the fissure between the two lobes of
the brain. It is in the excitation of one of these centres
that the gifted ones obtain flashes of intuition and peeps
into the mysteries of the spiritual planes.

(11) The human body is an epitome of the entire universe,
inasmuch as all the elements employed in the evolution of
creation and all the stages passed through by it since its
beginning are represented in the human body on a miniature
scale. We are endowed with a cosmos of our own which re-
presents all the spheres of the creation, and which is so
constructed as to enable the spirit-entity in us to reach
the highest mansion.

(12) Free-will and destiny both operate upon us. A man is
like a goat tied to a rope by a tree. The goat can roam
around freely as far as the full length of the rope- but no
farther. Similarly man can do what he wishes, but only
within the limits set him by fate.

(13) Yellow is the colour of the spirit. After the second initiation (rebirth after "death-trance") the aspirant (16) sees great masses of yellow light.
(14) The first initiation is the mere communication verbally of the methods of spiritual practices of R.S. The second initiation is an internal experience.
(15) Wine and alcohol are excellent stimulants for the animal body, for those who indulge in activities of the flesh, but for mental and spiritual activities it is positively injurious; hence we ban it.
(16) The first fifty years or so, a religion is pure and vital; later it degenerates into a mere philosophy. Its followers become philosophers- not religious-living men. Finally it descends into the arms of hypocritical priests for its last stage is hypocricy. Hence to avoid this, the RadhaSoamis will have in future a continuous succession of God-realized leaders at their head- right to the end of Time (this kalpa). Thus the current of spirituality will be maintained and not lost as in old religions.
(17) The spiritual ideal includes the political ideal as the greater includes the smaller. To pursue the spiritual ideal for a nation or individual will ultimately realize the results of pursuing a political ideal, plus the greater sublimity of God-realization.
(18) The money that is now being spent on armaments and military preparation must be diverted to higher and constructive purposes. Humanity is going into more and more troubles until it learns this lesson.
(19) There are three great worlds corresponding to the three divisions of Man- body, mind, spirit. Each world is subdivided into six regions. Similarly each part of man has six subdivisions. These eighteen planes stretch from the negative pole of matter to the positive pole of pure Spirit- the eighteenth. Our world is the fourth region (counting from below). That other seers talk of seven spheres is due to their having a different differential or standard of grading to ours. Thus many count the six planes of the material world, then add the first plane of the next great world (Mind World- Brahma's World) and since this latter seems like God to them, they so regard it and stop there. But we go on to the higher planes. Most of them, therefore, mistake the subdivisions for the greater grades, or rather are unaware of the latter. We call ourselves Radha Soamis because these two names were sounded forth at the first creation, when there was an upheaval in the primeval chaos. This upheaval caused sound, and the sound was the name of the creator. The sacred word AUM is also to be heard but

(15) Yellow is the colour of the spirit. After the second initiation (rebirth after "death-trance") the aspirant (1a) sees great masses of yellow light.

(14) The first initiation is the mere communication verbally of the methods of spiritual practices of R.S. The second initiation is an internal experience.

(13) Wine and alcohol are excellent stimulants for the body, for those who indulge in activities of the flesh, but for mental and spiritual activities it is positively injurious; hence we ban it.

(12) The first fifty years or so, a religion is pure and vital; later it degenerates into a mere philosophy. Its followers become philosophers- not religious-living men. Finally it descends into the arms of hypocritical priests for its last stage is hypocrisy. Hence to avoid this, the Radha Soamis will have in future a continuous succession of God-realised leaders at their head- right to the end of Time (this kalpa). Thus the current of spirituality will be maintained and not lost as in old religions.

(17) The spiritual ideal includes the political ideal as the greater includes the smaller. To pursue the spiritual ideal for a nation or individual will ultimately realise the results of pursuing a political ideal, plus the greater sublimity of God-realisation.

(18) The money that is now being spent on armaments and military preparation must be diverted to higher and constructive purposes. Humanity is going into more and more troubles until it learns this lesson.

(19) There are three great worlds corresponding to the three divisions of Man- body, mind, spirit. Each world is subdivided into six regions. Similarly each part of man has six subdivisions. These eighteen planes stretch from the negative pole of matter to the positive pole of pure Spirit- the eighteenth. Our world is the fourth region (counting from below). That other seers talk of seven spheres is due to their having a different differential or standard of grading to ours. Thus many count the six planes of the material world, then add the first plane of the next great world (Mind World- Brahma's World) and since this latter seems like God to them, they so regard it and stop there. But we go on to the higher planes. Most of them, therefore, mistake the subdivisions for the greater grades, or rather are unaware of the latter. We call ourselves Radha Soamis because these two names were sounded forth at the first creation, when there was an upheaval in the primeval chaos. This upheaval caused sound, and the sound was the name of the creator. The sacred word ALM is also to be heard but

on a lower world- in Brahma's World, in fact —Kabir and some Sufis agree with our eighteen world classification.

(20) What is the use of wrangling about OM and the number of planes and so on. When you get to the AUM plane it will be time enough to see whether there are any more. Meanwhile let us not neglect this physical plane on which we now find ourselves, and let us try to make our life here more beautiful and happier.

(21) God is not only Love, but also Beauty. Therefore as man begins to express the spirit within him he should express more beauty in self (thought, speech and actions) and in surroundings and environment.

(22) The spirit-entity resides in the head. As we get farther away from the head, towards the extremities, the material principle is more and more expressed.

Head: positive pole and Spirit
Feet: negative pole and Matter

Hence feet always touch earth. This positive-negative process applies also to the universe. Plane eighteen (pure Spirit) is positive. Plane one (matter) is negative. Between the two is the neutral part.

(23) It is the mind in man, and not the spirit-entity, which determines the shape and form of his body. Heredity and environment also influence, but in a minor way.

(24) The different spheres from which the great teachers of religion descended here on earth, and which they fixed as goals for their followers, are only stations or stages on the great road leading to the Mansion of the Supreme Spirit- the Ultimate Truth.

(25) In spite of all the apparent glitter and tall talk about efficiency and material prosperity, the nations of the West are not in the enjoyment of true peace of mind.

(26) Russia, germany and many other countries are gnashing their teeth at the prosperity of Great Britain, at the fine structure which the English people have been able to build up after centuries of hard work and sacrifice. Why this jealousy and distrust? Because the spirit of brotherliness is absent from their minds. If the inhabitants of Europe were to recognize one another as children of one common Father, surely there would be no jealousy and distrust among them, and there would be no need for most of the munitions and armaments which are now eating up their wealth and energy. This, however, can only be possible when people admit the existence of God, and adopt God-realization as their ideal life.

on a lower world- in Brahma's World, in fact --Kabir and some Sufis agree with our eighteen world classification.

(20) What is the use of wrangling about OM and the number of planes and so on. When you get to the AUM plane it will be time enough to see whether there are any more.

Meanwhile let us not neglect this physical plane on which we now find ourselves, and let us try to make our life here more beautiful and happier.

(21) God is not only Love, but also Beauty. Therefore as man begins to express the spirit within him he should express more beauty in self (thought, speech and actions) and in surroundings and environment.

(22) The spirit-entity resides in the head. As we get farther away from the head, towards the extremities, the material principle is more and more expressed.

Head: positive pole and Spirit

Feet: negative pole and Matter

Hence feet always touch earth. This positive-negative process applies also to the universe. Plane eighteen (pure Spirit) is positive. Plane one (matter) is negative. Between the two is the neutral part.

(23) It is the mind in man, and not the spirit-entity, which determines the shape and form of his body. Heredity and environment also influence, but in a minor way.

(24) The different spheres from which the great teachers of religion descended here on earth, and which they fixed as goals for their followers, are only stations or stages on the great road leading to the Mansion of the Supreme Spirit- the Ultimate Truth.

(25) In spite of all the apparent glitter and tall talk about efficiency and material prosperity, the nations of the West are not in the enjoyment of true peace of mind.

(26) Russia, Germany and many other countries are gnashing their teeth at the prosperity of Great Britain, at the time structure which the English people have been able to build up after centuries of hard work and sacrifice. Why this jealousy and disturst? Because the spirit of brotherliness is absent from their minds. If the inhabitants of Europe were to recognize one another as children of one common Father, surely there would be no jealousy and distrust among them, and there would be no need for most of the munitions and armaments which are now eating up their wealth and energy. This, however, can only be possible when people admit the existence of God, and adopt God-realization as their ideal life.

(27) The spirit-entity gives life and vitality to the body and mind. Thus when the spirit withdraws from the feet the latter are benumbed. The spirit is the creator and sustainer of the universe.

(28) The spirit-entity of man is the same in essence as God, but there is a difference in magnitude.

(29) There can be only one supreme avatar, or incarnation of Deity at a time. But since there are fourteen planes above ours, there can be fourteen incarnations working from each of these; but they will be lesser lights. There is only one sent of God from each plane because if two came their work would be exactly the same (one of them would be needless), they could only duplicate each other. This may explain the presence of so many other "avatars" now. Radha Soami Dayal is the Incarnation from the highest plane.

(31) I do not teach inaction!

(32) Radhasoami Dayal Incarnated needs no helpers. Who can help God? He can do Himself everything he wishes to accomplish, by his own power. Hence no one need have the foolish idea that they are going to help the Avatar. He has come to help others and requires none himself.

(33) The highest teaching of Krishna in the Gita is not Karma-Yoga but Bhakta. The mere doing of duty has nothing divine in it, but to do it out of devotion to the Lord, out of love for God, is Bhakta, and higher.

(34) Every time a religious leader begins his work he gradually gathers a circle of friends and followers around him. At the same time a circle of enemies or critics begin to form also. As his own following becomes larger, so the number of his critics will become larger, too.

(35) The spirit-entity in man requires no help. It is glorious, shining, all-powerful and all-wise. It is the mind and body of man that need help. You cannot help the God in others.

(36) The Vedantists say "I am God" but this is merely the result of intellectual study. God-realization is quite different and more difficult.

(37) The Western mind finds it difficult to submit to a Guru because of its egotism. Yet you must give this intellect up to a Guru. What is it you lose if you surrender yourself to the Guru of Radha Soami Dayal?- Only the right to stand before an audience and boast of your powers! And, believe me, even if you adopt the path of trusting to God, following spiritual practices alone, and praying to God, the day your true prayer is heard is the day when God will lead you to meet a Guru. There is no escape. You must have a guru to help you grow up.

(27) The spirit-entity gives life and vitality to the body and mind. Thus when the spirit withdraws from the feet the latter are benumbed. The spirit is the creator and sustainer of the universe.

(28) The spirit-entity of man is the same in essence as God, but there is a difference in magnitude.

(29) There can be only one supreme avatar, or incarnation of Deity at a time. But since there are fourteen planes above ours, there can be fourteen incarnations working from each of these; but they will be lesser lights. There is only one sent of God from each plane because if two came their work would be exactly the same (one of them would be needless), they could only duplicate each other. This may explain the presence of so many other "avatars" now. Radha Soami Dayal is the Incarnation from the highest plane.

(31) I do not teach Incation!

(32) Radhasoami Dayal Incarnated needs no helpers. Who can help God? He can do Himself everything he wishes to accomplish, by his own power. Hence no one need have the foolish idea that they are going to help the Avatar. He has come to help others and requires more himself.

(33) The highest teaching of Krishna in the Gita is not Karma-Yoga but Bhakta. The mere doing of duty has nothing living in it, but to do it out of devotion to the Lord, out of love for God, is Bhakta, and higher.

(34) Every time a religious leader begins his work he gradually gathers a circle of friends and followers around him. At the same time a circle of enemies or critics begin to form also. As his own following becomes larger, so the number of his critics will become larger, too.

(35) The spirit-entity in man requires no help. It is glorious, shining, all-powerful and all-wise. It is the mind and body of man that need help. You cannot help the God in others.

(36) The Vedantists say "I am God" but this is merely the result of intellectual study. God-realization is quite different and more difficult.

(37) The Western mind finds it difficult to submit to a Guru up because of its egotism. Yet you must give this intellect to a Guru. What is it you lose if you surrender yourself to the Guru of Radha Soami Dayal?- Only the right to stand before an audience and boast of your powers! And, believe me, even if you adopt the path of trusting to God, following spiritual practices alone, and praying to God, the day your true prayer is heard is the day when God will lead you to meet a Guru. There is no escape. You must have a guru to help you grow up.

(38) If you concentrate your attention on the sixth chakra, which is at the root of the nose (third eye) and think of God at the same time, you will rise into the spiritual consciousness

(39) The disciple must attune himself to the Master by his bhakta (devotion). Then if he needs help, or wishes to communicate with the Guru, he has but to concentrate his attention on the sixth chakra in the forehead, and at the same time ask for help and the Master will know instantly that his disciple is calling to him, even if in a distant part of the world.

(40) The physical nervous centres or ganglia in the spine which authors- including Leadbeater- refer to as the chakras are not so in reality. The chakras are subtle and belong to the subtle body, although near to the physical ganglia. The latter are crude matter and cannot give psychic or spiritual sight when energized, but it is the awakening of the subtle chakras that gives the inner vision. Leadbeater is only a philosopher and author, not a man of experience or he would not have said what he did. We only refer to the physical centres as a "blind" or as a matter of convenience to make it easier for beginners to understand.

(41) For the last six or seven months I have been praying to the Supreme Father to introduce our religion into the West. Our policy hitherto has been that the West is not yet ready for our message, which is the opinion you express. But I would like one hundred Sat-Sangis in the West- only they must be sincere and really earnest moons, not stars. As you say, though, before it can spread widely there they must first suffer; then when men are helpless they turn to God.

(42) I quite agree with you that the Mausoleum of the first Founder of R.S. which the other R.S. sect is building at R.S.Bagh, is money that is wasted; it would be better used for industries or feeding the poor. As for me, when I am dead, I want no such thing: let them throw my ashes in the Ganges.

(43) Three things are required before we admit anyone into our Society: (1) You must become a teetotaler, (2) you must abstain from animal food, (3) you must believe that Radhasoami is the true name of the Supreme Father.

(44) I have no consciousness that India is my own country. I look on all men as my brothers. I am a cosmopolitan in outlook.

(45) The sound of the commotion or upheaval in the Supreme upon creation was "Soami"; the sound of Its out-breathing was "Ra-a-a;" the sound of its inbreathing was "Dha". Hence

(38) If you concentrate your attention on the sixth chakra, which is at the root of the nose (third eye) and think of God at the same time, you will rise into the spiritual consciousness.

(39) The disciple must attune himself to the Master by his bhakta (devotion). Then if he needs help, or wishes to communicate with the Guru, he has but to concentrate his attention on the chakra in the forehead, and at the same time ask for help and the Master will know instantly that his disciple is calling to him, even if in a distant part of the world.

(40) The physical nervous centres or ganglia in the spine which authors- including Leadbeater- refer to as the chakras are not so in reality. The chakras are subtle and belong to the subtle body, although near to the physical ganglia. The latter are crude matter and cannot give psychic or spiritual sight when energized, but it is the awakening of the subtle chakras that gives the inner vision. Leadbeater is only a philosopher and author, not a man of experience or he would not have said what he did. We only refer to the physical centres as a "blind" or as a matter of convenience to make it easier for beginners to understand.

(41) For the last six or seven months I have been praying to the Supreme Father to introduce our religion into the West. Our policy hitherto has been that the West is not yet ready for our message, which is the opinion you express. But I would like one hundred Sat-Sangis in the West- only they must be sincere and really earnest moons, not stars. As you say, though, before it can spread widely there they must first suffer; then when men are helpless they turn to God.

(42) I quite agree with you that the Mausoleum of the first founder of R.S. which the other R.S. sect is building at R.S.Bagh, is money that is wasted; it would be better used for industries or feeding the poor. As for me, when I am dead, I want no such thing; let them throw my ashes in the Ganges.

(43) Three things are required before we admit anyone into our Society: (1) You must become a teetotaler, (2) You must abstain from animal food, (3) you must believe that Radhasoami is the true name of the Supreme Father.

(44) I have no consciousness that India is my own country. I look on all men as my brother. I am a cosmopolitan in outlook.

(45) The sound of the commotion or upheaval in the Supreme upon creation was "Soami"; the sound of Its out-breathing was "Ra-a-a;" the sound of its inbreathing was "Dha". Hence

Radha Soami. These are phonetically transcribed. And since sounds bear the impress of their source, of the force which created them, the devotee who listens for this Radha Soami sound internally, with controlled body and mind, will, when he hears it, become lifted up to the bliss, love and wisdom of the Supreme.

(46) We never concentrate on the three lower chakras in our religion. They are connected with the material region, being presided over by the deities of procreation, destruction and preservation respectively, as you may observe by their positions. Those who teach to concentrate on these lower centres are mistaken; it is wrong to do so.

(47) When we shall return to God at the end of our long series of existences - which takes place the moment we have become fully and completely aware of our spiritual nature- we shall do so as Self-conscious centres in God. Directly we realize our true selves we fly back to God, for there is no longer any purpose in carrying on our external existences; we give up the body at once. But although our Spirit-entities are of the same essence as God, and therefore will be in perfect harmony with Him when we merge, nevertheless we shall retain our individualities. Do not fear that. The spirit mingles with the Absolute Spirit but individuality remains. It is like the cells of the body, each one with the whole body united with it, yet retaining an individual life.

(48) The eyes are the index of spirituality.

(49) The third eye is where the Spirit has its exit and entrance from and to the body. In death or Yoga it uses this point.

(50) Sahabji leaves his disciples quite free; does not force anything or any order on them. They may voluntarily come and ask his "permission" for some act contemplated, but they are not compelled to do so.

(51) Sahabji reveals himself to his disciples, but to outsiders he does not pretend to be other than an ordinary man This is because outsiders are usually suspicious or think they may be deceived, and he does not want to meet this attitude of distrust.

He says: Try, experiment with our religion and our practice. If not satisfied you can leave whenever you wish

(52) The most essential thing in our religion is Abhyas - spiritual practices.

(53) Sahabji does not smoke, but does not forbit us to do so. Nevertheless many of us do not, in order to imitate him

Radha Soami. These are phonetically transcribed. And since sounds bear the impress of their source, of the force which created them, the devotee who listens for this Radha Soami sound internally, with controlled body and mind, will, when he hears it, become lifted up to the bliss, love and wisdom of the Supreme.

(46) We never concentrate on the three lower chakras in our religion. They are connected with the material region, being presided over by the deities of procreation, destruction and preservation respectively, as you may observe by their positions. Those who teach to concentrate on these lower centres are mistaken; it is wrong to do so.

(47) When we shall return to God at the end of our long series of existences - which takes place the moment we have become fully and completely aware of our spiritual nature- we shall do so as Self-conscious centres in God. Directly we realize our true selves we fly back to God, for there is no longer any purpose in carrying on our external existences; we give up the body at once. But although our Spirit-entities are of the same essence as God, and therefore will be in perfect harmony with Him when we merge, nevertheless we shall retain our individualities. Do not fear that. The spirit mingles with the Absolute Spirit but individuality remains. It is like the cells of the body, each one with the whole body united with it, yet retaining an individual life.

(48) The eyes are the index of spirituality.

(49) The third eye is where the Spirit has its exit and entrance from and to the body. In death or Yoga it uses this point.

(50) Sahabji leaves his disciples quite free; does not force anything or any order on them. They may voluntarily come and ask his "permission" for some act contemplated, but they are not compelled to do so.

(51) Sahabji reveals himself to his disciples, but to outsiders he does not pretend to be other than an ordinary man This is because outsiders are usually suspicious or think they may be deceived, and he does not want to meet this attitude of distrust.

He says: Try, experiment with our religion and our practice. If not satisfied you can leave whenever you wish

(52) The most essential thing in our religion is Abhyas - spiritual practices.

(53) Sahabji does not smoke, but does not forbit us to do so. Nevertheless many of us do not, in order to imitate him

(54) Sahabji is under orders: he receives them internally from the Supreme Father.

(55) It is our belief that the Supreme Father drew you here to Dayalbagh; that it is only a matter of time before you join us. You are the first Englishman, after Mr. Piper, who has sat in Sat-Sang with us.

(56) The highest yoga practice is that which is based upon hearing the mystic sound- "Radha Soami".

(57) The real reason why Sat-Sangis are prohibited from relating their inner experiences is that this discharges their power, and prevents them from getting a similar experience. (c.f. American [illegible] this doctrine, Swobada)

(58) There are many external indications of a God-realized man. Here are three: (1) he is always free from worry and anxiety because he shares the bliss of God; (2) he has finished all sadhanas, meditations and practices, having reached their goal. (3) He has a burning love at his heart for all humanity.

(59) When a man becomes one with God fully, his body drops off (dies). If he lives on, it will be only for the sake of others, to help humanity.

(60) It is my belief that England and India are destined to become united as brothers, and when this occurs they will lead the world.

(61) When I sit down to deliver my evening address, I never know what its subject will be. I do not even know what will be my next sentence or how I will finish. I trust myself unreservedly to the Supreme Father. I never think. The Supreme Father tells me instantly what I need to know or do. So I am not a free agent. I take my orders from Him internally. I am just a helpless child in His hands.

(62) When I meet a man for the first time, something within tells me his character. If he is a hypocrite, for instance, I am made aware of it, but I treat him as a gentleman until such time as he openly reveals his hypocrisy; then I never give him a second opportunity to deceive me. Hence I take everyone as a gentleman until he proves to the contrary.

(63) ...that a League of Nations would be founded and that it would grow to become immeasurably strong and able to keep peace throughout the world by its own power. We already have seen this prophecy partly fulfilled in the beginning of the League; but before the latter part can be fulfilled and the League become dominant, there must be another world-war. The reason is that this is the only way. The pus, the evil passions in humanity, must explode. The war will be their explosion.

(54) Sahaj̃ is under orders; he receives them internally from the Supreme Father.

(55) It is our belief that the Supreme Father drew you here to Darjeeling; that it is only a matter of time before you join us. You are the first Englishman, after Mr. Piper, who has sat in Sat-Sang with us.

(56) The highest yoga practice is that which is based upon hearing the mystic sound- "Nada Sound".

(57) The real reason why Sat-Sangis are prohibited from relating their inner experiences is that this discharges their power, and prevents them from getting a similar experience. (c.f. American ~~Sc~~ this doctrine/Swobada)

(58) There are many external indications of a God-realised man. Here are three: (1) he is always free from worry and anxiety because he shares the bliss of God; (2) he has finished all sadhanas, meditations and practices, having reached their goal. (3) He has a burning love at his heart for all humanity.

(59) When a man becomes one with God fully, his body drops off (dies). If he lives on, it will be only for the sake of others, to help humanity.

(60) It is my belief that England and India are destined to become united as brothers, and when this occurs they will lead the world.

(61) When I sit down to deliver my evening address, I never know what the subject will be. I do not even know what will be my next sentence or how I will finish. I trust myself unreservedly to the Supreme Father. I never think. The Supreme Father tells me instantly what I need to know or do. So I am not a free agent. I take my orders from Him internally. I am just a helpless child in His hands.

(62) When I meet a man for the first time, something within tells me his character. If he is a hypocrite, for instance, I am made aware of it, but I treat him as a gentleman until such time as he openly reveals his hypocrisy; then I never give him a second opportunity to deceive me. Hence I take everyone as a gentleman until he proves to the contrary.

(63) ...that a League of Nations would be founded and that it would grow to become immeasurably strong and able to keep peace throughout the world by its own power. We already have seen this prophecy partly fulfilled in the beginning of the League; but before the latter part can be fulfilled and the League become dominant, there must be another world-war. The reason is that this is the only way. The pus, the evil passions in humanity, must explode. The war will be their explosion.

(25)

(64) The present state of world-ferment is good. Humanity is getting better, not worse. The hypocrisy of religions is now being openly demonstrated. All the evil is coming to the surface and being expressed, just as the poison in a body scapes through the skin in eruption, and this is, therefore, good, soo too the eruptions today are therefore good and beneficial.

(65) I want to build up a new race.

(66) If we Sat-Sangis are mistaken in following our Leader, and time proves another Avatar to be the true one, then we can plead that we were sincere, we were honest, and the Supreme Father will surely forgive us.

(67) The time spent in search of a true Master- even if it is twenty years- is never wasted. Later you will realize this. I myself spent fourteen years in quest like you before I found mine.

(68) Here is a method of finding a true Guru. On getting up from bed in the morning, when the mind is comparatively pure and free from worldliness, bow your head down and lay it on the bed in an attitude of true humility. This physical posture is wry important. Then pray to God for guidance. Say "I am blind, I cannot see, I am weak; guide me to that Guru who can help me find thee!" Then wait four or five minutes. If the head is bent low to the ground or on the bed, that causes the spirit-current to flow down toward the third eye and thus enables it to temporarily master the lower nature. You must also weep. That is essential. Sob your heart out like a child, for that is what you are- a child before the Supreme Father. This is what I (Sahabji) did before I found my Guru. I was desperate in trying to find him. I resolved one day to give up eating and starve to death unless and until I obtained the grace of the Lord. I wept. I prayed. The next day he came to me astrally and gave me initiation. Thus I found the Guru.

There is no time limit for this praying method. It needs only ten minutes in the morning. The quickness of the Gurj's response will depend on the intensity and agony of your prayers. Within a month, perhaps, you will, if you are truly sincere, get a vision before the mind's eye of the face of the Guru. Then you can search for him among friends, societies, etc., and by making enquiries, until you find and identify the Guru of your vision. But you must continue the practice for years if necessary until you get the result.

(64) The present state of world-ferment is good. Humanity is getting better, not worse. The hypocrisy of religions is now being openly demonstrated. All the evil is coming to the surface and being expressed, just as the poison in a body escapes through the skin in eruption, and this is, therefore, good, soo too the eruptions today are therefore good and beneficial.

(65) I want to build up a new race.

(66) If we Sat-Sangis are mistaken in following our leader, and time proves another Avatar to be the true one, then we can plead that we were sincere, we were honest, and the Supreme Father will surely forgive us.

(67) The time spent in search of a true Master- even if it is twenty years- is never wasted. Later you will realize this. I myself spent fourteen years in quest like you before I found mine.

(68) Here is a method of finding a true Guru. On getting up from bed in the morning, when the mind is comparatively pure and free from worldliness, bow your head down and lay it on the bed in an attitude of true humility. This physical posture is very important. Then pray to God for guidance. Say "I am blind, I cannot see, I am weak; guide me to that Guru who can help me find these" Then wait four or five minutes. If the head is bent low to the ground or on the bed, that causes the spirit-current to flow down toward the third eye and thus enables it to temporarily master the lower nature. You must also weep. That is essential. Sob your heart out like a child, for that is what you are- a child before the Supreme Father. This is what I (Sahabji) did before I found my Guru. I was desperate in trying to find him. I resolved one day to give up eating and starve to death unless and until I obtained the grace of the Lord. I wept. I prayed. The next day he came to me actually and gave me initiation. Thus I found the Guru.

There is no time limit for this praying method. It needs only ten minutes in the morning. The quickness of the Guru's response will depend on the intensity and agony of your prayers. Within a month, perhaps, you will, if you are truly sincere, get a vision before the mind's eye of the face of the Guru. Then you can search for him among friends, societies, etc., and by making enquiries, until you find the Guru of your vision. But you must continue the practice for years if necessary until you get the result.

(69) The Guru is absolutely necessary. Even the Upanishads say "Unhelped, or with an incompetent Guide, the Lord cannot be reached."

(70) The true Spiritual Preceptor knows when any aspirants are calling out to him, though they do not know him. He will assuredly draw them to him even though they be in distant lands.

(71) We believe that the electric current of spirituality brought down on earth from God by our revered Founder, is still among us and still at work, and that it will manifest in the Radhasoami Avatar.

(72) When the Divine Incarnation goes down on earth, he knows beforehand who is to be helped. He does not come alone, but gathers a band of spirit-entities with him and all incarnate together.

(73) ...This is the experience of all spiritual aspirants. Many are seeking God but their whole life passes away in a continual to-and-fro of spiritual aspiration and worldly reaction. They go up and then fall back. A Satguru is essential.

(74) There is a Power of Opposition in the spiritual world. It corresponds to the force of gravity on the physical world. Without gravity all objects and all creatures would fly off this planet as it whirls through space. Life could not continue here and no being could exist here. So too the Being in charge of our planet was instructed by God to keep the spirit-entities upon it and he created this powerful Force of Attraction to the World and its objects. But this Force operates within the mind, which unfortunately is the only vehicle with which to begin the ascent to God. Hence the difficulties in meditation, and also why so few people think of God. Through devotion to God we weaken this downward force, and by surrendering our minds to the Guru it is slowly made to revert its direction.

(75) We have to be twice-born. The second is the spiritual birth, i.e. initiation. Birth implies that one is a baby. Just as a physically-born babe needs a mother, so the newly-born spiritual baby needs a Preceptor to rear it.

(76) Be very careful about taking a guru- that is right. Scepticism is a useful attitude before you accept him, but afterwards you must have faith.

(77) We have very little literature in our faith. The reason is that Truth is very simple and the great spiritual truths are very few. Hence we do not issue book after book about them. Sadhana - practice- is the really essential and only way to understand these truths properly and to know them oneself.

(69) The Guru is absolutely necessary. Even the Upanishads say "Unhelped, or with an incompetent Guide, the Lord cannot be reached."

(70) The true Spiritual Preceptor knows when any aspirants are calling out to him, though they do not know him. He will assuredly draw them to him even though they be in distant lands.

(71) We believe that the electric current of spirituality brought down on earth from God by our revered Founder, is still among us and still at work, and that it will manifest in the Radhasoami Avatar.

(72) When the Divine Incarnation goes down on earth, he knows beforehand who is to be helped. He does not come alone, but gathers a band of spirit-entities with him and all incarnate together.

(73) ...This is the experience of all spiritual aspirants. Many are seeking God but their whole life passes away in a continual to-and-fro of spiritual aspiration and worldly reaction. They go up and then fall back. A Saturn is essential.

(74) There is a Power of Opposition in the spiritual world. It corresponds to the force of gravity on the physical world. Without gravity all objects and all creatures would fly off this planet as it whirls through space. Life could not continue here and no being could exist here. So too the Being in charge of our planet was instructed by God to keep the spirit-entities upon it and he created this powerful Force of Attraction to the World and its objects. But this Force operates within the mind, which unfortunately is the only vehicle with which to begin the ascent to God. Hence the difficulties in meditation, and also why so few people think of God. Through devotion to God we weaken this downward force, and by surrendering our minds to the Guru it is slowly made to revert its direction.

(75) We have to be twice-born. The second is the spiritual birth, i.e. initiation. Birth implies that one is a baby. Just as a physically-born babe needs a mother, so the newly-born spiritual baby needs a Preceptor to rear it.

(76) Be very careful about taking a Guru- that is right. Scepticism is a useful attitude before you accept him, but afterwards you must have faith.

(77) We have very little literature in our faith. The reason is that Truth is very simple and the great spiritual truths are very few. Hence we do not leave book after book about them. Sadhana - practice- is the really essential and only way to understand these truths properly and to know them oneself.

They cannot be known by the argumentative intellect; they must be known by a sixth sense, intuition, which must be developed by these practices.

(78) At first you are only asked to regard the guide as an elder brother. Later, as you develop by spiritual practices, you will come to regard him as your Guide, your Guru.

(79) Accept nothing on hearsay. If you want to know the truths of Radhasoami, you must perform the practices. I can present you with many arguments to convince your reason but to go beyond the physical plane and get spiritual experiences, it is necessary to prepare oneself for some time, to raise oneself towards a higher plane. Then I can meet you on that plane. I had a Western lady visitor here who argued with me about our religion for hours, but she was unable to perceive anything beyond the physical. She wanted me to prove super-physical states to her by mere reasoning! The fact that you have already practed some sadhana makes it much easier for me to convince you. This has prepared you. It is difficult to convince the unprepared of these high truths. Thus Krishna in the 'Gita urged Arjuna to fight his relatives and even his guru on the battlefield. Arjuna hesitated and asked for the sight of Krishna's divine nature. He received the Vision but had to pay a heavy price for it; he had to fight his dearest.. So, too, if the Vision were given to the unprepared, they would have to pay the price in the annihilation of all desires. It is better to prepare them gradually.

(80) The Bhagavad Gita is not an authentic record of Krishna's words or life. It was written by Vyasa; it is in poetical form. Do you think Krishna and Arjuna spoke in verse on a battlefield? Do you think that discussions on philosophy occurred in the heat of war just when a great battle was to begin? No, the book contains Vyasa's own words, put into the mouth of Krishna. To depend on the 'Gita literally is to depend on Vyasa, and not necessarily Krishna.

(81) India's crying need is to develop an industrial civilization, but to do this without developing the fight between capital and labour which the West has. Dayalbagh Colony is setting the model which the world will later be able to copy. Here the Trust owns all immoveable property- land and houses. You may build a house here but it is yours only while you tenant it.

They cannot be known by the argumentative intellect; they must be known by intuition, which must be developed by these practices.

(78) At first you are only asked to regard the guide as an elder brother. Later, as you develop by spiritual practices, you will come to regard him as your Guide, your Guru.

(79) Accept nothing on hearsay. If you want to know the truths of Radhasoami, you must perform the practices. I can present you with many arguments to convince your reason but to go beyond the physical plane and get spiritual experience, it is necessary to prepare oneself for some time to raise oneself towards a higher plane. Then I can meet you on that plane. I had a Western lady visitor here who argued with me about our religion for hours, but she was unable to perceive anything beyond the physical. She wanted me to prove super-physical states to her by mere reasoning! The fact that you have already practiced some sadhana makes it much easier for me to convince you. This has prepared you. It is difficult to convince the unprepared of these high truths. Thus Krishna in the Gita urged Arjuna to fight his relatives and even his guru on the battlefield. Arjuna hesitated and asked for the sight of Krishna's divine nature. He received the Vision but had to pay a heavy price for it; he had to fight his dearest. So, too, if the Vision were given to the unprepared, they would have to pay the price in the annihilation of all desires. It is better to prepare them gradually.

(80) The Rhegaved Gita is not an authentic record of Krishna's words or life. It was written by Vyasa; it is in poetical form. Do you think Krishna and Arjuna spoke in verse on a battlefield? Do you think that discussions on philosophy occurred in the heat of war just when a great battle was to begin? No, the book contains Vyasa's own words, put into the mouth of Krishna. To depend on the Gita literally is to depend on Vyasa, and not necessarily Krishna.

(81) India's crying need is to develop an industrial civilization, but to do this without developing the right between capital and labour which the West has. Dayalbagh Colony is setting the model which the world will later be able to copy. Here the Trust owns all immovable property- land and houses. You may build a house here but it is yours only while you tenant it.

(82) Your own sincerity in sticking to the highest ideal will react in the spiritual progress made. If you were to come here and join our colony, you might be worth Rs1000 a month but you might have to take only Rs500. Then gradually you may build a house, acquire a wife and beget children. If in the latter process you begin to lose sight of the Ideal for which you joined us, to that extent you begin to fail. That Ideal must be the highest - God-realization.

(83) We want, later, to expand the Dayalbagh Herald's scope and convert it into a weekly; after that later on to make it a proper daily newspaper, giving news of the day but also doing some quiet indirect propaganda for our religion; continuing my articles also. But we have yet to find the right expert to edit it, and we are poor. We cannot pay high salaries. We would censor the advertisements; even at present we turn away many advertisements for "Prem Pracharck" (our Hindu weekly journal), usually for patent medicines, obscene or other disagreeable things.

(84) The experience which Sri Ramana Maharishi gave you was not a transmission of spirituality permanently. It was merely a temporary ecstasy- a kind of super-emotionalism, it or mesmerism. It was a stirring of your Heart-chakra (third centre), whereas the Radhasoami initiation stirs up the sixth centre between the eyes- the only truly spiritual centre.

(85) "You have got my blessing already. You deserve more."

Tirumoolar: SOUTH INDIAN 18TH CENTURY YOGA EXERCISES

If you locate your mind at the tip of the nose at a distance of 12 inches, you will attain to great success and to great Yoga. And then there will never be any decay to the body.

Press tight on the Muladhara,(sacralplexas at the anus) and contemplate on the next plexus (on the God therin); direct your mind on the void beyond. This then is the means to conquer Time

Closing in the lowest gate and crossing the legs and looking with the inner eye on the midmost entrance, you should intently concentrate on the topmost gate and worship there.

(83)

(82) Your own sincerity in sticking to the highest ideal will react in the spiritual progress made. If you were to come here and join our colony, you might be worth Rs1000 a month but you might have to take only Rs600. Then gradually you may build a house, acquire a wife and beget children. If in the latter process you begin to lose sight of the ideal for which you joined us, to that extent you begin to fail. That Ideal must be the highest - God-realisation.

(83) We went, later, to expand the Dayalbagh Herald's scope and convert it into a weekly; after that later on to make it a proper daily newspaper, giving news of the day but also doing some quiet indirect propaganda for our religion; continuing my articles also. But we have yet to find the right expert to edit it, and we are poor. We cannot pay high salaries. We would censor the advertisements; even at present we turn away many advertisements for "Prem Pracharak" (our Hindu weekly journal), usually for patent medicines, obscene or other disagreeable things.

(84) The experience which Sri Ramana Maharishi gave you was not a transmission of spirituality permanently. It was merely a temporary ecstasy- a kind of super-emotionalism, it or mesmerism. It was a stirring of your Heart-chakra (third centre), whereas the Radhasoami initiation stirs up the sixth centre between the eyes- the only truly spiritual centre.

(85) "You have got my blessing already. You deserve more."

Tirumoolar: SOUTH INDIAN 18TH CENTURY YOGA EXERCISES

If you locate your mind at the tip of the nose at a distance of 12 inches, you will attain to great success and to great Yoga. And then there will never be any decay to the body.

Press tight on the Muladhara,(sacral plexus at the anus) and contemplate on the next plexus (on the God therin); direct your mind on the void beyond. This then is the means to conquer Time

Closing in the lowest gate and crossing the legs and looking with the inner eye on the midmost entrance, you should intently concentrate on the topmost gate and worship there.

(86) Our ideal is three-fold development- a physically healthy body, a mentally bright mind, a spiritually-blissful soul. This is the ideal Sat-Sangi.
(87) We do not preach asceticism. It was advocated by past great teachers because the practices they taught then necessitated strict asceticism and renunciation of the world. What we preach is self-control. This is because the spiritual practices (training) in Radhasoami do not necessitate complete asceticism. We do not preach celibacy.
(88) A child was brought up without its father. When it became of age it set out in quest of him. Being directed by its mother to a certain place and room, when it at long last reached the room he was dumfounded to find twelve men sitting there. Which was his father, as all were alike? There was only one way to find out. His true father smiled with joy at seeing him and put his arms out to him. Love is the link, through which one learns and through which one is led on to the real guru.
(89) By setting up these activities at Dayalbagh, I am attempting to show the world that a man can be perfectly spiritual without running away to caves, and can carry on with worldly avocations of work.
(90) Re propagation of Radhasoami religion: This is going on now but in God's way, not in the way ignorant humans think it ought to be. The general upheaval throughout the world now is part of this propagation, for by this means the Supreme Father is preparing the world at large. For individuals, God is taking care of them and in proportion to the intensity of their desire for Him, they are being magnetically drawn nearer to the Radhasoami.
(91) There will most certainly be a Messiah when he is most needed by the world. (Nijam says he is here now in Sahabji). In the famous 'Gita verse, people do not understand that it ought to be taken literally. Krishna said that those who would devote themselves to him would be saved. But where is Krishna? He is not among us. 48 translations of the 'Gita I have seen but they miss this point. Scores of learned commentaries have been written upon the 'Gita but they also miss it. There must be a living Krishna if we are to be saved today.
(92) The body cannot take us to the spiritual plane but the mind can. Mind is a connecting link between the material and spiritual. Unfortunately mind does not want to let go of the world. It is strongly attached to it.

(86) Our ideal is three-fold development- a physically healthy body, a mentally bright mind, a spiritually-blissful soul. This is the ideal Sat-Sangi.

(87) We do not preach asceticism. It was advocated by past great teachers because the practices they taught then necessitated strict asceticism and renunciation of the world. What we preach is self-control. This is because the spiritual practices (training) in Radhasoami do not necessitate complete asceticism. We do not preach celibacy.

(88) A child was brought up without its father. When it became of age it set out in quest of him. Being directed by its mother to a certain place and room, when it at long last reached the room he was dumfounded to find twelve men sitting there. Which was his father, as all were alike? There was only one way to find out. His true father embraced with joy at seeing him and put his arms out to him. Love is the link through which one learns and through which one is led on to the real guru.

(89) By setting up these activities at Dayalbagh, I am attempting to show the world that - man can be perfectly spiritual without running away to caves, and can carry on with worldly avocations of work.

(90) Re propagation of Radhasoami religion: This is going on now but in God's way, not in the way ignorant humans think it ought to be. The general upheaval throughout the world now is part of this propagation, for by this means the Supreme Father is preparing the world at large. For individuals, God is taking care of them and in proportion to the intensity of their desire for Him, they are being magnetically drawn nearer to the Radhasoami.

(91) There will most certainly be a Messiah when he is most needed by the world. (Nijam says he is here now in Sahabji). In the famous 'Gita verse, people do not understand that it ought to be taken literally. Krishna said that those who would devote themselves to him would be saved. But where is Krishna? He is not among us. 48 translations of the 'Gita I have seen but they miss this point. Scores of learned commentaries have been written upon the 'Gita but they also miss it. There must be a living Krishna if we are to be saved today.

(92) The body cannot take us to the spiritual plane but the mind can. Mind is a connecting link between the material and spiritual. Unfortunately mind does not want to let go of the world. It is strongly attached to it.

The story of Majnoon and Leila: The latter represents God, Majnoon the soul. Majnoon's camel wanted to return to its calf. The camel is our mind. The mind keeps constantly turning back to worldly desires. How to overcome this? Give the reins of the camel over to one who has conquered mind; who is always awake and does not fall spiritually asleep (forgetful) like Majnoon. Such a one is a Sadguru. Give the mind up to him, as he will surely lead you to God. If you trust to yourself you will never reach the goal.

(93) Nearly all religions agree on essentials and differ only in non-essentials.

(94) The public manifestation of the Avatar will take place the day England recognizes India as a sister nation. India is not ready for complete freedom. She is ready for Dominion Status with proper safeguards. She needs Englands help. England was sent by God to govern India- otherwise how could a mere handful of men have conquered it? But the time has come when the small brother is growing up and England's rule becomes too rigid. Hence more freedom for India is necessary. This freedom is quite sufficient as Dominion Status. But the granting of this is not the same as recognizing India as a sister. The first is political; the second needs a change of heart-- attitude. The hour and date of this manifestation of the Avatar is not fixed according to our notions of strict calendar time. Such great events are not ordained by fixing a calendar date; they depend upon the fulfilment of precedent conditions.

(95) There are many religious societies in the world today, and they usually put some person forward as their leader who is a Messiah or a Master, or at least a very advanced spiritual being. When a seeker for Truth is confronted with the claims of so many Messiahs he may well be confounded. Only one can be the true one. What is the attitude of Radasoami Dayal (The Supreme Being) to all these? Well, insofar as they are urging men to a more spiritual life, and use their time and energy for this, they are all doing His work. Therefore the true Avatar need not be jealous of them, but on the contrary say "The more the merrier". They are all doing a good work. This is the attitude of the Sat-Sangis, even though they believe Radhasoami Dayal is the true Saviour.

The story of Majnoon and Leila: The latter represents God, Majnoon the soul. Majnoon's camel wanted to return to its calf. The camel is our mind. The mind keeps constantly turning back to worldly desires. How to overcome this? Give the reins of the camel over to one who has conquered mind; who is always awake and does not fall spiritually asleep (forgetful) like Majnoon. Such a one is a Sadguru. Give the mind up to him, as he will surely lead you to God. If you trust to yourself you will never reach the goal.

(93) Nearly all religions agree on essentials and differ only in non-essentials.

(94) The public manifestation of the Avatar will take place the day England recognizes India as a sister nation. India is not ready for complete freedom. She is ready for Dominion Status with proper safeguards. She needs England's help. England was sent by God to govern India- otherwise how could a mere handful of men have conquered it? But the time has come when the small brother is growing up and England's rule becomes too rigid. Hence more freedom for India is necessary. This freedom is quite sufficient as Dominion Status. But the granting of this is not the same as recognizing India as a sister. The first is political; the second needs a change of heart-- attitude. The hour and date of this manifestation of the Avatar is not fixed according to our notions of strict calendar time. Such great events are not ordained by fixing a calendar date; they depend upon the fulfilment of precedent conditions.

(95) There are many religious societies in the world today, and they usually put some person forward as their leader who is a Messiah or a Master, or at least a very advanced spiritual being. When a seeker for Truth is confronted with the claims of so many Messiahs he may well be confounded. Only one can be the true one. What is the attitude of Badarsaab Devaj (The Supreme Being) to all these? Well, knowing as they are urging men to a more spiritual life, and use their time and energy for this, they are all doing His work. Therefore the true Avatar need not be jealous of them, but on the contrary say "The more the merrier". They are all doing a good work. This is the attitude of the Sat-Sangis, even though they believe Badarsaab Devaj is the true Saviour.

(96) The mere existence of so many Messiahs and world-teachers today is a sign that the world is looking for them and that One is really coming from God; they are all evidently thrown up by the ferment in the world, created by divine causes.

(97) India will be the headquarters of the Avatar, where he will build up his centre and Organization. To this centre nations from all over the world will send and are sending their seekers; and from this centre he will go out and travel to other countries. The rapid means of transit in modern times have all been evolved for this reason- that they are making it possible for people from all over the world to come to India for Light- for the purpose of finding the Avatar. In this way the English have unconsciously been doing God's work.

LAMA DAGPO LHA DJE: Tibetan Master: (1) Not to be capable of living in solitude, to lack the firmness necessary to remain unperverted by ease, and to lack courage to endure poverty and want is an error for a spiritual man. (2) Avoid the houses and local cities where people hate you or in which your mind is not at rest. (3) We should look upon fame and prosperity as enemies against which we must be on our guard. But as comfort and wealth, however, may also be the water and fertilizing matter which favour spiritual development, we must not avoid them (when they offer themselves spontaneously). (4) He who is incapable of successfully managing his own affairs and yet undertakes more weighty matters, is like a feeble man who attempts to carry a heavy burden: he is preparing trouble for himself. (This refers to those who are incapable of living spiritually and who begin preaching and taking disciples about them.)

(88) The mere existence of so many Messiahs and world-teachers today is a sign that the world is looking for them and that One is really coming from God; they are all evidently thrown up by the ferment in the world, created by divine causes.

(89) India will be the headquarters of the Avatar, where he will build up his centre and Organisation. To this centre nations from all over the world will send and are sending their seekers; and from this centre he will go out and travel to other countries. The rapid means of transit in modern times have all been evolved for this reason- that they are making it possible for people from all over the world to come to India for Light- for the purpose of finding the Avatar. In this way the English have unconsciously been doing God's work.

LAMA DAGPO LHA DJE: Tibetan Master: (1) Not to be capable of living in solitude, to lack the firmness necessary to remain unperverted by ease, and to lack courage to endure poverty and want is an error for a spiritual man. (2) Avoid the houses and local cities where people hate you or in which your mind is not at rest. (3) We should look upon fame and prosperity as enemies against which we must be on our guard. But as comfort and wealth, however, may also be the water and fertilizing matter which favour spiritual development, we must not avoid them (when they offer themselves spontaneously). (4) He who is incapable of successfully managing his own affairs and yet undertakes more weighty matters, is like a feeble man who attempts to carry a heavy burden: he is preparing trouble for himself. (This refers to those who are incapable of living spiritually and who begin preaching and taking disciples about them.)

THE RADHASOAMI by DISCIPLES

(1) The Founder of the Radha Soami was born in 1818. He was a direct Incarnation of God and had never passed up through the human births to achieve perfection- no, he was directly born perfect, being God, Himself. But upon his death he, by His Grace, transmitted ~~xx~~ his perfect state to his successor, who was chosen by him. The same process was repeated by this man who again transmitted his Perfect Consciousness to a successor, until we reach the present Sahabji Maharaj. These successors were human beings who have passed from birth to birth upwards, but by the Founder's Grace they are now Gods. The Founder brought the electric current of God down to earth and this was kept there by his successors; hence Sahabji Maharaj incarnates it today.

These successors may be likened as follows: A king and his courtiers. The King was the Founder- the courtiers were around him. He instructed them to follow him in turn in material incarnation. The courtiers are his successors. All came from the first six planes (World of God). The Founder was conscious that he was God and since the age of five he had preached his gospel. But the courtiers came from planes two to six and had to go through the penalty of ordinary reincarnation- that is, they did not know who they were when in the body. But at the moment when, by spiritual practices they reached realization, they also attained Self-knowledge. Then they knew (in turn) and who the predecessor was, and they succeeded him.

(2) The word "Faith" is used by us to describe our religion- not in the old sense of a creed, but as a scientific religion.

(3) The first Guru brought his divine knowledge with him from the other world. He is said to have had the power of sending people into samadhi at will. He died in 1878. A most beautiful marble mausoleum is being built over his tomb at Dayalbagh. It is one of the costliest and most artistic of any modern erection of its kind that I had seen in India. This first Guru was a man who had had no Western education and knew no English. What a contrast with the accomplished and Westernized present living guru!

THE RADHASOAMI by DISCIPLES

(1) The Founder of the Radha Soami was born in 1818. He was a direct Incarnation of God and had never passed up through the human births to achieve perfection- no, he was directly born perfect, being God, Himself. But upon his death he, by His Grace, transmitted ~~to~~ his perfect state to his successor, who was chosen by him. The same process was repeated by this man who again transmitted his Perfect Consciousness to a successor, until we reach the present Sahabji Maharaj. These successors were human beings who have passed from birth to birth upwards, but by the Founder's Grace they are now Gods. The Founder brought the electric current of God down to earth and this was kept there by his successors; hence Sahabji Maharaj incarnates it today.

These successors may be likened as follows: A King and his courtiers. The King was the Founder- the courtiers were around him. He instructed them to follow him in turn in material incarnation. The courtiers are his successors. All came from the first six planes (World of God). The Founder was conscious that he was God and since the age of five he had preached his Gospel. But the courtiers came from planes two to six and had to go through the penalty of ordinary reincarnation- that is, they did not know who they were when in the body. But at the moment when, by spiritual practices they reached realisation, they also attained Self-knowledge. Then they knew (in turn) and who the predecessor was, and they succeeded him.

(2) The word "Faith" is used by us to describe our religion- not in the old sense of a creed, but as a scientific religion.

(3) The first Guru brought his divine knowledge with him from the other world. He is said to have had the power of sending people into samadhi at will. He died in 1878. A most beautiful marble mausoleum is being built over his tomb at Dayalbagh. It is one of the costliest and most artistic of any modern erection of its kind that I had seen in India. This first Guru was a man who had had no Western education and knew no English. What a contrast with the accomplished and Westernised present living Guru!

(4) The detailed methods of meditation are unknown, since they are imparted by the guru to the novice under a vow of secrecy.
(5) The guru delivers daily lectures, and individual talks in private.
(6) All other claimants to Messiahship may do so from various motives, but some may be sincere, yet mistaken, since there is plane upon plane and one may reach a very high state and imagine wrongly that this is the highest and that one cannot go further. So they may make mistakes, not yet being perfect.
(7) We liken the world to the human body. India is the most sacred land. She corresponds to the forehead. United Provinces are the most sacred part of India (places of Buddha, Krishna, Benares, Gaya and the five Radhasoami leaders). This corresponds to the third eye at root of the nose. England corresponds to the hands- active in doing, etc. Indians think. English act.
(8) The present chaos and ferment in the world is due to the presence and activity of the incarnate Deity, Sahabji Maharaj Since 1861, when the Faith was founded, a steady work of internal and external preparation has been going on to prepare for the public manifestation of Sahabji as an Avatar. Therefore the chaotic state today is really good, because it denotes the stirring up of old conditions to make ready for the influx of the new; it will pass away.
(9) Since the millenial age is being prepared for, and is comparatively near, now is a wonderful opportunity for rapid spiritual growth. Man can attain perfection in a few months or in a few years if he avails himself properly of this opportunity; works hard to fit himself by spiritual practices and has sufficient devotion.
(10) Buddha was not perfect, nor was he so great as Christ. Buddha was a man, who, after seven years of wandering, found a Light- Nirvana. But this was not the highest Light. He was so kind and compassionate that he at once went out to help others; he did not know there was a higher Light. He taught that there is no soul and no reincarnation. Christ had the electric God-current because he was a direct incarnation of deity. He gave "the Grace of God" to people.
(11) Some of the Master's disciples staying in America formed themselves into a Sat-Sang there. In this way Americans came to know of Radha Soami. They were given initiation into the Faith by the disciples living there. This initiation consists in communicating to them the secret practice (spiritual meditation) of the members. This initiation is not given before the permission of the Master is obtained.

(4) The detailed methods of meditation are unknown, since they are imparted by the guru to the novice under a vow of secrecy.

(5) The guru delivers daily lectures, and individual talks in private.

(6) All other claimants to Messiahship may do so from various motives, but some may be sincere, yet mistaken, since there is plane upon plane and one may reach a very high state and imagine wrongly that this is the highest and that one cannot go further. So they may make mistakes, not yet being perfect.

(7) We liken the world to the human body. India is the most sacred land. She corresponds to the forehead. United provinces are the most sacred part of India (places of Buddha, Krishna, Benares, Gaya and the five Radhasoami leaders). This corresponds to the third eye at root of the nose. England corresponds to the hands- active in doing, etc. Indians think. English act.

(8) The present chaos and ferment in the world is due to the presence and activity of the Incarnate Deity, Sahabji Maharaj Since 1861, when the Faith was founded, a steady work of internal and external preparation has been going on to prepare for the public manifestation of Sahabji as an Avatar. Therefore the chaotic state today is really good, because it denotes the stirring up of old conditions to make ready for the influx of the new; it will pass away.

(9) Since the millennial age is being prepared for, and is comparatively near, now is a wonderful opportunity for rapid spiritual growth. Man can attain perfection in a few months or in a few years if he avails himself properly of this opportunity; works hard to fit himself by spiritual practices and has sufficient devotion.

(10) Buddha was not perfect, nor was he so great as Christ. Buddha was a man, who, after seven years of wandering, found a Light- Nirvana. But this was not the highest Light. He was so kind and compassionate that he at once went out to help others; he did not know there was a higher Light. He taught that there is no soul and no reincarnation. Christ had the electric God-current because he was a direct incarnation of deity. He gave "the Grace of God" to people.

(11) Some of the Master's disciples staying in America formed themselves into a Sat-Sang there. In this way Americans came to know of Radha Soami. They were given initiation into to the Faith by the disciples living there. This initiation consists in communicating to them the secret practice (spiritual meditation) of the members. This initiation is not given before the permission of the Master is obtained.

(Note following (11):"This U.S.A. Sat-Sang is private, not public."
(12) A disciple joined the Faith with tremendous enthusiasm after a few months' knowledge of it. She came to the Master and offered to devote all the rest of her life to working for him in any way he chose. He smiled but accepted her.He told the other disciples later that such frenzied devotion at the beginning is not so good as a calm steady quiet determination. The latter is more lasting and the former often fizzles out.
(13) You may ask the Master any question you choose and you will instantly get a proper answer. He knows everything pertaining to the spiritual.
(14) The Master is restraining his followers' literary activities because he wants to emphasize the industrial, which is more important now for India.
(15) He usually keeps our Faith a secret, unless we see someone is sincerely seeking Truth. We don't believe in public propaganda but prefer to work quietly in private. Besides, unless one is Perfect, one is not fit to propagate widely. The Master regards work among individuals as being better than general public lectures, etc. "Who are you to think that you must go out and make public propaganda for our Faith?" the Master told an eager disciple. "The Supreme Father knows what is needed. He will take care of the spreading of the Faith. He will raise up and send out whoever is necessary at the right time. Leave everything to him and seek to perfect yourself first."
(16) We are not allowed to speak of the grade we have reached, nor of our powers, as this breeds vanity. The more advanced a disciple becomes, the humbler and more modest he should appear.
(17) Re Fate and Free-will: There is a certain amount of destiny in our lives as the result of karma, but there is a larger amount of free-will, if we exercise it. Every event of our lives is not karmic; it may be created by our present action. Moreover the really spiritually-determined man has great power of free will. If he resolutely carries out his daily spiritual exercises he can develop enough strength of will to mould his life; in fact he can thereby begin to offset his karma. The creation of good karma in this way can be used to wipe out threatening or existent bad karma. To say that everything is fated by God is foolish.
(18) Swami Ram Tirtha was not perfect; Swami Vivekananda was more advanced than he, but still not perfect. They have remarkable intellectual knowledge of truths but they were

(Note following (11):"This U.S.A. Set-Sang is private, not public."

(12) A disciple joined the Path with tremendous enthusiasm after a few months' knowledge of it. She came to the Master and offered to devote all the rest of her life to working for him in any way he chose. He smiled but accepted her.He told the other disciples later that such frenzied devotion at the beginning is not so good as a calm steady quiet determination. The latter is more lasting and the former often fizzles out.

(13) You may ask the Master any question you choose and you will instantly get a proper answer. He knows everything pertaining to the spiritual.

(14) The Master is restraining his followers' literary activities because he wants to emphasize the industrial, which is more important now for India.

(15) He usually keeps our Path a secret, unless we see someone is sincerely seeking Truth. We don't believe in public propaganda but prefer to work quietly in private. Besides, unless one is Perfect, one is not fit to propagate widely. The Master regards work among individuals as being better than general public lectures, etc. "Who are you to think that you must go out and make public propaganda for our Path?" The Master told an eager disciple. "The Supreme Father knows what is needed. He will take care of the spreading of the Path. He will raise up and send out whoever is necessary at the right time. Leave everything to him and seek to perfect yourself first."

(16) We are not allowed to speak of the grade we have reached, nor of our powers, as this breeds vanity. The more advanced a disciple becomes, the humbler and more modest he should appear.

(17) Re Fate and Free-will: There is a certain amount of destiny in our lives as the result of karma, but there is a larger amount of free-will, if we exercise it. Every event of our lives is not karmic; it may be created by our present action. Moreover the really spiritually-determined man has great power of free will. If he resolutely carries out his daily spiritual exercises he can develop enough strength of will to mould his life; in fact he can thereby begin to offset his karma. The creation of good karma in this way can be used to wipe out threatening or existent bad karma. To say that everything is fated by God is foolish.

(18) Swami Ram Tirtha was not perfect; Swami Vivekananda was more advanced than he, but still not perfect. They have remarkable intellectual knowledge of truths but they were

not so advanced in their spiritual practices.
(19) There are eighteen planes of Being. The lowest six are material. Our plane is number fifteen- therefore there are three lower ones than ours; they are still material but correspond to hells. Numbers seven to thirteen are the planes of Mind. The point between the sixth and seventh is difficult to cross as the first six are so highly spiritual. They correspond to Parabrahm or Paramatma. The first six planes are the World of God- pure, blissful, divine.
The seventh is Brahma or Krishna's world, and most yogis reach this and stop, thinking they have reached the highest for it is intensely blissful. But it is not so. When a universe goes into Pralaya it is the lower six planes only which do so; when it goes into mahapralaya (as ours will in 2864) then the twelve lower planes do so. Pralaya is simply the withdrawal of life from form, of spirit from matter, of consciousness from beings.

The mental and material universe (planes seven to eighteen) is created by Brahma or Krishna, who resides on plane seven. Union with him is attained by yogis, but this is not union with the Absolute. Therefore Sahabji Maharaj always counsels us to aim at, to desire to merge with, Parabrahm only, to want to get beyond Brahma to Paratmatma; to aspire beyond the seventh. Then, when we reach the seventh, we are not likely to stop there fascinated by it. These higher worlds are so wonderful that many believe them to be the highest and get stuck or deceived in this way. Even the next plane ~~above~~ to ours gives much bliss.
(20) The doctrine of Vedánta that this universe is Maya or illusion is a true doctrine from the standpoint of the Highest. But since we have not reached the highest plane, it is useless and unprofitable to regard our present life as illusionary. We find ourselves in this world; it is very real to us, and whoever we are we must live out our lives in it. Therefore it is more practical and rational to assume the reality of this world- which it is from our present standpoint- and to live a life of divinely inspired action, rather than to renounce it and disappear into some solitary cave. For this reason we in Radha Soami do not discuss or concern ourselves with the Maya doctrine, but concentrate on what is helpful to us. Merely to say that the world is Maya when our present limitations prevent us perceiving it as such, does not enable us to realize it as such; only those who have reached the highest peak of God-realization can afford to regard the world as maya, for then they know it to be such, but can lose nothing by such knowledge since they possess God.

not so advanced in their spiritual practices.

(19) There are eighteen planes of Being. The lowest six are material. Our plane is number fifteen- therefore there are three lower ones than ours; they are still material but corresponding to hells. Numbers seven to thirteen are the planes of Mind. The point between the sixth and seventh is difficult to cross as the first six are so highly spiritual. They correspond to Parabrahm or Paramatma. The first six planes are the World of God- pure, blissful, divine. The seventh is Brahma or Krishna's world, and most Yogis reach this and stop, thinking they have reached the highest for it is intensely blissful. But it is not so. When a universe goes into Pralaya it is the lower six planes only which do so; when it goes into mahapralaya (as ours will in 2864) then the twelve lower planes do so. Pralaya is simply the withdrawal of life from form, of spirit from matter, of consciousness from beings.

The mental and material universe (planes seven to eighteen) is created by Brahma or Krishna, who resides on plane seven. Union with him is attained by Yogis, but this is not union with the Absolute. Therefore Sankyit Maharaj always counsels us to aim at, to desire to merge with Parabrahm only, to want to get beyond Brahma to Paramatma; to aspire beyond the seventh. Then, when we reach the seventh, we are not likely to stop there reasoned by it. These higher worlds are so wonderful that many believe them to be the highest and get stuck or deceived in this way. Even the next plane to ours gives much bliss.

(20) The doctrine of Vedanta that this universe is Maya or illusion is a true doctrine from the standpoint of the Highest. But since we have not reached the highest plane, it is useless and unprofitable to regard our present life as illusionary. We find ourselves in this world; it is very real to us, and whoever we are we must live out our lives in it. Therefore it is more practical and rational to assume the reality of this world- which it is from our present standpoint- and to live a life of divinely inspired action, rather than to renounce it and disappear into some solitary cave. For this reason we in Radha Soami do not discuss or concern ourselves with the Maya doctrine, but concentrate on what is helpful to us. Merely to say that the world is Maya when our present limitations prevent us perceiving it as such, does not enable us to realize it as such; only those who have reached the highest peak of God-realization can afford to regard the world as maya, for then they know it to be such, but can lose nothing by such knowledge since they possess God.

(21) All of us were spirits with God originally. That is, we were once denizens of one of the planes numbered from two to six. Hence when by spiritual practices we attain Self-realization eventually, we return to that plane whence we incarnated.

(22) The Third Eye is opened by meditation. When it opens you see the Flame and hear a pealing of bells something like church bells but more musical. It is very difficult to open this eye which is situated between the two eyebrows. Many times you find in your meditations that it is almost on the point of opening, but it resists. But once open it is a permanent new sense.

(23) If the disciple has sinned grievously or made mistakes creating bad karma, the Master may intervene on his behalf with the sky-clad God of Karma and obtain a writ of pardon and thus wash it out. The Master may at any time even during earth life, burn up much of the aspirant's karma. Thus a sincere aspirant who seeks out the Master after many efforts and struggles, may, on meeting him, be relieved at once of half his bad karma.

(24) We get in our next birth not only what we deserve but also what we desire most. The strongest desire in the spirit appears now; it cannot be hidden hypocritically as in our earth life, and this governs the nature of the forthcoming birth alongside of karma. Thus one who is actuated by hatred towards a man, enough to reveal the desire in this world "I wish I could kill him!" automatically expresses this desire here and the sky-clad deity perhaps says to him (using our language) "Very well, you shall be born as a snake and you can kill him." Thus if the man obtains his desire he obtains with it the punishment of enduring the horrible existence of a snake. We must remember that many of the low types, vicious criminals, etc. whom we meet on earth as human beings, are often reborn next time as vicious animals or reptiles- not permanently of course but for that incarnation.

(25) They are trying to strike a via media between modern materialistic civilization and the ancient ascetic spiritual tradition. They discourage the tendency to retire from active life for purposes of religious meditation. The wedded and family state is suitable for spiritual culture.

(26) In Dayalbagh one breathes an intensely modern atmosphere plus an effort to raise the standard of living and to achieve personal and public cleanliness. But while sedulously cultivating modernity they try never to lose sight of the central purpose- union with the Lord, the obtaining of sakshat darshan (apocalyptic vision).

(21) All of us were spirits with God originally. That is, we were once denizens of one of the planes numbered from two to six. Hence when by spiritual practices we attain Self-realization eventually, we return to that plane whence we incarnated.

(22) The Third Eye is opened by meditation. When it opens you see the Flame and hear a pealing of bells something like church bells but more musical. It is very difficult to open this eye which is situated between the two eyebrows. Many times you find in your meditations that it is almost on the point of opening, but it recedes. But once open it is a permanent new sense.

(23) If the disciple has sinned grievously or made mistakes creating bad karma, the Master may intervene on his behalf with the sky-clad God of Karma and obtain a writ of pardon and thus wash it out. The Master may at any time even during earth life, burn up much of the aspirant's karma. Thus a sincere aspirant who seeks out the Master after many efforts and struggles, may, on meeting him, be relieved at once of half his bad karma.

(24) We get in our next birth not only what we deserve but also what we desire most. The strongest desire in the spirit appears now; it cannot be hidden hypocritically as in our earth life, and this governs the nature of the forthcoming birth alongside of karma. Thus one who is actuated by hatred towards a man, enough to reveal the desire in this world "I wish I could kill him!" automatically expresses this desire here and the sky-clad deity perhaps says to him (using our language) "Very well, you shall be born as a snake and you can kill him." Thus if the man obtains his desire he obtains with it the punishment of enduring the horrible existence of a snake. We must remember that many of the low types, vicious criminals, etc. whom we meet on earth as human beings, are often reborn next time as vicious animals or reptiles- not permanently of course but for that incarnation.

(25) They are trying to strike a via media between modern material istic civilization and the ancient ascetic spiritual tradition. They discourage the tendency to retire from active life for purposes of religious meditation. The wedded and family state is suitable for spiritual culture.

(26) In Dayalbagh one breathes an intensely modern atmosphere plus an effort to raise the standard of living and to achieve personal and public cleanliness. But while sedulously cultivating modernity they try never to lose sight of the central purpose- union with the Lord, the obtaining of salvation (apocalyptic vision).

(27) Ever since the time of the Founder of the Faith, Hindus (both high-caste and untouchables) Muslims, Parsis and Christians all dine at a common table when they come to their Guru. Inter-caste marriages take place at Dayal bagh.
(28) P reaching is almost forbidden.
(29) The following are regarded as supreme masters by the Radhasoamists: Kabir Sahib, Guru Namak and Molana Room.
(30) The universe is ordered and graded. There are many regions higher than our planet in the cosmic scale, and some lower than ours.
(31) They point out that the works of the great spiritual leaders of mankind make constant reference to the cosmic and blissful state associated with access to the higher regions of the universe.
(32) They hold that the spiritual message of the great Masters is eternal, always one and the same, but the social, economic or political reforms and teachings advocated were not based on principles of universal validity, being conditioned by the circumstances of the age and the country to which they referred. Churchship, rituals and orthodoxy are the fathers of creeds. They are the chaff from which the grain of a truly spiritual life has disappeared. This life is possible only by carrying on yoga with the help and grace of a living master.
(33) The creation of the universe can be explained in terms of modern science. They assume a nebular pre-creational chaos existed in the beginning of things. In order to understand their cosmogony, how the primeval latent energy became kinetic, how it overcame resistance and how it acted on various media, the Radhasoamists invite us to study how the subtlest of the physical forces of which we have experience on this planet (electricity and magnetism) act. They argue that our terrestrial electrical force is only a reflection of those higher forces which, by their play, evolved the universe.
(34) Deep-rooted conventions have brutally devitalized the Hindu society, though they have outgrown their usefulness.
(35) "If you would have peace, prepare for war." No sentiment was more responsible for the great war than that expressed in the above saying. Europe became an armed camp, with the result that the world has not seen a more devastating war. The lesson is that if you prepare for war you will have war, not peace. The nations of the world, if they have grown wiser, must learn the lesson of cooperation, and cultivate mutual goodwill. They must do away with their jingos and diplomats and seek better leaders- leaders who will lead on the path of peace. This is true leadership.

(27) Ever since the time of the Founder of the Faith, Hindus (both high-caste and untouchables) Muslims, Parsis and Christians all dine at a common table when they come to their Guru. Inter-caste marriages take place at Deyal Bagh.

(28) P reaching is almost forbidden.

(29) The following are regarded as supreme masters by the Radhasoamists: Kabir Sahib, Guru Nanak and Molana Room.

(30) The universe is ordered and graded. There are many regions higher than our planet in the cosmic scale, and some lower than ours.

(31) They point out that the works of the great spiritual leaders of mankind make constant reference to the cosmic and blissful state associated with access to the higher regions of the universe.

(32) They hold that the spiritual message of the great Masters is eternal, always one and the same, but the social, economic or political reforms and teachings advocated were not based on principles of universal validity, being conditioned by the circumstances of the age and the country to which they referred. Churchanity, rituals and orthodoxy are the fathers of creeds. They are the chaff from which the grain of a truly spiritual life has disappeared. This life is possible only by carrying on Yoga with the help and grace of a living master.

(33) The creation of the universe can be explained in terms of modern science. They assume a nebular pre-creational chaos existed in the beginning of things. In order to understand their cosmogony, how the primeval latent energy became kinetic, how it overcame resistance and how it acted on various media, the Radhasoamists invite us to study how the subtlest of the physical forces of which we have experience on this planet (electricity and magnetism) act. They argue that our terrestrial electrical force is only a reflection of those higher forces which by their play evolved the universe.

(34) Deep-rooted conventions have brutally devitalized the Hindu society,though they have outgrown their usefulness.

(35) "If you would have peace, prepare for war." No sentiment was more responsible for the great war than that expressed in the above saying. Europe became an armed camp, with the result that the world has not seen a more devastating war. The lesson is that if you prepare for war you will have war, not peace. The nations of the world, if they have grown wiser, must learn the lesson of cooperation, and cultivate mutual goodwill. They must do away with their tinpos and diplomats and seek better leaders- leaders who will lead on the path of peace.This is true leadership.

(36) Efforts towards disarmament prove futile, because national desire for wealth and power remain. International peace cannot be secured save through the medium of religion. This will teach them love for humanity and compassion for others. It will cause them to react against the barbarian habit of warring.

(37) Human anatomy may be said to be a recapitulation of the anatomy of the universe. The science of biology already demonstrates that the individual is an epitome of the race. Sat-Sangis go one step further and say that man is an epitome of the cosmos- microcosm (man) and macrocosm (universe)

This explains why the Bible says "God created man in his own image"; why the Hindus have attached so great an importance to the human body for the purposes of spiritual training, and why Muhammadans style man as"the noblest of the created."

(38) Founders of the great religions were "abhyasi purushas" - (those who travelled the path within).

(39) We in the Sat-Sang do not believe in mere lip-knowledge (as distinguished from realized knowledge) which neo-Vedantists, for example, sometimes tend to encourage. When masters and real yogis disappear, and religion is divorced from inner life, lip knowledge comes to the fore.

(40) There are six chakras, corresponding to six nerve ganglions in the physical body. This third eye is the highest in position and the others are lower and lower in the body until the last one is reached near the rectum. There is one at the throat, connected with the voice. Now you may shoot a man in any part of his body but he will live on, unless you shoot him in one of these nerve centres; then it is very dangerous. The ganglion at the throat, if shot through is usually death; the others are not so serious except the third eye. If this is shot through then death is certain and instantaneous.

Now at a deathbed as the spirit leaves the body, you notice the feet first get cold and lose feeling, then the legs follow, gradually the struggle passes higher up the body because the spirit is passing through the six chakras. When it reaches the one at the heart you notice the body catching for breath; at the throat it sends up blood and foam and finally it reaches the third eye. What happens next?

The spirit (consciousness) must pass through a dark passage as narrow as a sword and as sharp to walk through. It is the true exit from the body. The process may take an hour or two or a long time, but never more than three days.

(36) Efforts towards disarmament prove futile, because national desire for wealth and power remain. International peace cannot be secured save through the medium of religion. This will teach them love for humanity and compassion for others. It will cause them to react against the barbarian habit of warring.

(37) Human anatomy may be said to be a recapitulation of the anatomy of the universe. The science of biology already demonstrates that the individual is an epitome of the race. Sat-Sangis go one step further and say that man is an epitome of the cosmos- microcosm (man) and macrocosm (universe).

This explains why the Bible says "God created man in his own image"; why the Hindus have attached so great an importance to the human body for the purposes of spiritual training, and why Muhammadans style man as "the noblest of the created."

(38) Founders of the great religions were "adhyast purushas" - (those who travelled the path within).

(39) We in the Sat-Sang do not believe in mere lip-knowledge (as distinguished from realised knowledge) which neo-Vedantists, for example, sometimes tend to encourage. When master and real Yogis disappear, and religion is divorced from inner life, lip knowledge comes to the fore.

(40) There are six chakras, corresponding to six nerve ganglions in the physical body. This third eye is the highest in position and the others are lower and lower in the body until the last one is reached near the rectum. There is one at the throat, connected with the voice. How you may shoot a man in any part of his body but he will live on, unless you shoot him in one of these nerve centres; then it is very dangerous. The ganglion at the throat, if shot through is usually death; the others are not so serious except the third eye. If this is shot through then death is certain and instantaneous.

How at a destabbed as the spirit leaves the body, you notice the feet first get cold and lose feeling, then the legs follow, gradually the struggle passes higher up the body because the spirit is passing through the six chakras. When it reaches the one at the heart you notice the body fastening for breath; at the throat it sends up blood and foam and finally it reaches the third eye. What happens next?

The spirit (consciousness) must pass through a dark passage as narrow as a sword and as sharp to walk through. It is the true exit from the body. The process may take an hour or two or a long time, but never more than three days.

The Flame - Joti- is seen, and the bells are heard. Joti must be passed and that is the difficulty. During this period the spirit re-lives its whole past birth in every incident and detail; years flash by and are intensely experienced within the three days. But they are experienced from a new angle. The wrongs one has done to others, the years one has wasted in mistake- these bring great agony and remorse to the spirit. This plane is the corridor or waiting-room from which spirits then go to the next plane for judgment. Here the horn-sound is heard. (It must be explained that each plane or world has its own peculiar sound for this planet is revolving on itself and then revolving round the sun, and just as when one swishes a cane to and fro in the air a swishing sound is heard, exactly so the travelling of the planet creates a sound in space. Now the sound is uniform but our hearing is able to concentrate on only one plane of it at a time. Thus our physical ears are limited to a range of audibility running from 40 to 2,000 vibrations; they cannot hear beyond this. But on the first psychic plane we hear with the psychic organ of hearing and the sound of that world appears as bells; on the next higher plane we hear a sound like the blowing of a horn; on the plane above that we hear a flute-like sound)

MOHAMMED SYED ALI of QUETTA:

(a) Persian philosophy & literature contains the Sufi teaching.

(b) Hafiz is the greatest author among Sufis

(c) Rumis Masnava', but only his 5th Book contains Sufism; the rest is merely religion.

(d) Sadi was a Sufi and a wit.

(e) Omar Khayam, tho' rejected as infidel by orthodox Muslims, was Sufi. His Wine meant 'spirital love' 'divine love'.

(f) The Sufi's taught realisation of God whilst living in world; the yogis preach running away from the world. The Koran says, "Stay in the world and serve your fellow beings."

YOGI SABHAPATHY: MEDITATION: The Subjugation of mind: The first blow should be struck on memory and the reasoning faculties. Then the association of ideas should be stopped. And soon. Thus the human soul which is pure consciousness will be free from the trammels of mind. Void thyself.

SADHASOAMR BY DISCIPLES

The Flame - Jyoti- is seen, and the bells are heard. Jyoti must be passed and that is the difficulty. During this period the spirit re-lives its whole past birth in every incident and detail; years flash by and are intensely experienced within the three days. But they are experienced from a new angle. The wrongs one has done to others, the years one has wasted in mistake- these bring great agony and remorse to the spirit. This plane is the corridor or waiting-room from which spirits then go to the next plane for judgment. Here the horn-sound is heard. (It must be explained that each plane or world has its own peculiar sound for this planet is revolving on itself and then revolving round the sun, and just as when one awakes a cane to and fro in the air a swishing sound is heard, exactly so the travelling of the planet creates a sound in space. Now the sound is uniform but our hearing is able to concentrate on only one plane of it at a time. Thus our physical ears are limited to a range of audibility running from 40 to 2,000 vibrations; they cannot hear beyond this. But on the first psychic plane we hear with the psychic organ of hearing and the sound of that world appears as bells; on the next higher plane we hear a sound like the blowing of a horn; on the plane above that we hear a flute-like sound)

MOHAMMED SYED ALI of QUETTA:

(a) Persian philosophy & literature contains the Sufi teaching.

(b) Hafiz is the greatest author among Sufis

(c) Rumis Masnave', but only his 6th Book contains Sufism; the rest is merely religion.

(d) Sadi was a Sufi and a wit.

(e) Omar Khayam, the' rejected as infidel by orthodox Muslims, was Sufi. His Wine meant 'spiritual love' 'divine love'.

(f) The Sufi's taught realisation of God whilst living in world; the Yogis preach running away from the world. The Koran says, "Stay in the world and serve your fellow beings."

YOGI SADHAPATHY: MEDITATION: The Subjugation of mind:

The first blow should be struck on memory and the reasoning faculties. Then the association of ideas should be stopped. And soon. Thus the human soul which is pure consciousness will be free from the trammels of mind. Void thyself.

(42) Just as yogis put the Sanskrit AUM at the head of their letters, so Sat-Sangis put the initials "R.S." at the top of all letters between themselves, as a remembrance that all their activity is for the Supreme Father.
(43) The Incarnated Avatar will neither overdo nor underdo his work; he will do exactly what his mission requires.
(44) The Dayalbagh colony is also intended to help in the support of poor Sat-Sangis. Two types live here mainly- the very advanced, who are fit to cooperate with Sahabji in his work; and the very backward, who need his association by personal presence. The great majority of average Sat Sangis live outside our colony in their own cities, and are not encouraged to come to live here. Thus, out of 100,000 members only about 3,000 live here and the other 97,000 are therefore at work outside, making money and contributing to the national wealth of Dayalbagh. It is through these contributions that the colony has been built up. (note: 3,00 includes paying students)
(45) If we were originally from plane three, we go back to that as our highest, as our union with God, but we can go no higher. Still all planes 1- 6, are God.
(46) Ninety percent of the teachings of great religious Founders are true.
(47) There was a dispute over succession to the third Guru. The tenth declared himself to be the successor and so did a man, Sinha. The latter had been secretary to the third Guru for ten years. He failed, but secured most of the property which he had in his control and moved it to Allahabad. He is there now, but the trust of 65 members is fighting him at law to secure its return. The case is now before Privy Council. Sahabji was then a disciple and not yet realized.
(48) Each Guru of Radhasoami is not appointed by the previous one except when the Founder died, he nominated his successor. The Guru has to manifest himself psychically to the other disciples and his picture has to appear to their third eye. They get this leading by concentrating on the previous one's picture and he leads them thus (psychically) to the right successor. The teaching is that on the death of such a Radhasoami Guru, he goes straight back to God (The first six planes) and being no longer cognizant of this physical plane, can no longer help us here. All these Gurus are regarded as Avatars. There is no one single Messiah, unless we accord special honour to the Founder. This is somewhat similar to the Sikh Guru Nanak, who founded a line of 10 gurus which then became extinct. Similarly the R. S. line of Gurus will end with the ending of the millenium. (ending of millenium)

(42) Just as Yogis put the Sanskrit AUM at the head of their letters, so Sat-Sangis put the initials "M.S." at the top of all letters between themselves, as a remembrance that all their activity is for the Supreme Father.

(43) The Incarnated Avatar will neither overdo nor underdo his work; he will do exactly what his mission requires.

(44) The Devalbagh colony is also intended to help in the support of poor Sat-Sangis. Two types live here mainly- the very advanced, who are fit to cooperate with Sahabji in his work; and the very backward, who need his association by personal presence. The great majority of average Sat Sangis live outside our colony in their own cities, and are not encouraged to come to live here. Thus, out of 100,000 members only about 3,000 live here and the other 97,000 are therefore at work outside, making money and contributing to the national wealth of Dayalbagh. It is through these contributions that the colony has been built up. (note: 3,00 includes paying students)

(45) If we were originally from plane three, we go back to that as our highest, as our union with God, but we can go no higher. Still all planes I- 6, are God.

(46) Ninety percent of the teachings of great religious Founders are true.

(47) There was a dispute over succession to the third Guru. The tenth declared himself to be the successor and so did a man, Sinha. The latter had been secretary to the third Guru for ten years. He failed, but secured most of the property which he had in his control and moved it to Allahabad. He is there now, but the trust of 65 members is fighting him at law to secure its return. The case is now before privy Council. Sahabji was then a disciple and not yet realised.

(48) Each Guru of Radhasoami is not appointed by the previous one except when the Founder died, he nominated his successor. The Guru has to manifest himself psychically to the other disciples and his picture has to appear to their third eye. They get this leading by concentrating on the previous one's picture and be leads them thus (psychically) to the right successor. The teaching is that on the death of each a Radhasoami Guru, he goes straight back to God (The first six planes) and being no longer help us here. All these Gurus are regarded as Avatars. There is no one single Messiah, unless we accord special honour to the Founder. This is somewhat similar to the Sikh Guru Nanak, who founded a line of 10 gurus which then became extinct. Similarly the R. S. line of Gurus will end with the ending of the millenium. (ending of millenium)

(49) The emphasis is always laid on the spiritual practices. These are the most important part of our religion. Unless we practice the exercises and meditations regularly every day, how can we expect to progress?
(50) Sahabji is opposed to a narrow nationalism. All the people in the world are the children of God, hence national barriers only obstruct. He is cosmopolitan rather than Indian in his outlook and teaching.
(51) The morning meditation is the most important of all. Never miss it, otherwise the Master cannot help you even if he wants to, and its effects linger on in the mind throughout the day, colouring our acts automatically.
(52) The Master is trying to get rid of Purdah system and to educate Indian women. He says while the other half of the people (women) are so backward, the nation can never be strong.
(53) The Master sets great store in cleanliness, not only in person but in surroundings.
(54) The physical posture in meditation is important. It develops control of the body and senses because it causes the body to submit to some discomfort and wills it to remain there. Gradually it helps one to say "no" to the senses and desires when they crave for some wrong thing.
(55) We do not believe in rites and ceremonies; it is the practices that count. Neither do we practice fawning adulation on the Master; there is no kissing of his feet, just a simple bow in greeting, with folded hands.
(56) Primeval chaos - Pralaya- dead and desolate matter. This matter or substance has to be raised into living substance - creation.
(57) Sahabji suggested to his followers that they abstain from the present civil disobedience movement in India, but he did not compel them to. However, his leading is obeyed as the highest wisdom, hence the Radhasoamis have kept apart from the Gandhi movement and not a single one is in jail; they are all law-abiding.
(58) We do not teach that you should kill out your desires and ambitions, but that you should bring them under perfect self-control. This is achieved by gaining control of the mind in meditation. You should be able to keep the mind free from any passion or desire merely at your own will, but then you should also be able, at a moment's notice, to be a hundred percent passionate or ambitious. Thus people have asked Sahabji why he allows his followers

(49) The emphasis is always laid on the spiritual practices. These are the most important part of our religion. Unless we practice the exercises and meditations regularly every day, how can we expect to progress?

(50) Sahaji is opposed to a narrow nationalism. All the people in the world are the children of God, hence nationals barriers only obstruct. He is cosmopolitan rather than Indian in his outlook and teaching.

(51) The morning meditation is the most important of all. Never miss it, otherwise the Master cannot help you even if he wants to, and its effects linger on in the mind throughout the day, colouring our acts automatically.

(52) The Master is trying to get rid of Purdah system and to educate Indian women. He says while the other half of the people (women) are so backward, the nation can never be strong.

(53) The Master sets great store in cleanliness, not only in person but in surroundings.

(54) The physical posture in meditation is important. It develops control of the body and senses because it causes the body to submit to some discomfort and wills it to remain there. Gradually it helps one to say "no" to the senses and desires when they crave for some wrong thing.

(55) We do not believe in rites and ceremonies; it is the practices that count. Neither do we practice fawning adulation on the Master; there is no kissing of his feet, just a simple bow in greeting, with folded hands.

(56) Primeval chaos - Pralaya- dead and desolate matter. This matter or substance has to be raised into living substance - creation.

(57) Sahaji suggested to his followers that they abstain from the present civil disobedience movement in India, but he did not compel them to. However, his leading is obeyed as the highest wisdom, hence the Radhasoamis have kept apart from the Gandhi movement and not a single one is in jail; they are all law-abiding.

(58) We do not teach that you should kill out your desires and ambitions, but that you should bring them under perfect self-control. This is achieved by gaining control of the mind in meditation. You should be able to keep the mind free from any passion or desire merely at your own will, but then you should also be able, at a moment's notice, to be a hundred percent passionate or ambitious. Thus people have asked Sahaji why he allows his followers

to marry, since this would breed desire. He answers: No, if they will dedicate their whole life to the Lord; if they will take up marriage and beget children not for pleasure but for duty; if they will look upon their marriage as a means toward becoming spiritual; if they will keep their high ideal, they will grow in self-control and spirituality.

(59) The spiritual includes the material as the greater includes the lesser. Hence the spiritual ideal is greater than all material ones, yet includes them all.

(60) The Radha Soami group mentioned in Brunton's book, is located at Agra, while the group to which we belong is located at Beas, District Amritsar, East Punjab, India. There are quite a few other groups. While the founder was originally in Agra, that group seems to have turned more to the Exoteric, whereas the group at Beas is concerned wholly with Esoteric and wastes absolutely no time with bettering conditions here on this earth--which, to us, is the most appealing, for no matter how much time and effort is put forth in bettering conditions here, they are but transitiory. So much for that-the rest you can get from reading the literature, if you wish.

(61) You are perfectly right in your statement regarding Manly Hall being an investigator but not a teacher. That too, is all on the intellectual plane-and incidentally, some have been turned down by the Master in this life because they were too intellectual, wh8ch makes it that much harder for the mind to stand still.

(62) This mystic trance is not hypnotism. The object of the assistance rendered by a master is to arouse the potentialities of the spirit-entity concurrently with the f functions of free-will and self-consciousness, and not to make the inherenct powers of the spirit a vehicle for gi giving effect to the desires of the operator, as is the cas in mesmerism.

to marry, since this would breed desire. He answers: No, if they will dedicate their whole life to the Lord; if they will take up marriage and beget children not for pleasure but for duty; if they will look upon their marriage as a means toward becoming spiritual; if they will keep their high ideal, they will grow in self-control and spirituality.

(38) The spiritual includes the material as the greater includes the lesser. Hence the spiritual ideal is greater than all material ones, yet includes them all.

(80) The Radha Soami group mentioned in Brunton's book, is located at Agra, while the group to which we belong is located at Beas, District Amritsar, East Punjab, India. There are quite a few other groups. While the founder was originally in Agra, that group seems to have turned more to the Exoteric, whereas the group at Beas is concerned wholly with Esoteric and wastes absolutely no time with bettering conditions here on this earth--which, to us, is the most appealing, for no matter how much time and effort is put forth in bettering conditions here, they are but transitory. So much for that--the rest you can get from reading the literature, if you wish.

(81) You are perfectly right in your statement regarding Manly Hall being an investigator but not a teacher. That too, is all on the intellectual plane-and incidentally, some have been turned down by the Master in this life because they were too intellectual, which makes it that much harder for the mind to stand still.

(82) This mystic trance is not hypnotism. The object of the assistance rendered by a master is to arouse the potentialities of the spirit-entity concurrently with the functions of free-will and self-consciousness, and not to make the inherent powers of the spirit a vehicle for giving effect to the desires of the operator, as is the case in mesmerism.

PUNDIT JAGADANANDA

Sanskrit, Upanishad and Vedanta Teacher and Expounder to the Ramakrishna Order of Sanyassins

(1) Ramakrishna did not come to found a new sect. He said every man who sincerely practiced the path laid down by his present religion would reach God eventually- because all religions are true and all lead to the same goal.

(2) Every Indian greets and worships the Sun each morning upon arising, since from Him comes our life and all; without Him we would die. Hence, give a few thoughts of devotion to Suriya each morning; be humble and grateful to Him. ⊙

(3) Ramakrishna was the Avatar. Time will prove this as his following spreads by increasing ripples over the world. At first Vivekananda would not accept him as such. Two days before Ramakrishna's death, he was alone with the Master, standing by his bedside. Then Vivekananda thought "Many people accept him as an incarnation of God. He also has given enough indication of that. But I never believed him to be so. I will accept him as such only if now, in the midst of his death agony, he declares to me he is an Incarnation. It was only a passing thought of Vivekananda's Instantly came the reply from the Master's lips: "He who was born in previous ages as Rama and Krishna is now before you as Ramakrishna- though not from your Vedantic standpoint."

(4) The world is now and will gradually get better as a result of Ramakrishna's incarnation.

(5) A Master is unconscious of possessing any occult power because the egoism has gone; he is not aware of owning anything. He no longer identifies himself with the separate personality and therefore ascribes all occult happenings to God, not to himself.

(6) Even philosophical study of the Vedanta is a form of spiritual practice and advances a man. Spiritual books do help because the intellectual realization of Truth is in itself a great step and brings one near to the spiritual realization.

(7) The fool regards the passions as his friends; the wise man regards them as his enemies.

(8) There are two paths- the Sanyassi and the householder- and both can lead to the realization of God. Even a family man can find God. See Sankara's Commentary on the Bhagavad Gita. In the introduction he explicitly states this and

PUNDIT JAGADANANDA

Sanskrit, Upanishad and Vedanta Teacher and Expounder to the Ramakrishna Order of Sanyasins

(1) Ramakrishna did not come to found a new sect. He said every man who sincerely practiced the path laid down by his present religion would reach God eventually- because all religions are true and all lead to the same goal.

(2) Every Indian greets and worships the Sun each morning upon arising, since from Him comes our life and all; without Him we would die. Hence, give a few thoughts of devotion to Surya each morning; be humble and grateful to Him.

(3) Ramakrishna was the Avatar. Time will prove this as his following spreads by increasing ripples over the world. At first Vivekananda would not accept him as such. Two days before Ramakrishna's death, he was alone with the Master, standing by his bedside. Then Vivekananda thought "Many people accept him as an incarnation of God. He also has given enough indication of that. But I never believed him to be so. I will accept him as such only if now, in the midst of his death agony, he declares to me he is an Incarnation. It was only a passing thought of Vivekananda Instantly came the reply from the Master's lips: "He who was born in previous ages as Rama and Krishna is now before you as Ramakrishna- though not from your Vedantic standpoint."

(4) The world is now and will gradually get better as a result of Ramakrishna's incarnation.

(5) A Master is unconscious of possessing any occult power because the egoism has gone; he is not aware of owning anything. He no longer identifies himself with the separate personality and therefore ascribes all occult happenings to God, not to himself.

(6) Even philosophical study of the Vedanta is a form of spiritual practice and advances a man. Spiritual books do help because the intellectual realization of Truth is in itself a great step and brings one near to the spiritual realization.

(7) The fool regards the passions as his friends; the wise man regards them as his enemies.

(8) There are two paths- the Sanyasa and the householder- and both lead to the realization of God. Even a family man can find God. See Sankara's Commentary on the Bhagavad Gita. In the introduction he explicitly states this and

cites an illustration from the Puranas whereby certain men lived the family life, procreated children, and yet attained realization. And Sankara Acharya is undoubtedly a God-realized Master.

(9) The transcendental view of life and the immanent view of the universe are both true but from different standpoints. The transcendental is from the highest standpoint and is the one adopted by Sankara Acharya. The immanent view was adopted by Ramanya, and hence used to justify the ceremonies, rites and forms of religion. To a transcendentalist forms are no longer necessary but they are the kindergarten for the masses.

(10) All who attain realization do not necessarily awaken Kundalini. Those who follow the path of knowledge (Jnana), for instance, realize God as the true Self without arousing Kundalini. But those who awaken and raise the Kundalini and bring it to the highest chakra, also realize God but as Power. However, he who attains God as Knowledge, can then go back and practice the path of Kundalini and will quickly reach a second realization of God as Power.

(11) All the paths lead to the same goal. Ramakrishna proved this by respectively trying out the practices of various religions- Christian, Mohammedan, Hindu- unto the end, and each brought him back to God.

(Symbol of wheel, the spokes representing different paths, all arriving at the same center)

(12) But if you want to express it or teach it to others, you have to go back along the path you came by. He who realized God as Force must bring others to Him by the same method. He cannot bring them by another path unless he himself adopts and fulfils that path in addition.

(13) Miracle-working is quite safe when practiced by a God realized man, but dangerous if practiced before God is reached. Therefore you should ignore and refuse to use the powers that come to you until such time as Realization is reached. Otherwise you will get stuck and your spiritual progress will stop.

(14) We Ramakrishna swamis are sanyassis (renouncers of the worldly life) because we feel that worldly life impedes our further progress. But if you feel that you can progress while living in the world, then do not renounce it. That is your path; this is ours; both arrive at God.

cites an illustration from the Purnas whereby certain men lived the family life, procreated children, and yet attained realisation. And Sankara Acharya is undoubtedly a God-realised Master.

(9) The transcendental view of life and the immanent view of the universe are both true but from different standpoints. The transcendental is from the highest standpoint and is the one adopted by Sankara Acharya. The immanent view was adopted by Ramanya, and hence used to justify the ceremonies, rites and forms of religion. To a transcendentalist forms are no longer necessary but they are the kindergarten for the masses.

(10) All who attain realisation do not necessarily awaken Kundalini. Those who follow the path of knowledge (Jnana), for instance, realise God as the true Self without arousing Kundalini. But those who awaken and raise the Kundalini and bring it to the highest chakra, also realise God but as Power. However, he who attains God as Knowledge, can then go back and practice the path of Kundalini and will quickly reach a second realisation of God as Power.

(11) All the paths lead to the same goal. Ramakrishna proved this by respectively trying out the practices of various religions- Christian, Mohammedan, Hindu- unto the end, and each brought him back to God.

(Symbol of wheel, the spokes representing different paths, all arriving at the same center)

(12) But if you want to express it or teach it to others, you have to go back along the path you came by. He who realised God as Force must bring others to Him by the same method. He cannot bring them by another path unless he himself adopts and fulfils that path in addition.

(13) Miracle-working is quite safe when practiced by a God realised man, but dangerous if practiced before God is reached. Therefore you should ignore and refuse to use the powers that come to you until such time as Realisation is reached. Otherwise you will get stuck and your spiritual progress will stop.

(14) We Ramakrishna swamis are sanyassis (renouncers of the worldly life) because we feel that worldly life impedes our further progress. But if you feel that you can progress while living in the world, then do not renounce it. That is your path; this is ours; both arrive at God.

SADGURU M E H E R

(1) America has a great future and will become a spiritual nation.
(2) He will found no new sect; he will harmonize all existing sects by universalizing the essentials.
(3) Astrology is almost a science.
(4) In coming down the Master experienced seven different aspects of the mind, or states of consciousness. Once he felt his body to be a mere mechanical contrivance. Again he would feel himself all alone in the world and the whole universe existing for him alone. Further, he came to know the thoughts of others without any attempt on his part to do so. His sufferings were intense during the whole period of his coming down.
(5) A Master of the Time forms a circle of a number of individuals who have the necessary minimum amount of spiritual samskaras or parabdhis to their credit. At the same time their respective positions are also allotted to each. One of them becomes a master himself at the appointed time Thus there will be twelve members of the Inner Circle and unlimited numbers of the Outer Circle. The Master selects the disciples. Once the circle is formed, the real striving of an individual soul is put a stop to... The Chargeman of the Circle is the first to reach the goal The members of the Circle may not know they belong to it. All is dark, often quite in the dark, secretly- often till the very end of the Path until they get the Realization with lightning quickness.
(6) Just as there is a fixed and limited number of parts of the human body, so also there are a fixed number of Sadgurus and Acharyas to manage the affairs of the world. Each of them has his special duty allotted to him.
(7) There is a peculiarity about those of the "inner" circle. In the life in which they are to be made perfect, they repeat the form and features of the life in which they were formed into a Circle. Otherwise no human being has the same form and features for a second time.
(8) A Sadgurú's real and main duty is to burn up and destroy all the samskaras of his disciples and devotees. For this reason they should be obedient, submissive and serviceable to him. There should be no opposition to the

SANCTUM MEMBER

(1) America has a great future and will become a spiritual nation.
(2) He will found no new sect; he will harmonize all existing sects by universalizing the essentials.
(3) Astrology is almost a science.
(4) In coming down the Master experienced seven different aspects of the mind, or states of consciousness. Once he felt his body to be a mere mechanical contrivance. Again he would feel himself all alone in the world and the whole universe existing for him alone. Further, he came to know the thoughts of others without any attempt on his part to do so. His sufferings were intense during the whole period of his coming down.
(5) A Master of the Time forms a circle of a number of individuals who have the necessary minimum amount of spiritual samskaras or paradhia to their credit. At the same time their respective positions are also allotted to each. One of them becomes a master himself at the appointed time Thus there will be twelve members of the Inner Circle and unlimited numbers of the Outer Circle. The Master selects the disciples. Once the circle is formed, the real striving of an individual soul is put a stop to... The Chargeman of the Circle is the first to reach the goal The members of the Circle may not know they belong to it. All is dark, often quite in the dark, secretly- often till the very end of the path until they get the Realization with lightning quickness.
(6) Just as there is a fixed and limited number of parts of the human body, so also there are a fixed number of Sadgurus and Acharyas to manage the affairs of the world. Each of them has his special duty allotted to him.
(7) There is a peculiarity about those of the "Inner" circle. In the life in which they are to be made perfect, they repeat the form and features of the life in which they were formed into a Circle. Otherwise no human being has the same form and features for a second time.
(8) A Sadguru's real and main duty is to burn up and destroy all the samskaras of his disciples and devotees. For this reason they should be obedient, submissive and serviceable to him. There should be no opposition to the

master's task. The latter gradually destroys the egoism of those he desires to prepare for Realization. This process is slow but sure. The work upon the mind is done from behind the curtain. The mind is unable to comprehend the process and method of advancement towards the goal.

(9) Those who have no human form have no duty to perform as they have no consciousness of the existence of the world. Only a Sadguru in the physical form can give Realization. A Master who has given up the gross body cannot give Realization to anyone.

(10) There is always a fixed time for internal and external workings. A Sadguru can make anyone a Muzjub whenever he likes. But to make an Acharya, time and workings are required. The knowledge of a Muzjub is to his Atman, as the mind is destroyed. But the knowledge given to members of the Circle is to their mind and soul as well. The seed is sown but it requires time for its growth. The Realization comes at the proper time through the Master's grace. The members of the Circle are in the firm grip of the master. It is impossible for the candidate to go out of the Circle. Those who are selected to be realized, will be realized, even if they are far away from the Master at the other end of the globe, and whatever sphere of life.

(11) The Chargeman is the spiritual heir of the Sadguru, to whom the latter bequeaths his gifts and powers, and is prepared for Realization either immediately, or gradually, like other Circle members. Those who are sent up to Nirvikalpa Samadhi state at once, without gradual preparation, have to suffer terribly afterwards in coming down to the gross world. The Chargeman being the first of the circle to reach Realization he afterwards "comes down" for duty.

(12) To give the experience of realization abruptly to his disciples does not enable them to come down for duty. And duty can be done only if they come down again. For this reason they are prepared for Realization gradually and unknowingly. But once realized, the Sadguru will bring them down all at once, in a moment. The "going up" is therefore gradual but the coming down for service is abrupt, in a moment. The light is switched on them, and in a twinkling the indescribable change takes place with a mere external gesture of the master by word or deed. Up until then they may be quite unaware of any progress.

(13) Bacon never crossed the gross plane. Wordsworth and Shelley were enjoying the first two spiritual planes; Pythagoras was a yogi of the fourth plane.

master's task. The latter gradually destroys the egoism of those he desires to prepare for Realisation. This process is slow but sure. The work upon the mind is done from behind the curtain. The mind is unable to comprehend the process and method of advancement towards the goal.

(9) Those who have no human form have no duty to perform as they have no consciousness of the existence of the world. Only a Sadguru in the physical form can give Realisation. A Master who has given up the gross body cannot give Realisation to anyone.

(10) There is always a fixed time for internal and external workings. A Sadguru can make anyone a Munjub whenever he likes. But to make an Adhurya, time and workings are required. The knowledge of a Munjub is to his Atman, as the mind is destroyed. But the knowledge given to members of the Circle is to their mind and soul as well. The seed is sown but it requires time for its growth. The Realisation comes at the proper time through the Master's grace. The members of the Circle are in the firm grip of the master. It is impossible for the candidate to go out of the Circle. Those who are selected to be realised, will be realised, even if they are far away from the Master at the other end of the globe, and whatever sphere of life.

(11) The Chargeman is the spiritual heir of the Sadguru, to whom the latter bequeaths his gifts and powers, and is prepared for Realisation either immediately, or gradually, like other Circle members. Those who are sent up to Nirvikalpa Samadhi state at once, without gradual preparation, have to suffer terribly afterwards in coming down to the gross world. The Chargeman being the first of the circle to reach Realisation he [illegible]"comes down" for duty.

(12) To give the experience of realisation abruptly to his disciples does not enable them to come down for duty. And duty can be done only if they come down again. For this reason they are prepared for Realisation gradually and unknowingly. But once realised, the Sadguru will bring them down all at once, in a moment. The "going up" is therefore gradual but the coming down for service is abrupt, in a moment. The light is switched on them, and in a twinkling the indescribable change takes place with a mere external gesture of the master by word or deed. Up until then they may be quite unaware of any progress.

(13) Bacon never crossed the gross plane. Wordsworth and Shelley were enjoying the first two spiritual planes; Pythagoras was a yogi of the fourth plane.

(14) After the Sadguru has prepared the circle and entrusted them with their respective duties towards him, he himself is free. He then takes no further active part, only observing how the working is carried on by the circle members, himself not interfering in the work.

(15) Masters adopt different means and modes of external life, yet inwardly there is no difference between them, if they are all perfect. Thus Sadguru Naragan Maharaj lives in a big mansion, where the sinners and seekers of society and position frequent him and get the benefit of his spirituality. On the other hand Sri Upasani Maharaj lives in a hut built of mud and straw so that humble village folk may be drawn near him.

(1 6)The fourth sky (or plane) contains the Gupta knowledge and powers. These must be kept secret and not be manifested. The seven siddhi powers are only meant as a test-whether one is fit for the next higher stage of Atma Dnyan

(17) A Sadguru's grace does not descend upon those who are solely bent on individual salvation and have no thought for the happiness of others. The highest of yogis, who has succeeded in reaching the sixth plane, can proceed no farther and has to wait for the grace of a perfect Master to take him across. There are great Yogis who have fasted and meditated for years, but all to no purpose. The Sadguru's grace does not descend on selfish ones.

(18) There are already many sham Avatars, just as there are sham Sadhus. I was informed in Madras that there are in that Presidency at least six persons who claim to be avatars In Bengal as many as twenty claim to be avatars and have followers. Who is the real Avatar then? Of course, the one who will manifest himself as such and fulfil the mission of giving a spiritual push to humanity.

(19) The Avatar does all a Sadguru does but something else besides. He can make as many "extras" as he likes! He can prepare for Realization even those who do not belong to his circle, and after Realization bring them down for "special" duty. The Master has been training his Prem-Ashram boys for such special duty.

(20) On my arrival at Meherashram the master said: "Dwell on the eternal Unity- when you are well established in silence and the mind is completely at rest, then I will begin my spiritual instruction...I will be helping you internally to realize gradually the source of everything." A

(14) After the Sadguru has prepared the circle and entrusted them with their respective duties towards him, he himself is free. He then takes no further active part, only observing how the working is carried on by the circle members, himself not interfering in the work.

(15) Masters adopt different means and modes of external life, yet inwardly there is no difference between them, if they are all perfect. Thus Sadguru Narayan Maharaj lives in a big mansion, where the simmers and seekers of society and position frequent him and get the benefit of his spirituality. On the other hand Sri Upasani Maharaj lives in a hut built of mud and straw so that humble village folk may be drawn near him.

(16)The fourth sky (or plane) contains the Gupta knowledge and powers. These must be kept secret and not be manifested. The seven siddhi powers are only meant as a test whether one is fit for the next higher stage of Atma Dhyan

(17) A Sadguru's grace does not descend upon those who are solely bent on individual salvation and have no thought for the happiness of others. The highest of yogis, who has succeeded in reaching the sixth plane, can proceed no further and has to wait for the grace of a perfect Master to take him across. There are great Yogis who have fasted and meditated for years, but all to no purpose. The Sadguru's grace does not descend on selfish ones.

(18) There are already many siam Avatars, just as there are siam Sadhus. I was informed in Madras that there are in that Presidency at least six persons who claim to be avatars In Bengal as many as twenty claim to be avatars and have followers. Who is the real Avatar then? Of course, the one who will manifest himself as such and fulfil the mission of giving a spiritual push to humanity.

(19) The Avatar does all a Sadguru does but something else besides. He can make as many "extras" as he likes! He can prepare for Realisation even those who do not belong to his circle, and after Realisation bring them down for "special" duty. The Master has been training his Prem-Ashram boys for such special duty.

(20) On my arrival at Meher Ashram the master said: "Dwell on the eternal Unity- when you are well established in silence and the mind is completely at rest, then I will begin my spiritual instruction...I will be helping you internally to realize gradually the source of everything." A

few days later he said: "Be sure that I know all about you, your mental attitude and spiritual standing... Discuss less and think and feel more. Follow your conscience and don't be disheartened by the remarks of others..Peace of mind, intense feeling, and patience are essential. Don't worry and don't be confused. Your path is quite different and I will lead you accordingly. They don't understand and may pass remarks, but don't you be put off. Follow none but me. Don't discuss this path with anyone. Think about nothing at all and be happy."

(21) When the great workings begin, the Sadguru so arranges affairs and strivings that the different Parabdhis are spent away at one appointed time and all members of the Inner Circle get Realization at the same time. This is the greatest and most difficult work of the Sadguru. To bring about a clean joint balance sheet of the material samskaras of the Circle members, he therefore fasts and observes silence, and yet he is perfect himself, and has nothing to gain.

(22) Those in a Circle do not acquire any new material samskaras, whatever they may do. These automatically pass over to the Sadguru, who does away with them. He has to suffer for them. Even the worst crimes do not make any change in the divine upliftment at the right time.

(23) Members of the Circle undergo great sufferings before Realization, of doubt, mental unrest, longings, bindings, etc.

(24) The feet are potent for <u>receiving</u> the bad samskaras of other people, while the forehead is potent for <u>giving</u> them. Hence devotees lay their foreheads on the feet (especially the toes, which are most potent) of the Sadguru and he takes up consciously some of their samskaras. But the same process will happen with you if you allow others to touch your feet. Hence never permit it, but if it has occurred, immediately put your own forehead on the feet of this other person and he will have to take some of your bad samskaras in exchange.

(25) Between the third and fourth planes the aspirant undergoes a wonderful experience. If he has no Sadguru to guide him, it will result in his sincerely believing himself to have attained the highest and to become God. He will feel all the universe emerging out of him and he will think that the Path is finished, and will probably claim henceforth to be an Avatar.

few days later he said: "Be sure that I know all about you, your mental attitude and spiritual standing... Discuss less and think and feel more. Follow your conscience and don't be disheartened by the remarks of others..Peace of mind, intense feeling, and patience are essential. Don't worry and don't be confused. Your path is quite different and I will lead you accordingly. They don't understand and may pass remarks, but don't you be put off. Follow none but me. Don't discuss this path with anyone. Think about nothing at all and be happy."

(21) When the great workings begin, the Sadguru so arranges affairs and arrivings that the different Parshdhis are spent away at one appointed time and all members of the Inner Circle get Realisation at the same time. This is the greatest and most difficult work of the Sadguru. To bring about a clean joint balance sheet of the material samskaras of the Circle members, he therefore fasts and observes silence, and yet he is perfect himself, and has nothing to gain.

(22) Those in a Circle do not acquire any new samskaras, whatever they may do. These automatically pass over to the Sadguru, who does away with them. He has to suffer for them. Even the worst crimes do not make any change in the divine upliftment at the right time.

(23) Members of the Circle undergo great sufferings before Realisation, of doubt, mental unrest, longings, bindings, etc.

(24) The feet are potent for receiving the bad samskaras of other people, while the forehead is potent for giving them. Hence devotees lay their foreheads on the feet (especially the toes, which are most potent) of the Sadguru and he takes upon some of their samskaras. But the same process will happen with you if you allow others to touch your feet. Hence never permit it, but if it has occurred, immediately put your own forehead on the feet of this other person and he will have to take some of your bad samskaras in exchange.

(25) Between the third and fourth planes the aspirant undergoes a wonderful experience. If he has no Sadguru to guide him, it will result in his sincerely believing himself to have attained the highest and to become God. He will feel all the universe emerging out of him and he will think that the path is finished, and will probably claim henceforth to be an Avatar.

(26) Rabindranath Tagore is a poet and philosopher but not a Realized man. Long ago he once had a "glimpse", a spiritual "experience" while walking in a street of Calcutta but now he has only the "memory" of it and lives on that.

(27)"I am in sympathy with your objects, so you can put my name down as Patron, but let it be clearly known that I do not depend on any league or organization whatsoever in order to carry out my work in the future for the welfare of mankind." "My work is with individuals" he added.

(28) We are told to render selfless service to humanity in order to grow spiritually. But since we cannot serve all mankind, the best form in which this service can take is to serve the Sadguru. The latter contains within himself all mankind and all the universe, and hence is the epitome and concentration of them. By serving the Sadguru we serve all man.

(29) They watched convicts at hard labour. He said: "These poor creatures are suffering hardships and privations because they have broken the law of the land and society. Then what would be the fate of those who defy the laws of God and Nature? The best way of avoiding the infringement of the Universal Law is to surrender the whole soul to a Master and to follow his instructions to the letter."

(30) Omar Khayam's Rubaiyat has an inner meaning.

(31) "These schools, hospitals, etc. were merely scaffoldings to my real workings. Just as the scaffolds are removed when a new building is completed, I do not see any need of these scaffoldings when my real work is finished. What have I to do with such works, which are generally done these days by municipalities!"

(32) He said that it was his connection in the past with Babajan which gave him the "experience" in a second, without any striving or longing for it; and again it is this connection with others that will make him share this Infinite Treasure amongst the twelve of his circle in the future.

(33) He said that twelve would be the really important members of his Circle, yet the latter really consisted of 14, while there were 14 more as "shadows"of the original 14. Thus in all there were 28 in the circle. The "originals" will become just like the Master himself and so become one with God, while the shadows will only see God. Yet even seeing God is not a trifling matter. Out of thousands of

(26) Rabindranath Tagore is a poet and philosopher but not a Realized man. Long ago he once had a "glimpse", a spiritual "experience" while walking in a street of Calcutta but now he has only the "memory" of it and lives on that.

(27)"I am in sympathy with your objects, so you can put my name down as Patron, but let it be clearly known that I do not depend on any league or organization whatsoever in order to carry out my work in the future for the welfare of mankind." "My work is with individuals" he added.

(28) We are told to render selfless service to humanity in order to grow spiritually. But since we cannot serve all mankind, the best form in which this service can take is to serve the Sadguru. The latter contains within himself all mankind and all the universe, and hence is the epitome and concentration of them. By serving the Sadguru we serve all men.

(29) They watched convicts at hard labour. He said: "These poor creatures are suffering hardships and privations because they have broken the law of the land and society. Then what would be the fate of those who defy the laws of God and Nature? The best way of avoiding the interference of the Universal Law is to surrender the whole soul to a Master and to follow his instructions to the letter."

(30) Omar Khayam's Rubaiyat has an inner meaning.

(31) "These schools, hospitals, etc. were merely scaffoldings to my real workings. Just as the scaffolds are removed when a new building is completed, I do not see any need of these scaffoldings when my real work is finished. What have I to do with such works, which are generally done these days by municipalities!"

(32) He said that it was his connection in the past with Babajan which gave him the "experience" in a second, without any striving or longing for it; and again it is this connection with others that will make him share this Infinite Treasure amongst the twelve of his circle in the future.

(33) He said that twelve would be the really important members of his Circle, yet the latter really consisted of 14, while there were 14 more as "shadows"of the original 14. Thus in all there were 28 in the circle. The "originals" will become just like the Master himself and so become one with God, while the shadows will only see God. Yet even seeing God is not a fulfilling matter. Out of thousands of

yogis who strive for truth on their own intuition without the guidance of a realized master, a very few ever reach the stage of seeing God!

(34) He instructed his disciples to get up at 4 a.m. and explained: The main object is to keep you awake in the early hours of the morning, especially between 4 a.m. and 5 a.m. It is the most valuable and important time from the spiritual point of view. The important prayers in every religion, and the chief practices of advanced yogis are done in these hours. From the yogis' viewpoint, it is imperative to be awake in the early hours of the morning. It was between these hours that Babajan gave me the "experience" and also it was the same time when Maharaj brought me out of the "ocean". The circle too, will get realization in these hours.

(35) In the mental repetition of the name of God, while sitting in posture, never close the eyes. Once a posture is adopted, stick to it always.

(36) "You are simply required to go against your will and wish, and not to do certain things which you have been doing up to now, and to do certain things you have no liking for! You used to sleep in daytime, now you are not to do so. Similarly you were never used to physical labour while here at times you are asked to work in the blazing hot sun. These are instances of your going against your mind and in this way you will gradually learn to control it.

(37) Living with me as you are, you are considered to have discarded the whole world in spite of living in it.

(38) This whole universe with all its vastness and grandness is nothing but mere imagination! In spite of so many discoveries, researches and scientific knowledge, the creation remains a great riddle! With all the latest inventions of steam and electricity, humanity at large is quite helpless against nature and its so-called freaks! The greatest warriors, scientists, doctors and astrologers have to bow low to one of nature's commonest laws, the death, without exception. Every one of the world is helpless, ignorant, and is for himself.

(39) The spirit of Zoroastrianism has been spoiled by the followers. His was the highest form of Sufism. If Zarathost were to come again in this material world, he would find it very difficult to recognize his own tenets as practiced by the present-day followers of his creed. The

yogis who strive for truth on their own intuition with-
out the guidance of a realized master, a very few ever
reach the stage of seeing God!
(34) He instructed his disciples to get up at 4 a.m. and
explained: The main object is to keep you awake in the
early hours of the morning, especially between 4 a.m. and
5 a.m. It is the most valuable and important time from the
spiritual point of view. The important prayers in every
religion, and the chief practices of advanced yogis are
done in these hours. From the yogis' viewpoint, it is
imperative to be awake in the early hours of the morning.
It was between these hours that Babaji gave me the
"experience" and also it was the same time when Maharaj
brought me out of the "ocean". The circle too, will get
realisation in these hours.
(35) In the mental repetition of the name of God, while
sitting in posture, never close the eyes. Once a posture
is adopted, stick to it always.
(36) "You are simply required to go against your will and
wish, and not to do certain things which you have been
doing up to now, and to do certain things you have no
liking for! You used to sleep in daytime, now you are
not to do so. Similarly you were never used to physical
labour while here at times you are asked to work in the
blazing hot sun. These are instances of your going against
your mind and in this way you will gradually learn to
control it.
(37) Living with me as you are, you are considered to
have discarded the whole world in spite of living in it.
(38) This whole universe with all its vastness and grand-
ness is nothing but mere imagination! In spite of so many
discoveries, researches and scientific knowledge, the
creation remains a great riddle! With all the latest in-
ventions of steam and electricity, humanity at large is
quite helpless against nature and its so-called freaks!
The greatest warriors, scientists, doctors and astrologers
have to bow low to one of nature's commonest laws, the
death, without exception. Every one of the world is
helpless, ignorant, and is for himself.
(39) The spirit of Zoroastrianism has been spoiled by the
followers. His was the highest form of Sufism. If Zarathos-
were to come again in this material world, he would find
it very difficult to recognize his own tenets as
practised by the present-day followers of his creed. The

same is true of all religions. The Mullas, Pundits and Dasturs have mutilated the original to gain their own motives. Instances were cited here of how this priestly class in every religion has made religion his stock in trade and of which he makes a very profitable use in various ceremonies and rituals.

(40) He opposed the suggestion of his followers to wear a distinctive badge. "Ours is not a society. Any distinguishing mark will take away freedom and put the mind under a restriction," he said. Man in ignorance is conquered by Maya, but in knowledge he rules it.

(41) The sugar-coating of quick results was at last taken off the bitter pill of spiritual research which had been given them.

(42) He said one should think twice before joining a Fakir, and that once one attaches oneself to him, one should completely surrender for good.

(43) The moment that sufficient love has been created in the desirer for God, He then becomes indifferent. In this way the process of attraction and repulsion continues for a long time, ultimately ending in the union of the two. In proportion to the love that you have for me, at some such moments you will feel indifferent to me also. This repulsion is the resistence offered by you when I am trying to attract you towards me by my internal love... in time you will begin to respond to my love with equal force and then the force of my love will slow down, i.e., I shall become indifferent!

(44) Realization is one only. The difference ~~in "Buzurgas"~~ lies in the power and the authority to use it. That which is given by a Master to the Chargeman is not power- it is already in him- but the authority to use it. A Sadguru in body-form can work a lot of good for the world (more) than without it. After the death of a Sadguru, He enjoys eternal bliss and the power is there with him but not the authority to use it. So wherever there is a tomb ~~or Samadhi~~ of a master, there the power is, but it is the faith which becomes the medium and utilizes that power. It is for this reason that people generally derive benefits from the TOMBS ~~masees~~ of saints. Internal benefit can however only be imparted when the master is in bodily presence.

(45) Upasani Maharaj and Hazrat Babajan are the greatest spiritual personalities of the age.

same is true of all religions. The Mullas, Pundits and Pastors have mutilated the original to gain their own motives. Instances were cited here of how this principle class in every religion has made religion his stock in trade and of which he makes a very profitable use in various ceremonies and rituals.

(40) He opposed the suggestion of his followers to wear a distinctive badge. "Ours is not a society. Any distinguishing mark will take away freedom and put the mind under a restriction," he said. Man in ignorance is conquered by Maya, but in knowledge he rules it.

(41) The sugar-coating of quick results was at last taken off the bitter pill of spiritual research which had been given them.

(42) He said one should think twice before joining a Ashram and that once one attaches oneself to him, one should completely surrender for good.

(43) The moment that sufficient love has been created in the desire for God, He then becomes indifferent. In this way the process of attraction and repulsion continues for a long time, ultimately ending in the union of the two. In proportion to the love that you have for me, at some such moments you will feel indifferent to me also. This repulsion is the resistence offered by you when I am trying to attract you towards me by my internal love... in time you will begin to respond to my love with equal force and then the force of my love will slow down, i.e., I shall become indifferent!

(44) Realisation is one only. The difference ~~in~~ lies in the power and the authority to use it. That which is given by a Master to the Chargeman is not power- it is already in him- but the authority to use it. A Sadguru in body-form can work a lot of good for the world (more) than without it. After the death of a Sadguru, He enjoys eternal bliss and the power is there with him but not the authority to use it. So wherever there is a tomb or ~~Samadhi~~ of a master, there the power is, but it is the faith which becomes the medium and utilises that power. It is for this reason that people generally derive benefits from the ~~tombs~~ ~~manes~~ of saints. Internal benefit can however only be imparted when the master is in bodily presence.

(45) Upasani Maharaj and Hazrat Babajan are the greatest spiritual personalities of the age.

(46) The Spiritual Master moulds only one Chargeman like himself. To him he entrusts his everything. Him he makes his sole heir. The Chargeman distributes this inherited treasure among his circle- the chosen twelve. The treasure is Realization, and its distribution takes place at the pre-appointed time, namely, when the Master of the Chargeman expires. Distribution means the entrusting of the Chargeman's internal duty to the circle members, so hence the Chargeman gets free. He is freed to enjoy that unfathomable bliss which hitherto had been blocked for him because of the duty to make his Circle brothers realize the Truth. The state of the Circle members differs from that of the Chargeman in this respect- that members can enjoy that bliss whenever they wish and can also direct their attention towards the Chargeman's duty at will; while the Chargeman, after having nirvikalpa samadhi Realization once- for a certain period, say for a few days or hours- is brought down to the lower planes, thereby concealing the above experience so that instead of being drowned in Divinity he can perform his circle duty. During the performance of the duty he has to undergo much mental torture and has to pass through several "crises."

(47) Maya always draws a person to itself and thus hinders him on his way to Truth. The reason is that it understands that once a person reaches the "Truth" it will have to become his slave. Maya rolls beneath the feet of a Realized One.

(48) No matter how harshly the opposite party treats you, you should be calm. Bear all with patience. This is real bravery and courage. Man can make a whole army yield to him but he cannot overcome his own wrath!

(49) Stars are globes like the planets, but some of the latter are inhabited by people. They resemble this earth in culture, science and material advancement but spiritually this globe, i.e., the earth, is the most advanced. There are spiritual masters in the flesh on planets, but most of the Sadgurus are born on this earth. After Realization man beholds all of the stars and planets (millions of them) like small bubbles issuing forth from his own self, i.e., he experiences himself bigger than everything, nay, he finds he is the main source, the Maker of All. Material planes differ but the Spiritual Plane is One.

(46) The Spiritual Master moulds only one Chargeman like himself. To him he entrusts his everything. Him he makes his sole heir. The Chargeman distributes this inherited treasure among his circle- the chosen twelve. The treasure is Realisation, and its distribution takes place at the pre-appointed time, namely, when the Master of the Chargeman expires. Distribution means the entrusting of the Chargeman's internal duty to the circle members, so hence the Chargeman gets free. He is freed to enjoy that unfathomable bliss which hitherto had been blocked for him because of the duty to make his Circle brothers realize the Truth. The state of the Circle members differs from that of the Chargeman in this respect- that member can enjoy that bliss whenever and can also direct their attention towards the Chargeman's duty at will; while the Chargeman, after having rivalship samadhi Realisation once- for a certain period, say for a few days or hours- is brought down to the lower planes, thereby concealing the above experience so that instead of being drowned in Divinity he can perform his circle duty. During the performance of the duty he has to undergo much mental torture and has to pass through several "crises."

(47) Maya always draws a person to itself and thus hinders him on his way to Truth. The reason is that it understands that once a person reaches the "Truth" it will have to become his slave. Maya rolls beneath the feet of a Realised One.

(48) No matter how heavily the opposite party treats you, you should be calm. Bear all with patience. This is real bravery and courage. Man can make a whole army yield to him but he cannot overcome his own wrath!

(49) Stars are globes like the planets, but some of the latter are inhabited by people. They resemble this earth in culture, science and material advancement but spiritually this globe, i.e., the earth, is the most advanced. There are spiritual masters in the flesh on planets, but most of the Sadgurus are born on this earth. After Realisation man beholds all of the stars and planets (millions of them) like small bubbles issuing forth from his own self, i.e., he experiences himself bigger than everything, nay, he finds he is the main source, the Maker of All. Material planes differ but the Spiritual plane is One.

(50) "One who is really after a Guru would not rest content with press statements but through various searches and wanderings, whether on the main roads or in alleys, he would search out his ideal to the end." When asked why the guru does not approach Gandhi, Baba replied that gurus did not require suggestions or force to do anything. All depended upon their sweet pleasure!

(51) There is very little intelligence in the stone, so little as to be almost nil. It manifests in vegetable life and increases in animals, reaching its climax in the human form. Passion increases with intelligence. Hence if we eat animal food, the element of passion increases in us, while it neither increases nor decreases when we take vegetarian food.

(52) Perfection comes only in the form of Man.

(53) If you realize but a minute particle of that Knowledge, you will derive inexpressible bliss. Every substance will tell you its story in Knowledge. This whole universe, which now appears as misery, will shine forth as heaven.

(54) Death should be preferred to falsehood for the sake of one's own benefit, or telling a lie for the sake of selfish worldly advantage.

(55) "Work till death" for this year or two and a good fruit fruit" awaits all who labour in the near future, because, Baba said, the Special Time that is to come soon will be exceptionally beneficial. (July 1925)

(56) If one could lead a pure life, he explained, with a clean character, without marrying, this was the best life, as marriage results in intricate developments about one's spiritual future. But in order to avoid the grave consequences of unlawful indulgence, wedlock was then the best alternative, provided the parties remained strictly to themselves.

(57) Not a single spiritual master of the world, who appeared under whatever spiritual label, had ever required a vehicle other than their <u>own</u> physical bodies. Really speaking, these false "manifestations" are not without meaning; on the contrary they are the result of my own multifarious workings and clear away the path for my own manifestation.

(58) Referring to "fake" Mahatmas and "fake" Sat-purushas, B. said that "one who under the guise of a divine personality and spiritual guide, entertains ideas of acquiring others' wealth and women- such a hypocrite should be punish-

(80)"One who is really after a Guru would not rest content with press statements but through various searches and wanderings, whether on the main roads or in alleys, he would search out his ideal to the end." When asked why the guru does not approach Gandhi, Baba replied that guru did not require suggestions or force to do anything. All depended upon their sweet pleasure!

(81) There is very little intelligence in the stone, so little as to be almost nil. It manifests in vegetable life and increases in animals, reaching its climax in the human form. Passion increases with intelligence. Hence if we eat animal food, the element of passion increases in us, while it neither increases nor decreases when we take vegetarian food.

(82) Perfection comes only in the form of Man.

(83) If you realize but a minute particle of that Knowledge you will derive inexpressible bliss. Every substance will tell you its story in Knowledge. This whole universe,which now appears as misery, will shine forth as heaven.

(84) Death should be preferred to falsehood for the sake of one's own benefit, or telling a lie for the sake of selfish worldly advantage.

(85) "Work till death" for this year or two and a good fruit fruit" awaits all who labour in the near future, because, Baba said, the Special Time that is to come soon will be exceptionally beneficial. (July 1925)

(86) If one could lead a pure life, be explained, with a clean character, without marrying, this was the best life, as marriage results in intricate developments about one's spiritual future. But in order to avoid the grave consequences of unlawful indulgence, wedlock was then the best alternative, provided the parties remained strictly to themselves.

(87) Not a single spiritual master of the world,who appeared under whatever spiritual label, had ever required a vehicle other than their own physical bodies. Really speaking, these false "manifestations" are not without meaning; on the contrary they are the result of my own multifarious workings and clear away the path for my own manifestation.

(88) Referring to "fake" Meherbaba and "fake" Sat-purushas, B. said that "one who under the guise of a divine personality and spiritual guide, entertains ideas of acquiring others' wealth and women- such a hypocrite should be punish-

ed by being cut to pieces. There is no sin in doing so; on the contrary many devoted persons of both sexes are saved by such an action.

(59) Be very careful about temper and anger, which, on the part of a Sadguru benefits others but in an ordinary human being hurts himself greatly. Those who talk angrily should be answered more politely. Whenever you feel anger, try to curb it; this is the true asceticism.

(60) Keep aloof from wealth and woman that is not your own, else the chain of births and deaths will keep you enslaved continuously.

(61) My real appearance is quite indescribable. It will be seen internally by a few when I begin to speak. At that time my external figure will appear like Christ, Zoroaster and Mohammed.

(62) The "mental state" of spiritual ecstasy is far superior to the ordinary state, but for all that, without Realization of the Truth itself, it is all in vain, as the moment the "feelings" are over the mind becomes normal.

(63) Re semen: All lusty discharges are very bad, whether resulting through natural or unnatural means, except the passing of fluid in dreams. This is due to (1) vulgar thoughts entertained during the daytime, (2) indigestion, (3) past sams karas. Hence bad thoughts should not be entertained and the mind kept pure. Excepting the relations between man and wife, which are generally based on mutual love, such indulgences are very dangerous, as the samskaras are thereby increased enormously. Using up the body is essential but not using it up in semen discharges. On the contrary the body is to be spent in <u>service</u> and Love of God.

(64) The whole world is enmeshed in women and wealth, whereas the real aim and object of life is to achieve Truth. Unless God-Realization is achieved, the purpose of acquiring a human body is frustrated.

(65) Real heroes, who have had the experience of Truth, are very few indeed, while the world abounds with fakes and hypocrites who pose as divine guides. If a man has not the Experience himself how can he guide others towards achieving it?

(66) When a follower expressed doubts about his divine personality, Baba said that under these circumstances of disbelief and faltering faith, it was no good for him to stay there any longer, and sent him away.

ed by being cut to pieces. There is no sin in doing so; on the contrary many devoted persons of both sexes are saved by such an action.

(58) Be very careful about temper and anger, which, on the part of a Sadguru benefits others but in an ordinary human being hurts himself greatly. Those who talk angrily should be answered more politely. Whenever you feel anger, try to curb it; this is the true asceticism.

(60) Keep aloof from wealth and women that is not your own, else the chain of births and deaths will keep you enslaved continuously.

(61) My real appearance is quite indescribable. It will be seen internally by a few when I begin to speak. At that time my external figure will appear like Christ, Zoroaster and Mohammed.

(62) The "mental state" of spiritual ecstasy is far superior to the ordinary state, but for all that, without Realisation of the Truth itself, it is all in vain, as the moment the "feelings" are over the mind becomes normal.

(63) Re semen: All lusty discharges are very bad,whether resulting through natural or unnatural means, except the passing of fluid in dreams. This is due to (1) vulgar thoughts entertained during the daytime, (2) indigestion, (3) past samskaras. Hence bad thoughts should not be entertained and the mind kept pure. Excepting the relations between man and wife, which are generally based on mutual love, such indulgences are very dangerous, as the samskaras are thereby increased enormously. Using up the body is essential but not using it up in semen discharges. On the contrary the body is to be spent in service and love of God.

(64) The whole world is enmeshed in women and wealth, whereas the real aim and object of life is to achieve Truth. Unless God-Realisation is achieved, the purpose of acquiring a human body is frustrated.

(65) Real heroes,who have had the experience of Truth, are very few indeed, while the world abounds with fakes and hypocrites who pose as divine guides. If a man has not the Experience himself how can he guide others towards achieving it?

(66) When a follower expressed doubts about his divine personality, Baba said that under these circumstances of disbelief and faltering faith, it was no good for him to stay there any longer, and sent him away.

(67) He said that prior to God-Realization, his mind received a great shock, which caused it violent vibrations for some time, followed by "darkness" and then finally there was "Light".

(68) Worldly sorrows and pains are nothing but the result of the weakness of the mind. The real pain and unhappiness is only that which is felt on account of the intense longing to see God, and because of separation from Him; all others are merely victims of mental weakness.

(69)

Inspiration
1
Intelligence
1
Instinct

Hafiz's "Diwan" is the best book in the world, as its poetry produces feeling which ultimately leads to inspiration.

(70) The external signs of the Sadguru's internal workings are- the right hand and right leg of the master, when used, signify help given toward God-Realization for the person concerned, whereas movement of the left hand and left leg spell worldly benefits or miracles. In fact, miracles happen automatically through Maya about the persons who have faith in a Sadguru.

(71) There are spiritual planes or heavens, and spiritual "skies". Both are quite different. Yogis and Valees go through the skies while the Sadgurus advance through the planes. The passage through the planes is gone through in "darkness", i.e., one who passes through them is quite unaware of such advancement whereas those who pass through the "skies" do so in the light, i.e., they become conscious of their advancement and experience the novelties of their progress fully. But planes are far superior to skies.

(72) The Kutub is not only fully alive to Truth, like the Mujzoob and the Salik, but in addition has a full consciousness of the three worlds. He works very hard for upliftment and spiritual advancement, to the extent of a continuous personal disturbance and unrest. The Sadguru can perform anything for God at a stroke.

(73) If the company of a master is available, there is nothing like it for one's divine upliftment.

(67) He said that prior to God-Realization, his mind received a great shock, which caused it violent vibrations for some time, followed by "darkness" and then finally there was "light".

(68) Worldly sorrows and pains are nothing but the result of the weakness of the mind. The real pain and unhappiness is only that which is felt on account of the intense longing to see God, and because of separation from Him; all others are merely victims of mental weakness.

(69) Inspiration
I
Intelligence
I
Instinct

Hafiz's "Diwan" is the best book in the world, as its poetry produces feeling which ultimately leads to inspiration.

(70) The external signs of the Sadguru's internal workings are- the right hand and right leg of the master, when used, signify help given toward God-Realization for the person concerned, whereas movement of the left hand and left leg spell worldly benefits or miracles. In fact, miracles happen automatically through Maya about the persons who have faith in a Sadguru.

(71) There are spiritual planes or heavens, and spiritual "skies". Both are quite different. Yogis and Valees go through the skies while the Sadgurus advance through the planes. The passage through the planes is gone through in "darkness", i.e., one who passes through them is quite unaware of such advancement whereas those who pass through the "skies" do so in the light, i.e., they become conscious of their advancement and experience the novelties of their progress fully. But planes are far superior to skies.

(72) The Kutub is not only fully alive to Truth, like the Mujsoob and the Salik, but in addition has a full consciousness of the three worlds. He works very hard for uplift ment and spiritual advancement, to the extent of a continuous personal disturbance and unrest. The Sadguru can perform anything for God at a stroke.

(73) If the company of a master is available, there is nothing like it for one's divine uplitment.

(74) Do not think or worry about spiritual things. Do not even read about them. In fact the more you read the more you will become confounded. You have surrendered your life entirely into my hands and I alone am now responsible for your progress.

(75) The Sadguru can and does give an aspirant Realization instantly by a look or touch. He quoted a couplet from Kabir (who he says was a Sadguru) saying the same thing. Most of the disciples have to go on for years unconscious of spiritual progress, because he says everything is being done in the dark. But at the right time he will give them Realization of Truth as quick as lightning. To the objection that progress is gradual but one ought to be aware if one were rising higher, Baba said not necessarily. He says there is an appointed time for the Realization and nothing can stop its being had at that time. If a man is to be Realized say at 2 p.m., for instance, on a certain day, he may be in darkness for years right up to 1:55 p.m. of that day, but at 2 p. m. he will receive the Light, for sure. Moreover it does not matter whether a man was moral or not, wicked or good, wise or ignorant all his life up to the moment of illumination; if he is to be given the latter, it will change him suddenly and completely.

(76) Jal said that I had been connected with him in past births and that was the reason why I wanted to come to India. He added that the Master had often spoken to him about me and my coming. He prophesied that the Master would gradually unfold my past lives to me (in vision) and I would become conscious of them one day.

(77) He told his early disciples that they had been with him in past lives and he was bound to help them. He said even if he wanted to, he could not avoid this. He told the story of two brothers who had been very poor. They were parted for 25 years. One day one brother, who had become very rich and prosperous, recognized the other brother in the street, very poor and half starved. He seizes him and hurries him to his own home and will not rest until he has fed and clothed him and raised him to his own general status. Similarly he recognized his disciples who had connections with him in past lives and he was forced to help them to come up to his own spiritual status of Realization

(78) He did not need anyone to write for him. It was all the same to his work whether the magazine appeared or not.

(74) Do not think or worry about spiritual things. Do not even read about them. In fact the more you read the more you will become confounded. You have surrendered your life entirely into my hands and I alone am now responsible for your progress.

(75) The Sadguru can and does give an aspirant Realization instantly by a look or touch.* He quoted a couplet from Kabir (who he says was a Sadguru) saying the same thing. Most of the disciples have to go on for years unconscious of spiritual progress, because he says everything is being done in the dark. But at the right time he will give them Realization of Truth as quick as lightning. To the objection that progress is gradual but one ought to be aware if one were rising higher, Baba said not necessarily. He says there is an appointed time for the Realization and nothing can stop its being had at that time. If a man is to be Realized say at 2 p.m., for instance, on a certain day, he may be in darkness for years right up to 1:55 p.m. of that day, but at 2 p. m. he will receive the Light, for sure. Moreover it does not matter whether a man was moral or not, wicked or good, wise or ignorant all his life up to the moment of illumination; if he is to be given the latter, it will change him suddenly and completely.

(76) Jal said that I had been connected with him in past births and that was the reason why I wanted to come to India. He added that the Master had often spoken to him about me and my coming. He prophesied that the Master would gradually unfold my past lives to me (in vision) and I would become conscious of them one day.

(77) He told his early disciples that they had been with him in past lives and he was bound to help them. He said even if he wanted to, he could not avoid this. He told the story of two brothers who had been very poor. They were parted for 25 years. One day the brother who had become very rich and prosperous, recognized the other brother in the street, very poor and half starved. He seizes him and hurries him to his own home and will not rest until he has fed and clothed him and raised him to his own general status. Similarly he recognized his disciples who had connections with him in past lives and he was forced to help them to come up to his own spiritual status of Realization

(78) He did not need anyone to write for him. It was all the same to his work whether the magazine appeared or not.

(79) Since so many people have deluded themselves into thinking they have attained the highest, how can one be sure when one has reached God-Realization, I asked Baba. He said "Do you know always that you are Ramjoo?" I said "yes." "No matter what moods you are in, or what external experiences you undergo, you never change in your realization that you are Ramjoo," said Baba. "Similarly, the highest Truth State never changes. It is permanent; whereas deluded inner experiences depend on circumstances, and change with the changing circumstances. In that highest state you will always know the Truth."

(80) When a Master dies he takes no further interest in affairs of the gross world- not even a Christ. Hence those who imagine that a "dead" Master is responding to their prayers or watching over them, are wrong. So, too, tombs and mausoleums of great saints are of no spiritual value to hose who visit them...Nevertheless when a sincere devote prays and intensely concentrates on a dead Prophet, like Christ, and calls on him for any help, a living Master then in the world will feel that this cry is being made, and if the sincerity and aspiration of the devotee warrant it, he will manifest himself to the devotee, taking on the appearance of Christ, etc., and answer the prayer.

(81) The greatest obstacle to growth on the divine path is uncontrolled sex. It is the most powerful force in man and must be controlled; then the same enemy rises upwards in spiritual development. The secret of its conquest is not to act lustfully even though plentiful lustful thoughts may be in the mind. Better to endure and struggle and suffer from evil thoughts and emotions a hundred times, than to give way once physically to them. The physical expression is far more important- the reason is that samskaras produced by action are more powerful and harder to eradicate than those produced by thought or feeling.

(82) Celibacy is the very highest ideal, and best for a spiritual aspirant to make the highest progress. But - it is impossible for the majority of men. Several of the disciples are married and have children. He does not require a man to be celibate if he cannot live up to it. Marriage is in order for the average aspirant. Sexual intercourse with wives is not forbidden, but intelligent moderation and control is of course necessary. Only a man who has reached the fifth plane is free from impure thoughts; they trouble nearly all men below this plane, and hence celibates also. The important thing- even for

(79) Since so many people have deluded themselves into thinking they have attained the highest, how can one be sure when one has reached God-Realization, I asked Baba. He said "Do you know always that you are Ram?oo?" I said "Yes." "No matter what moods you are in, or what external experiences you undergo, you never change in your realization that you are Ram?oo," said Baba. "Similarly, the highest Truth State never change. It is permanent;whereas deluded inner experiences depend on circumstances, and change with the changing circumstances. In that highest state you will always know the Truth."

(80) When a Master dies he takes no further interest in affairs of the gross world- not even a Christ. Hence those who imagine that a "dead" Master is responding to their prayers or watching over them, are wrong. So, too, tombs and mausoleums of great saints are of no spiritual value to those who visit them...Nevertheless when a sincere devotee prays and intensely concentrates on a dead Prophet, like Christ, and calls on him for any help, a living Master then in the world will feel that this cry is being made, and if the sincerity and aspiration of the devotees warrant it, he will manifest himself to the devotee, taking on the appearance of Christ, etc., and answer the prayer.

(81) The greatest obstacle to growth on the divine path is uncontrolled sex. It is the most powerful force in man and must be controlled; then the same enemy rises upwards in spiritual development. The secret of its conquest is not to act Instfully even though plentiful Insteful thoughts may be in the mind. Better to endure and struggle and suffer from evil thoughts and emotions a hundred times, than to give way once physically to them. The physical expression is far more important- the reason is that samskaras produced by action are more powerful and harder to eradicate than those produced by thought or feeling.

(82) Celibacy is the very highest ideal, and best for a spiritual aspirant to make the highest progress. But - it is impossible for the majority of men. Several of the disciples are married and have children. He does not require a man to be celibate if he cannot live up to it. Marriage is in order for the average aspirant.Sexual intercourse with wives is not forbidden, but intelligent moderation and control is of course necessary. Only a man who has reached the fifth plane is free from impure thoughts; they trouble xxx nearly all men below this plane, and hence celibates also. The important thing- even for

celibates- is not to worry about the presence of impure sex thoughts, but never translate them into action. It is quite as possible for a married man to attain the highest realization as for a celibate, although the latter's path will be the highest.

(83) There is no difference between an Avatar, Sadguru and an Acharya as far as Realization is concerned. The difference lies in the office which they hold in Maya after Realization, and according to that office there is greater or less authority to use the power-- the one

SPIRITUAL (a) power.

(84) "I am everywhere. Those who remember me, if only for once a day, will get much help from me. I am always aware ofthose who put their faith in me, even though we have not met physically, and they are always helped.

(b) The aspirant may advance along the path, but the direct personal help of a master is needed if the goal is to be reached.

(c) There is a yogi in the Himalayas 1,200 years old- so old that the lids of his eyes droop down. The Master K. H. is also still living. He is extremely old, but is a fresh-looking middle-aged man in appearance.

GAYATRI DEVI:

(1)There is something in this American way of life so mechanical that after 16 years of it, I had to get away to India out of sheer necessity.

(2)I do not let the disciples use me to make their decisions or to get involved in their personal problems. To do so, would be merely to postpone their developement.

(3)I find that the young people who have not married and gone through the householder life are often in difficulty with their love emotions, whereas older persons who have been through that stage may not have that difficulty. Therefore, caution must be exercised in letting young people renounce when in a mood of enthusiasm in case they change their mood at a later ate through inability to apply the teaching.

(4) I find that certain individuals are unsuited to a community life of an ashram and only cause trouble ~~xitkxtkx~~ and create personality problems. I do not permit them to join, but only to occupy their own quarters in the guest house, separately.

(5)You have done an enourmous service for India.

(Cont on p 57)

celibates- is not to worry about the presence of impure sex thoughts, but never translate them into action. It is quite as possible for a married man to attain the highest realisation as for a celibate, although the latter's path will be the highest.

(83) There is no difference between an Avatar, Sadguru and an Acharya as far as Realisation is concerned. The difference lies in the office which they hold in Maya after Realisation, and according to that office there is greater or less authority to use the power-- the one spiritual power.

(84) "I am everywhere. Those who remember me, if only for once a day, will get much help from me. I am always aware of those who put their faith in me, even though we have not met physically, and they are always helped.

(b) The aspirant may advance along the path, but the direct personal help of a master is needed if the goal is to be reached.

(c) There is a yogi in the Himalayas 1,200 years old- so old that the lids of his eyes droop down. The Master K. H. is also still living. He is extremely old, but is a fresh-looking middle-aged man in appearance.

DAYANAND DEVI:

(1) There is something in this American way of life so mechanical that after 16 years of it, I had to get away to India out of sheer necessity.

(2) I do not let the disciples use me to make their devotions or to get involved in their personal problems. To do so, would be merely to postpone their development.

(3) I find that the young people who have not married and gone through the householder life are often in difficulty with their love emotions, whereas older persons who have been through that stage may not have that difficulty. Therefore, caution must be exercised in letting young people renounce when in a mood of enthusiasm in case they change their mood at a later [illegible] through inability to apply the teaching.

(4) I find that certain individuals are unsuited to a community life of an ashram and only cause trouble [illegible] and create personality problems. I do not permit them to join, but only to occupy their own quarters in the guest houses, seperately.

(5) You have done an enormous service for India.

(1) The disciple's need is to feel the guru's soul being present in his own body. That will be his happiness. The minds of both must become united in himself like the blending of water.
(2) The advice to cast one's burden on the Lord (i.e. guru or higher self) does not mean that one should neglect taking all ordinary necessary means to put troubles right. The latter should be done but at the same time there should be indifference to the results because you know that it is only the body that willbe affected by them; you yourself should cling in consciousness to the natural happiness of the Atma. For the ego's affairs affect the body, not true I.
(3) The guru's soul is felt to enter the disciple's body, so that latter feels he actually is the guru. This is the goal to be first aimed at by meditation. But it is not ultimate goal. The next and final step is to let the idea of guru even vanish and only the pure atma be left.
(4) The following analogy is helpful. A man passes a girl on the road. He is attracted by her. The rest of the day he is constantly thinking about her. She however is not at all remembering him. By thus meditating on her, his thoughts automatically evolve mental images of her, his imagination gets to work and he may 'see' her in vision, believing she is 'communicating' with him. But he is wrong. Al this is his own mental creation. This represents the disciple who wrongly believes the guru is sending him messages, appearing astrally before him, etc. Next analogy. After the same encounter the man and girl both turn around and look at each other, advance, meet, talk and eventually love one another. This represents the disciple thinking of guru, his throught striking latter's mind, latter becoming aware of an responding to it by thinking about chela in his own turn, sending him grace, message, vision, etc. This is true telepathy, but first case was hallucination, for guru was not aware of disciple's thought even.
(5) It is perfectly possible to eliminate all thoughts and remain conscious. Indeed, this is a samadhi. Indeed it comes of its own accord at the advanced stage of meditation. In the case of a rishee, when any action is needful, the thought of it naturally occurs. The atma is very pure. There is no thinking in it. Whoever conquers ego is thought-free. But this thinking will not

(1) The disciple's need is to feel the guru's soul being present in his own body. That will be his happiness. The minds of both must become united in himself like the blending of water.

(2) The advice to cast one's burden on the lord (i.e. guru or higher self) does not mean that one should neglect taking all ordinary necessary means to put troubles right. The latter should be done but at the same time there should be indifference to the results because you know that it is only the body that will be affected by them; you yourself should cling in consciousness to the natural happiness of the Atma. For the ego's affairs affect the body, not turn I.

(3) The guru's soul is felt to enter the disciple's body, so that latter feels he actually is the guru. This is the goal to be first aimed at by meditation. But it is not ultimate goal. The next and final step is to let the idea of guru even vanish and only the pure atma be left.

(4) The following analogy is helpful. A man passes a girl on the road. He is attracted by her. The rest of the day he is constantly thinking about her. She however is not at all remembering him. By thus meditating on her, his thoughts automatically evolve mental images of her, his imagination gets to work and he may 'see' her in vision, believing she is 'communicating' with him. But he is wrong. All this is his own mental creation. This represents the disciple who wrongly believes the guru is sending him messages, appearing astrally before him, etc. Next analogy. After the same encounter the man and girl both turn around and look at each other, advance, meet, talk and eventually love one another. This represents the disciple thinking of guru, his thought striking latter's mind, latter becoming aware of an responding to it by thinking about ehela in his own turn, sending him grace, message, vision, etc. This is true telepathy, but first case was hallucination, for guru was not aware of disciple's thought even.

(5) It is perfectly possible to eliminate all thoughts and remain conscious. Indeed, this is a samadhi. Indeed it comes of its own accord at the advanced stage of meditation. In the case of a rishee, when any action is needful, the thought of it naturally occurs. The atma is very pure. There is no thinking in it. Whoever conquers ego is thought-free. But this thinking will not

rob him of his Atma-consciousness. Rishee can keep intellect and ego but both are united with and working harmoniously with his atma. He also has the power to drop thoughts at will.

(6) "Mowna" does not mean not to speak with the lips. It means to be without bondage to the necessity of thinking. "Silence" as with Dakshinamurti, means the same--to remain conscious whilst thought-free.

(7) The true Maharishee is not his body but his speech. Thru this he reveals his mind. He does not reply to enquirers merely to answer questions but to show his own true self, i.e. mind.

(8) You are right. It is not really necessary to stay in Ramanasram. When one goes there at first M shows by one's inward experience the true self, just as a guide would show a traveller the way to go and the goal's direction by pointing to it. But the true M is not the body that sits there. He cannot give anyone realization. It has to be earned by own effort. Such effort is best made in outside world. M gives the glimpse but devotee must do the travelling. If he refuses to go out but sits in asram always gazing at the glimpse--which is easy--and not working to realize it for himself--which is hard --he is wasting time. He is deceived by the peace he feels into contentment. He ought to go away, when the peace would pass and he would need to work to find it durably. The way to rediscover it is not so much by meditation as by killing the ego. Worldly life is needful for this, not asram life.

(9) I prefer remembering the true M to gazing at his body. The first is effective and can be done from far off, the second is deceptive and can only be done in asram.

(10) A guru is only a guide to beginners but he is a shakti to the advanced, by entering into their soul.

XXX

GAYATRI DEVI: (from p.55)

(6) I rarely go about giving public lectures to other organizations. I prefer what seems more effective in the end -- to meet a selected few seekers who are in earnest and who will try to apply the teaching. I give them talks and meditate with them.

(7) I have found that one can do very little to help others. One can only support them while they are learning through their own experience, which they must go thru. I refuse to let them involve me in their personal problems: that merely postpones the lesson they have to learn.

rob him of his atma-consciousness. Ritabe can keep intellect and ego but both are united with and working harmoniously with his atma. He also has the power to drop thoughts at will.

(6) "Mowna" does not mean not to speak with the lips. It means to be without bondage to the necessity of thinking. "Silence" as with Dakshinamurti, means the same--to remain conscious whilst thought-free.

(7) The true Maharishe is not his body but his speech. Thru this he reveals his mind. He does not reply to enquirers merely to answer questions but to show his own true self, i.e. mind.

(8) You are right. It is not really necessary to stay in Ramanasram. When one goes there at first M shows by one's inward experience the true self. Just as a guide would show a traveller the way to go and the goal's direction by pointing to it. But the true M is not the body that sits there. He cannot give any realisation. It has to be earned by own effort. Such effort is best made in outside world. M gives the glimpse but devotee must do the travelling. If he refuses to go out but sits in ashram always gazing at the glimpse--which is easy--and not working to realise it for himself--which is hard--he is wasting time. He is deceived by the peace he feels into contentment. He ought to go away, when the peace would pass and he would need to work to find it durably. The way to rediscover it is not so much by meditation as by killing the ego. Worldly life is needful for this, not ashram life.

(9) I prefer remembering the true M to gazing at his body. The first is effective and can be done from far off, the second is deceptive and can only be done in ashram.

(10) A guru is only a guide to beginners but he is a shakti to the advanced, by entering into their soul.

XXXX

(6) I rarely go about giving public lectures to other organisations. I prefer what seems more effective in the end -- to meet a selected few seekers who are in earnest and who will try to apply the teaching. I give them talks and meditate with them.

(7) I have found that one can do very little to help others. One can only support them while they are learning through their own experience, which they must go thru. I refuse to let them have me instead of personal problems: that merely postpones the lesson they have to learn.

PROFESSOR HIRIYANNA of Mysore

(1) Nirvikalpa Samadhi is an experience of Nirguna Brahman. But Savikalpa samadhi is not an experience of Saguna Brahman because it merely means concentration with any object, which can be an algebraic sum for example. We are unconsciously in savikalpa whenever we witness and are absorbed in a drama to the extent of forgetting ourselves. If we could then drop the subject of the drama itself from our mind, we would then be pure awareness and experience nirvikalpa samadhi.
(2) The Isvara-conception is the highest to which we can reach by thinking; it signifies identity-in-difference. But Sankara points out that it contradicts itself. Therefore he says we must go beyond it, to that which cannot be thought about; i.e. Nirguna. Isvara is not only immanent in the universe but also transcendent, as he is not exhausted by the universe. Isvara is really a lower aspect of the Absolute Brahman.
(3) The Yogacarya doctrine of momentariness is not the same as the Vedantic doctrine of transitoriness. For latter may cover an immense number of years but former says no sooner is a thing born than it dies. Yogacarya provides no permanent substratum either.
(4) There was an obscure school of Advaita in the old days which taught a third possible goal apart from Jivan Mukta and Videha Mukta; it taught Sadya Mukta, meaning immediate liberation from all Samakaras and Vasanas whereas Jivan Mukta taught liberation in the flesh but a continuance of Prarabdha karma until death. This Sadya Mukta school seems to correspond to the teachings of Christian Science and Sri Aurobindo about physical affection and immortality. This position however leads to Solipsism. Personally I believe only in the Jiva Mukta School which says that whatever the condition of the body whether it is diseased or healty the sage's mind remains quite undisturbed.

SRI ANANDA ACHARYA: Mama-rupa means that we construct the world by associating a word with an idea or image, that we understand the world thru symbols of sound, color, etc. without which we cannot think; in short, it is the presentative-representative universe.

(5) When I said that Shankara is not an idealist I meant it in the sense that idealism is only one of a pair of opposites, its opposite being realism. Now if Shankara accepted idealism he would have to reject realism. But as Adaviata includes everything and rejects nothing, because it transcends everything, he could not do this.

(1) Nirvikalpa Samadhi is an experience of Nirguna Brahman. But Savikalpa samadhi is not an experience of Saguna Brahman because it merely means concentration with any object, which can be an algebraic sum for example. We are unconsciously in savikalpa whenever we witness and are absorbed in a drama to the extent of forgetting ourselves. If we could then drop the subject of the drama itself from our mind, we would then be pure awareness and experience nirvikalpa samadhi.

(2) The Isvara-conception is the highest to which we can reach by thinking; it signifies identity-in-difference. But Sankara points out that it contradicts itself. Therefore he says we must go beyond it, to that which cannot be thought about; i.e. Nirguna. Isvara is not only immanent in the universe but also transcendent, as he is not exhausted by the universe. Isvara is really a lower aspect of the Absolute Brahman.

(3) The Yogacara doctrine of momentariness is not the same as the Vedantic doctrine of transitoriness. For latter may cover an immense number of years but former says no sooner is a thing born than it dies. Yogacara provides no permanent substratum either.

(4) There was an obscure school of Advaita in the old days which taught a third possible goal apart from Jivan Mukta and Videha Mukta; it taught Sadya Mukta, meaning immediate liberation from all Samskaras and Vasanas whereas Jivan Mukta taught liberation in the life but a continuance of Prarabdha karma until death. This Sadya Mukta school seems to correspond to the teachings of Christian Science and Sri Aurobindo about physical affection and immortality. This position however leads to Solipsism. Personally I believe only in the Jiva Mukta School which says that whatever the condition of the body whether it is diseased or healthy the sage's mind remains quite undisturbed.

SRI ANANDA ACHARYA: Mana-rupa means that we construct the world by associating a word with an idea or image, that we understand the world thru symbols of sound, color, etc. without which we cannot think; in short, it is the presentative-representative universe.

(5) When I said that Shankara is not an idealist I meant it in the sense that idealism is only one of a pair of opposites, its opposite being realism. Now if Shankara accepted idealism he would have to reject realism. But as Advaita includes everything and rejects nothing, because it transcends everything, he could not do this.

(6) The concept of a higher self can only be a provisional or temporary one. It corresponds to Saguna Brahman, cosmis mind. Sanakara says like Gaudapeda that whatever was cannot cease to be and whatever wasn't never will be; anything to the contrary being merely an appearance.

(7) The artist's creative mood is the same as the yogi's savikalpa samadhi, because both are a self-forgetful contemplation of something. But nirvikalpa samadhi transcends it because it is pure contemplation without anything being contemplated as a second thing.

(8) It is universally laid down in all our ancient texts that moral purification must precede the practice of yoga and that without it yoga cannot possibly achieve successful results in developing insight into reality. This purification means overcoming the animal seld and selfishness in the ordinary (not metaphysical) sense. Nowadays most yogis start with asana and pranayama and omit the two earlier stages of yama and niyama, i.e. moral purification, and that is why I have no faith in the claims of modern Indian yogis.

(9) I do not accept Sri Aurobindo's view that Spirit and matter can be brought together in a mixture. I hold that Shankara's statement is alone correct.

(10) The beholding of beautiful art will bring the spectator into the same mystic experience as the yogi but it will be transient only. Moreover it will not be higher than savikalpa whereas yogi can rise to nirvikalpa.

(11) Art may deal with crime sin ugliness provided it shows that good triumphs in the end; it must subtly influence the beholder for the better but it may show the struggle of good and evil, but the grosser aspects should be left out.

(12) A wife's karma is borne by her husband, a king's by his guru, a nation's karma by the king.

(13) Yoga must be preceded by purification, i.e. yama and niyama or it is dangerous. Where, as in case of St. Francis, etc. mystical experience precedes moral change this is because the latent seeds from development in former lives were present. One reason why preliminary purification is needed is beacuse without it the yogi will not be able to sustain the glimpse of truth he may attain in samadhi and will fall back from it, so that it is merely transient; whereas if he is first properly prepared the illumination willbe enduring. By purification is here meant essentially the freeing of oneself from egoism and only secondarily from animalism.

(6) The concept of a higher self can only be aprovisional or temporary one. It corresponds to Saguna Brahman, cosmic mind. Sankara says like Gaudapada that whatever was cannot cease to be and whatever wasn't never will be; anything to the contrary being merely an appearance.

(7) The artist's creative mood is the same as the yogi's savikalpa samadhi, because both are a self-forgetful contemplation of something. But nirvikalpa samadhi transcends it because it is pure contemplation without anything being contemplated as a second thing.

(8) It is universally laid down in all our ancient texts that moral purification must precede the practice of yoga and that without it yoga cannot possibly achieve successful results in developing insight into reality. This purification means overcoming the animal self and selfishness in the ordinary (not metaphysical) sense. Nowadays most yogis start with asana and pranayama and omit the two earlier stages of yama and niyama, i.e. moral purification, and that is why I have no faith in the claims of modern Indian yogis.

(9) I do not accept Sri Aurobindo's view that Spirit and matter can be brought together in a mixture. I hold that Shankara's statement is alone correct.

(10) The beholding of beautiful art will bring the spectator into the same mystic experience as the yogi but it will be transient only. Moreover it will not be higher than savikalpa whereas yogi can rise to nirvikalpa.

(11) Art may deal with crime sin ugliness provided it shows that good triumphs in the end; it must subtly influence the beholder for the better but it may show the struggle of good and evil, but the grosser aspects should be left out.

(12) A wife's karma is borne by her husband, a king's by his guru, a nation's karma by the king.

(13) Yoga must be preceded by purification, i.e. yama and niyama or it is dangerous. Where, as in case of St. Francis, etc. mystical experience precedes moral change this is because the latent seeds from development in former lives were present. One reason why preliminary purification is needed is because without it the yogi will not be able to sustain the glimpse of truth he may attain in samadhi and will fall back from it, so that it is merely transient; whereas if he is first properly prepared the illumination will be enduring. By purification is here meant essentially the freeing of oneself from egoism and only secondarily from animalism.

(14) Appaya Diksha (circa 300 years ago) who has left a hundred treatises on Vedanta was a pundit who said ultimate realization could be got by householders. When invited to take Sanyassa because of his great knowledge he refused, saying it was unnecessary. Bhacaspati who lived fifty years later was another pundit with same doctrine.

(15) According to the ancient rules laid down for sanyassins, if they wake up in the middle of the night and can't get asleep again, they should at once start the practice of meditation instead of indulging in idle or even wrong thoughts.

(16) I personally believe liberation to be almost impossible of realization, considering all the hampering factors which have to be got rid of and which inevitably exist in present day human environment. Therefore nobody ought to deceive themselves or others by imagining it to be attainable, let alone easily attainable. Then why do we have it held up to us? It is because as an Ideal it gives us the right direction for our efforts and because even the slightest step forward in this direction is a great gain. Liberation is only an Ideal, never or rarely an Actuality.

(17) The soul is beginningless and must therefore have taken all kinds of forms in its incarnations, including animal forms, and gone up and down in the scale, too.

(18) The supreme value, Liberation, and the supreme reality, Brahman, were intuitively known and described in the earliest Vedas. Therefore the idea of man's evolution from savagery to civilization is incorrect if applied to them but correct if applied to their accompaniments and details, or to their intellectual articulation. Nor will it ever be possible for humanity ever to progress in knowledge beyond these eternal verities.

(19) Religious morality is fading out and secular morality is replacing it. The latter, though more rational, is insufficient. The 'policeman' of karma has vanished and must be replaced somehow.

(20) The advaitic interpretation of grace is (a) the intellectual revelation which a teacher makes to a candidate whose moral purity and mental capacity render him ripe for initiation (b) the magnetic personal influence which the teacher spontaneously and effortlessly exerts on the pupil by his example presence and association. ~~This would include the helping latter concentrate batter.~~ This would include helping the latter concentrate better

(14) Appaya Dikshita (circa 300 years ago) who has left a hundred treatises on Vedanta was a pundit who said ultimate realization could be got by monasticism.
When invited to take Sanyasa because of his great knowledge he refused, saying it was unnecessary. Bhagavat pada who lived fifty years later was another pundit with same doctrine.

(15) According to the ancient rules laid down for sanyasins, if they wake up in the middle of the night and can't get asleep again, they should at once start the practice of meditation instead of indulging in idle or even wrong thoughts.

(16) I personally believe liberation to be almost impossible of realization, considering all the hampering factors which have to be got rid of and which inevitably exist in present day human environment. Therefore nobody ought to deceive themselves or others by imagining it to be attainable, let alone easily attainable. Then why do we have it held up to us? It is because an ideal it gives us the right direction for our efforts and because even the slightest step forward in this direction is a great gain. Liberation is only an ideal, never or rarely an Actuality.

(17) The soul is beginningless and must therefore have taken all kinds of forms in its incarnations, including animal forms, and gone up and down in the scale, too.

(18) The supreme value, Liberation, and the supreme reality, Brahman, were intuitively known and described in the earliest Vedas. Therefore the idea of man's evolution from savagery to civilization is incorrect if applied to them but correct if applied to their accompaniments and details, or to their intellectual artifacts. Nor will it ever be possible for humanity ever to progress in knowledge beyond these eternal verities.

(19) Religious morality is fading out and secular morality is replacing it. The latter, though more rational, is a insufficient. The 'policeman' of karma has vanished and must be replaced somehow.

(20) The advaitic interpretation of grace is (a) the intellectual revelation which a teacher makes to a candidate whose moral purity and mental capacity render him ripe for initiation (b) the magnetic personal influence which the teacher spontaneously and effortlessly exerts on the pupil by his example presence and association.

This would include the helping the latter concentrate better.

But beyond this we do not go, do not agree that any supernatural force is communicated. As for the stories of a sudden transformation of a pupil into a realized man merely by the will or touch of a guru's grace, if true, then it can only be that the pupil was already sufficiently ripe and had reached a very high level where a slight uplift finished his development. Such cases would be extremely rare. Advaita says that the most important part must be contributed by the pupil's own effort. He must make truth his own by his self-endeavors, no guru could ever do this for him merely by a supposed grace. For realization must arise from within and whatever the guru does is from without.

(21) Re Sarman Laxman's "MahaYoga" top page 234 (2nd ed) there are two schools of Sankara's followers one of which takes the same standpoint as Maharshee but the other and more widespread does not. I personally donot agree with M on this point. The error of his view is that the Jivanmukta does not cease to be concerned with his own dream-self on awakening. He eats talks works as this self. The other dream-selves are still present to him because he talks to them etc. M's standpoint is only true during the nirvikalpa trance state when all dream-selves, including his own, disappear. But no yogi can remain permanently in this state. Sometime or other he has to return and with that he necessarily picks up his ego-life again, necessarily attends to personal matters, calls of Nature, for instance.

(22) re same book final para. the only truth in this is that the jivanmukta helps others by his example, by the purity discipline largness of his external life. This is good but it is not enough. He should also actively engage himself in promoting the inner welfare of others. Gita condemns inaction and praises service, says inaction is even impossible so if we must act let it be for the benefit of others.

(23) There are parts of the Vedas which are not to be literally interpreted. They contain stories of a fantastic character or gross exaggerations. This does not mean there is no truth in them. They are deliberately hyperbolic in order to impress certain points or to induce readers to strive where otherwise they would fail to do so. Thus the popular mind is encouraged to go in the right way but the philopophic mind must not be deceived but should read between the lines. For instance, the Veda says the man who dies in Benares will attain Moksha. This is merely intended to stimulate pilgrimage

but beyond this we do not go, do not agree that any supernatural force is communicated. As for the stories of a sudden transformation of a pupil into a realised man merely by the will or touch of a guru's grace, if true, then it can only be that the pupil was already sufficiently ripe and had reached a very high level where a slight uplift finished his development. Such cases would be extremely rare. Advaitasays that the most important part must be contributed by the pupil's own effort. He must make truth his own by his self-endeavors, no guru could ever do this for him merely by a supposed grace. For realisation must arise from within and whatever the guru does is from without.

(21) Re Sarman Laxman's "MahaYoga" top page 231 (2nd ed) there are two schools of Sankara's followers one of which takes the same standpoint as Maharshee but the other and more widespread does not. I personally donot agree with M on this point. The error of his view is that the Jivanmukta does not cease to be concerned with his own dream-self on awakening. He eats talks works as this self. The other dream-selves are still present to him because he talks to them etc. M's standpoint is only true during the nirvikalpa trance state when all dream-selves, including his own, disappear. But no yogi can remain permanently in this state. Sometime or other he has to return and with that he necessarily picks up his ego-life again, necessarily attends to personal matters, calls of Nature, for instance.

(22) re same book final para. the only truth in this is that the Jivanmukta helps others by his example, by the purity disciplined largeness of his external life. This is good but it is not enough. He should also actively engage himself in promoting the inner welfare of others. Gita condemns inaction and praises service, says inaction is even impossible so if we must act let it be for the benefit of others.

(23) There are parts of the Vedas which are not to be literally interpreted. They contain stories of a fantastic character or gross exaggerations. This does not mean there is no truth in them. They are deliberately hyperbolic in order to impress certain points or to induce readers to strive where otherwise they would fail to do so. Thus the popular mind is encouraged to go in the right way but the philosophic mind must not be deceived but should read between the lines. For instance the Veda says the man who dies in Benares will attain Moksha. This is merely intended to stimulate pilgrimage

in the days when dissasociating oneself from worldly business and going to Benares to associate with learned pundits and holy sadhus was a distinct step upward for anyone who had spent a lifetime in worldliness. Thus the person would have taken a step on the road toward ultimate attainment of Moksha in a future birth. The populace of course wrongly believes the attainment is in the present birth.

(24) The supreme values of Indian wisdom are Dharma and Moksha. The recluse who acknowledges Moksha only and won't go out of his way to help others in their quest, has not understood Dharma.

(25) The Bhag. Gita phrase often translates as "Yoga is the skilful performance of action" is explained by Shankara as meaning this; the ordinary man is bound by karma more tightly with his every action because it is done to satisfy desires and selfishness. The yogi however who keeps his mind centred in the Absolute may then perform acts in a spirit of inner detachment and so passes karmaless thru them. The skilfulness comes in because although in the very midst of activity and the world he manages to keep unspotted and unbound. This path of inwardly-detached action is the one recommended by Gita in preference to the path of Sanyass."

(26) When Patanjali lists under 'Yama' the injunctions of truthfulness and nonacceptance the meaning is: t. Sincerity+logical factuality+being spiritually beneficial to others+semantic clarity--these are the qualities required of our speech and communication under the head of truthfulness. Hence if a yogi speaks untruth of what is pleasant to others but unfactual, he does so because he has some selfish aim in view. This tends to strengthen his ego. Hence Patanjali prescribes this injunction to weaken ego. Next, non-acceptance means not owning property and not accepting money except the minimum of food and clothes needed. This means of course complete sanyassa. The expounder of Vedas need not be a sanyassin but is usually a Brahmin householder and he may accumulate property and may accept gifts from his pupils. This is the traditional view.

(27) He who attains knowledge of Brahman finds his desires drop away automatically of their own accord.

(28) The Ramakrishna Mission Swamis do not live according to the strict ancient rules but have modified them ~~with~~ in a way which causes us orthodox pandits to regard them with disfavor asnot practicing true sanyassa

in the days when disassociating oneself from worldly business and going to Benares to associate with learned pundits and holy sadhus was a distinct step upward for anyone who had spent a lifetime in worldliness. Thus the person would have taken a step on the road toward ultimate attainment of Moksha in a future birth. The populace of course wrongly believes the attainment is in the present birth.

(24) The supreme values of Indian wisdom are Dharma and Moksha. The realizes who acknowledges Moksha only and won't go out of his way to help others in their quest, has not understood Dharma.

(25) The Bhag. Gita phrase often translates as "Yoga is the skillful performance of action" is explained by Shankara as meaning this: the ordinary man is bound by karma more tightly with his every action because it is done to satisfy desires and selfishness. The yogi however who keeps his mind centred in the Absolute may then perform acts in a spirit of inner detachment and so passes karmaless thru them. The skillfulness comes in because although in the very midst of activity and the world he manages to keep unspotted and unbound. This path of inwardly-detached action is the one recommended by Gita in preference to the path of Sanyasa."

(26) When Patanjali lists under 'Yama' the injunctions of truthfulness and nonacceptance the meaning is: t. Sincerity+logical factuality+being spiritually beneficial to others+semantic clarity--these are the qualities required of our speech and communication under the head of truthfulness. Hence if a yogi speaks untruth of what is pleasant to others but unfactual, he does so because he has some selfish aim in view. This tends to strengthen his ego. Hence Patanjali prescribes this injunction to weaken ego. Next, non-acceptance means not owning property and not accepting money except the minimum of food and clothes needed. This means of course complete sanyasa. The exception of Vedas need not be a sanyasin but is usually a Brahmin householder and he may accumulate property and may accept gifts from his pupils. This is the traditional view.

(27) He who attains knowledge of Brahman finds his desires drop away automatically of their own accord.

(28) The Ramakrishna Mission Swamis do not live according to the strict ancient rules but have modified them with[illegible] in a way which causes us orthodox pandits to regard them with disfavor cannot practicing true sanyasa

(29) Advaita combines Theism with Asbolutism, only it points out that the latter is the higher truth; the former being suited for most people and the latter for the few philosophically minded.
(30) Theists like Ramanuja and Madhva do not admit the truth of Absolutism whereas Shankara, an Absolutist, is able to admit the relative truth of Theism.
(31) Vedanta does have a place for the doctrine of Grace and for the Forgiveness of Sins. It is specifically taught in the Gita, XVIII,66,56,and in Katha Upan and Gita IV,36 & IX,30-31, Section 2, verses 20 & 25. The conditions of forgiveness are: repentance, surrender to God, and disinterested doing of duty.
(32) Yoga is a very wide term and Patanjali's is merely one of its schools. There are others which agree in some points with him and differ on others, as the Vedantic school of yoga for instance. It is optimistic and monistic whereas Patanjali is pessimistic (says evil will always be in the universe and all we can do is to get oneself aloof from it) and dualistic. Again Patanjali teaches sanyassa as a necessary pre-condition to meditation whereas Jaimini says the householder's is the best state.
(33) Indian philosophy is a philosophy of values. Because of this it teaches that everything in the universe is evolving upwards to a higher and higher stage and developing more and more of the Good & True. Otherwise existence would be meaningless.
(34) The Jain faith is important. It has both given to and received from Hinduism. It is so old that it grew up alongside the latter. It teaches (a) that the world is indeterminate, that whatever we say about it willbe incomplete and only one out of several aspetc, (b) it rejects absolutism and admits only this relativity (c) the true self of man is pure spirit, knowledge, consciousness, (d) when man becomes perfect, regenerate, he attains to this true self (e) it rejects the idea of a Creator,says the universe is self-sustaining but says that the perfect man is a god inasmuch as his true self is all-pervading (hence omniscient,pure spirit,) (f) It differs from Vedanta about this perfect state inasmuch as it admits a plurality of such perfect individualities all separate from each other yet all alike in characteristics, immortally and eternally so, whereas Vedanta teaches the merger of individuality in the Absolute.

(29) Advaita combines Theism with Absolutism, only it points out that the latter is the higher truth; the former being suited for most people and the latter for the few philosophically minded.

(30) Theists like Ramanuja and Madhva do not admit the truth of Absolutism whereas Shankara, an Absolutist, is able to admit the relative truth of Theism.

(31) Vedanta does have a place for the doctrine of Grace and for the Forgiveness of Sins. It is specifically taught in the Gita, XVIII.66,56,and in Katha Upan and Gita IV.36 & IX.30-31, Section 2, verses 20 & 24. The conditions of forgiveness are: repentance, surrender to God, and disinterested doing of duty.

(32) Yoga is a very wide term and Patanjali's is merely one of its schools. There are others which agree in some points with him and differ on others, as the Vedantic school of yoga for instance. It is optimistic and monistic whereas Patanjali is pessimistic (says evil will always be in the universe and all we can do is to get oneself aloof from it) and dualistic. Again Patanjali teaches destruction as a necessary pre-condition to meditation whereas Jaimini says the householder's is the best state.

(33) Indian philosophy is a philosophy of values. Because of this it teaches that everything in the universe is evolving upwards to a higher and higher stage and developing more and more of the Good & True. Otherwise existence would be meaningless.

(34) The Jain faith is important. It has both given to and received from Hinduism. It is so old that it grew up alongside the latter. It teaches (a) that the world is indeterminate, that whatever we say about it will be incomplete and only one out of several aspects, (b) it rejects absolutism and admits only this relativity (c) the true self of man is pure spirit, knowledge, consciousness, (d) when man becomes perfect, regenerate, he attains to this true self (e) it rejects the idea of a Creator, says the universe is self-sustaining but says that the perfect man is a god inasmuch as his true self is all-pervading (hence omniscient,pure spirit,) (f) It differs from Vedanta about this perfect state inasmuch as it admits a plurality of such perfect individualities all separate from each other yet all alike in characteristics, immortally and eternally so, whereas Vedanta teaches the merger of individuality in the Absolute.

Prof. Hiriyanna

It contains important exposes of errors by the Hybiscus Guru + revelations of the correct form of idealism which he did not know (through bias because he failed in yoga). Hiriyanna's views for instance on mystic experience, subjective idealism is thus:

a) Brahmanic Self realization is really an experience.

b) Neither subjective nor objective idealism is correct. All we can know is an idea, as both assert. But although it is an idea of an object outside that object, it is also an idea (world-formulated by World Mind, Isvara). It is being known by W.M. through us. He creates the world internally including us, and we experience it externally.

c) Finally he prefers the term "Overself" to "Mind" as it equates "Paramatman"
The Overself - World-Mind actually and really is at the very heart of us.

c) Important is the tenet that the ego remains but egohood goes.

CHANGE OF ADDRESS.

Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton
Au Jordil - A
CH 1807 Blonay (Vaud)
Switzerland

It will help me if this address is not given to others.

DEEP NARAIN SINGH: of, LUCKNOW

(1) The fundamental realization is the practise of pranayma. Even if a man starts with meditation he will at the end of his course be led involuntarily to breath-regulation. Meditation alone cannot yield realization. At the best it can yield only blankness of mind. But ordinarily, the mind must always be active and its inactivity is impossible, let the yogis say what they will.

(2)The unfoldment of my own healing, telepathic and mind-reading powers is due to pranayam. This in turn awakens the Kundalini, which is the force behind these powers. The kundaline must be led from the base of the spine upwards thru the various chakras to the top of the head, where it bestows liberation. The diagrams and explanations in Arthur Avalon's "Serpent Power" and in V. G. Rele's "Mysterious Kundalini" are generally correct.

(3) The awakening of kundalini may certainly be done even though one is living a married life and it will not be dangerous. Those who say it will be, are wrong. It is they who, trying to lead a brahmachari life, must inevitably fail to do so because it is impossible as contrary to Nature. Sanyass is unnecessary on the path; the real work is done by breath control.

(4) It is because thereis only one Self, because that Self is the ALL, because I am that God which I worship, in short because all is unity, that telepathy and magic are possible. An mind reading is done when I realize my oneness with another man, for I become him temporarily.

(5)I can put my healing etc..powers into operation with another man provided I have met him once before, or if I at least am furnished with his photo. Having the latter, he need not know what I am doing but the effects will still occur. Usually I make contact with him when he is asleep.

(6)The healing current of Kundalini which I use usually induces a moment or two of senselessness, like a faint; and after this passes the patient feels that everything is remote for a while. It is felt like an electric shock at first, so powerful sometimes as to induce trembling.

(7) The war will continue until 1949, after that there will be cessation of military warfare but continuance of chaos and other forms of conflict disturbance etc..until 1957;after that there will be true peace and mankind will settle down to a higherxxxxxx nobler life than before the war.

DEEP NARAIN SINGH: of, LUCKNOW

(1) The fundamental realisation is the practise of pranayma. Even if a man starts with meditation he will at the end of his course be led involuntarily to breath-regulation. Meditation alone cannot yield realisation. At its best it can yield only blankness of mind. But ordinarily, the mind must always be active and its inactivity is impossible, let the yogis say what they will.

(2)The unfoldment of my own healing, telepathic and mind-reading powers is due to pranayam. This in turn awakens the Kundalini, which is the force behind these powers. The kundaline must be led from the base of the spine upwards thru the various chakras to the top of the head, where it bestows liberation. The diagrams and explanations in Arthur Avalon's "Serpent Power" and in V. G. Role's "Mysterious Kundalini" are generally correct.

(3) The awakening of Kundalini may certainly be done even though one is living a married life and it will not be dangerous. Those who say it will be, are wrong. It is they who, trying to lead a brahmachari life, must inevitably fail to do so because it is impossible as contrary to Nature. Sanyasa is unnecessary on the path; the real work is done by breath control.

(4) It is because there is only one Self, because that Self is the ALL, because I am that God which I worship, in short because all is unity, that telepathy and magic are possible. Any mind reading is done when I realise my oneness with another man, for I become him temporarily.

(5)I can put my healing ebo..powers into operation with another man provided I have met him once before, or if I at least am furnished with his photo. Having the latter, he need not know what I am doing but the effects will still occur. Usually I make contact with him when he is asleep.

(6)The healing current of Kundalini which I use usually induces a moment or two of senselessness, like a faint; and after this passes the patient feels that everything is remote for a while. It is felt like an electric shock at first, so powerful sometimes as to induce trembling.

(7) The war will continue until 1958, after that there will be cessation of military warfare but continuance of chaos and other forms of conflict disturbance etc..until 1987;after that there will be true peace and mankind will settle down to a higher nobler life than before the war.

DEEP NARAIN SINGH: of, LUCKNOW

(8) There is no good and no evil, no pleasure or pain; it is all play. So let us enjoy this play!

(9) Just as the 21 consonents and 5 vowels are in the possession and use of every ignorant coolie, so the three phases of breathing--inhale, retain, exhale--are in the possession and use of all men. But just as the former cannot understand or write learned treatises so the latter cannot comprehend or perform the yogic marvels which pranayam leads to.

(10) When about to give treatment, D.N. Singh presses the right and left side of the patient's throat with his fingers.

(11) Pranayam is of prime importance because eve yliving creture depends on its breath for existence.

(12) Patanjali writes that the world lies at the feet of the successful yogi. I tested the truth of this by travelling all over the West Europe and America without a penny for two years and yet living like a prince.

(13) We begin by Bhakti goga, then go on to Vairagya, and the third stage is gnana yoga. When the last stage is reached all others are s een to be oneself. How then can one think of oneself as guru and another as chela? This guru-chela relation belongs really to the elementary stage of Bhakti yoga where the seeker is helped by worship and sets up a guru for such worship. But in the higher path it is not necessary, although for instruction in pranayam it is advis - able and essential to have guru becausse he is expert. But this is not the same as worshipping him.

(14) I advise you to do pranayam between 4--6 a.m. and/or 6--8p.m.ie.before sunrise and after sunset for about one half hour each time. The important thing is regularity, never missing a practice. Dont give it up and successful results will ensue

(15) In PB's case the 'initiation' was to grip only the right side of throat with thumb and forefinger. This led to the indrawal of consciousness to a pin point in centre of head, making body and world seem remote. He simultaneously placed his palm on top of my head.

(16) In administering treatment he presses both right and left side of throat. Patient mustremove shoes if standing or else sit in chair, so that the magnetism may flow to earth and establish circuit. He gives menthol & camphor white powder for internal use to patients.

(8) There is no good and no evil, no pleasure or pain; it is all play. So let us enjoy this play!

(9) Just as the 21 consonants and 6 vowels are in the possession and use of every ignorant coolie, so the three phases of breathing--inhale, retain, exhale--are in the possession and use of all men. But just as the former cannot understand or write learned treatises so the latter cannot comprehend or perform the yogic m rvela which pranayam leads to.

(10) When about to give treatment, D.N. Singh presses the right and left side of the patient's throat with his fingers.

(11) Pranayam is of prime importance because eve yliving creature depends on its breath for existence.

(12) Patanjali writes that the world lies at the feet of the successful yogi. I tested the truth of this by travelling all over the West Europe and America without a penny for two years and yet living like a prince.

(13) We begin by Bhakti yoga, then go on to Vairagya, and the third stage is pmana yoga. When the last stage is reached all others are s een to be oneself. Now then can one think of oneself as guru and another as chela? This guru-chela relation belongs really to the elementary stage of Bhakti yoga where the seeker is helped by worship and sets up a guru for such worship. But in the higher path it is not necessary, although for instruction in pranyam it is advisable and essential to have guru becau se he is expert. But this is not the same as worshipping him.

(14) I advise you to do pranayam between 4--6 a.m. and/or 6--8p.m.te.before sunrise and after sunset for about one half hour each time. The important thing is regularity, never missing a practice. Dont give it up and successful results will ensue

(15) In DP's case the 'initiation' was to grip only the right side of throat with thumb and forefinger. This led to the withdrawal of consciousness to a pin point in centre of head, making body and world seem remote. He simultaneously placed his palm on top of my head.

(16) In administering treatment he presses both right and left side of throat. Patient must remove shoes if standing or else sit in chair, so that the magnetism may flow to earth and establish circuit. He gives menthol & camphor white powder for internal use to patients.

DEEP NARAIN SINGH: of, LUCKNOW

(17) The magnetism which flows from him to the patient carries the disease away with it into the earth HENCE need of establishing circuit. The treatment combines magnetism and telepathy. The 5 elements in the body are controlled by the breath. The prana is controlled by breath. This prana can be directed anywhere telepathetically, even across the world on same principle as radio. The patient who is anxiously thinking of me is like a receptive set and my radiations are then able to find him. He is negative and I am positive and the two meet in circuit..

(18) Pranayama is measured breathing. The exercise to be done is six matras inhale, 3 matras retain breath, then 6 matras exhale, finally 3 matras without in or out breathing. 1 matra equals the time taken to roll forefinger round top half of thumb. Human beings are using only the upper 3 chakras, the lower 3 are unused hence diseased Direct these breaths to the lower to cleanse them of poison and filth. The 7th chakra is beyond this as it is top of head. It is divine. Practise this for half hour daily; can be done sitting in asana or while walking, when one slow step equal 1 matra.

(19) This particular rhythm or measured breathing is first to be attained during the ½ hour practice period, but late one must aim at spreading it throughout the whole day. It will indeed automatically be so. As the practice is connected with the Sun, it must be completed within 1 year (the Sun being origin of prana). At the end of this 365 day cycle pranayam should be perfect and you will be able to send your prana plus thought to anybody in any part of the world.

(20) It is not necessary to press any nostrils as this is an elementary exercise. After one year you may come to me and I will give you a more advanced exercise.

(21) After finishing the exercise in morning, close the eyes for a minute and you will mentally but vividly see the sun; then if you think of any place or person youwill clairvoyantly see them within the inner sunlight.

(22) This breath-control can be done without sitting in asana, but if you want to send telepathic thought or treatment or practise clairvoyance, then you ought to sit in asana, but

(17) The magnetism which flows from him to the patient carries the disease away with it into the earth
needs of establishing circuit. The treatment combines magnetism and telepathy. The 5 elements in the body are controlled by the breath. The prana is controlled by breath. This prana can be directed anywhere telepathically, even across the world on same principle as radio. The patient who is anxiously thinking of me is like a receptive set and my radiations are then able to find him. He is negative and I am positive and the two meet in circuit..

(18) Pranayama is measured breathing. The exercise to be done is six matras inhale, 3 matras retain breath, then 6 matras exhale, finally 3 matras without in or out breathing. 1 matra equals the time taken to roll forefinger round top half of thumb. Human beings are using only the upper 3 chakras, the lower 3 are unused hence diseased Direct these breaths to the lower to cleanse them of poison and filth. The 7th chakra is beyond this as it is top of head. It is divine. Practise this for half hour daily; can be done sitting in asana or while walking, when one slow step equal 1 matra.

(19) This particular rhythm or measured breathing is first to be attained during the ½ hour practise period, but late one must aim at spreading it throughout the whole day. It will indeed automatically be so. As the practise is connected with the Sun, it must be completed within 1 year (the Sun being origin of prana). At the end of this 365 day cycle pranayam should be perfect and you will be able to send your prana plus thought to anybody in any part of the world.

(20) It is not necessary to press any nostrils as this is an elementary exercise. After one year you may come to me and I will give you a more advanced exercise.

(21) After finishing the exercise in morning, close the eyes for a minute and you will mentally but vividly see the sun; then if you think of any place or person you will clairvoyantly see them within the inner sunlight.

(22) This breath-control can be done without sitting in asana, but if you want to send telepathic thought or treatment or practise clairvoyance, then you ought to sit in asana..

DEEP NARAIN SINGH: of LUCKNOW

(23) This exercise needs steady patience but success will be the reward.

(24) I place my grip on patient's throat in order to bring the positive and negative currents into contact and thus complete circuit. The same result might be obtained by gripping the pulse, or lesser at the head, but throat is most satisfactory. The principle is exactly like the contact and established by the twin arms of an electric l ght switch when it is pressed.

(25) The spine must be kept erect during practice. The eyes may be kept open. When I treat patients by throat grip I make them shut eyes, however, as otherwise they will go off into sleep

(26) It is foolish to give telepathic treatments to others before one has become an adept. Otherwise one harms oneself by losing whatever power has been previously gained

DEEP NARAIN SINGH: of LUCKNOW

(24) I place my grip on patient's throat in order to bring the positive and negative currents into contact and thus complete circuit. The same result might be obtained by gripping the pulse, or lesser at the head, but throat is most satisfactory. The principle is exactly like the contact and established by the twin arms of an electric light switch when it is pressed.

(25) The spine must be kept erect during practice. The eyes may be kept open. When I treat patients by throat grip I make them shut eyes, however, as otherwise they will go off into sleep

(26) It is foolish to give telepathic treatments to others before one has become an adept. Otherwise one harms oneself by losing whatever power has been provisionally gained

(25) This exercise needs steady patience but success will be the reward.

ABDULLAH FAZIL ON BAHAI

(1) We Bahais have freed ourselves from racial and religious prejudices. We practice and live the unity tolerance and broad-mindedness that others, like Brahmo Samaj of Indian nationality only preach. I, of Muhamedan descent and Persian nationality, have married a Parsee girl because Bahai has freed us both from narrow outlooks. It is true that other racial intermarriages take place but then it is only when one or both abandon their religions altogether or espouse the religion of the other person. We, on the contrary, have not given up our own faiths, which are now clearer to us when reinterpreted by Bahai.

(2) Bahai teaching predicts that 1944 starts new era because it is the centenary of the first proclamation made by the Bab. For six years thereafter there will be chaos, anarchy, confusion, upheavals amongst the masses, strikes, searchings, ferments, bred by the war. The war itself ends by 1944, not by victory of one side over another, but by exhaustion generally on both sides. The futility of all war will be perceived and the masses of soldiers will not be willing to carry it on and also because famine and pestilence will spread widely. Out of sheer hunger, the peoples will have to stop fighting, having destroyed so much of their resources.

(3) The year 1950 will start the "Little Peace" when the chaos externally will come to an end and the idealistic reorganization foreseen and predicted by Bahaullah will begin to be established. The year 1957 will inaugurate the "Great Peace" when the divine laws for human social life of our prophet will finally triumph. Bahai spiritual teachings will be accepted throughout the world, thus bringing all mento into one faith and one world society, only after four or five centuries..

(4) Mrs. Roosevelt is a Bahai.

(5) We regard the ultimate Spirit as unknowable, absolute, and infinite, and therefore beyong man's finite capacity to comprehend. Consequently we do not accept the Sufi claim that the realized mystic can say, "I am God." He may only claim nearness to God, not union with God. Nor do we accept Pantheism, for the Infinite cannot be limited to the universe.

(6) We are forbidden to live by preaching Bahai or to exploit it financially in any way. Every Bahai is

ABDU'L-BAHÁ FAZIL ON BAHAI

(1) We Bahais have freed ourselves from racial and religious prejudices. We practice and live the unity tolerance and broad-mindedness that others, like Brahmo Samaj of Indian nationality only preach. I, of Mohammedan descent and Persian nationality, have married a Parsee girl because Bahai has freed us both from narrow outlooks. It is true that other racial intermarriages take place but then it is only when one or both abandon their religions altogether or espouse the religion of the other person. We, on the contrary, have not given up our own faiths, which are now clearer to us when reinterpreted by Bahai.

(2) Bahai teaching predicts that 1944 Harts new era because it is the centenary of the first proclamation made by the Bab. For six years thereafter there will be chaos, anarchy, confusion, upheavals amongst the masses, strikes, searchings, ferments, bred by the war. The war itself ends by 1944, not by victory of one side over another, but by exhaustion generally on both sides. The futility of all war will be perceived and the masses of soldiers will not be willing to carry it on and also because famine and pestilence will spread widely. Out of sheer hunger, the peoples will have to stop fighting, having destroyed so much of their resources.

(3) The year 1950 will start the "Little Peace" when the chaos externally will come to an end and the idealistic reorganization foreseen and predicted by Bahaullah will begin to be established. The year 1957 will inaugurate the "Great Peace" when the divine laws for human social life of our prophet will finally triumph. Bahai spiritual teachings will be accepted throughout the world, thus bringing all mento into one faith and one world society, only after four or five centuries..

(4) Mrs. Roosevelt is a Bahai.

(5) We regard the ultimate Spirit as unknowable, absolute, and infinite, and therefore beyond man's finite capacity to comprehend. Consequently we do not accept the Sufi claim that the realized mystic can say, "I am God." He may only claim nearness to God, not union with God. Nor do we accept Pantheism, for the Infinite cannot be limited to the universe.

(6) We are forbidden to live by preaching Bahai or to exploit it financially in any way. Every Bahai is

expected to earn his own livelihood by honest work; no drones and no exploitation is permissible. Hence there are no priests and no missionaries to be paid. Each individual Bahai member is expected to propagate and teach the faith as part of his personal duty.

(7) Our method of propaganda is to make known the teachings to everyone but thereafter to explain them only to those who show interest in them. We also are told by Bahaullah that the first and best means of propaganda is our conduct. Hence we are expected so to live as to constitute models of behaviour, which will attract others to inquire or to imitate us or to accept our faith.

(8) We are commanded to marry and avoid celibacy.

(9) We are forbidden to fight as soldiers but may help as non-combatants.

(10) That the entire social and political outlook of mankind will be so vastly altered within a mere fourteen years (by 1957) would be incredible and impossible if it were not that a divine power is at work and is capable of effecting such a divine miracle. And it will effect it That is why we are so optimistic and enthusiastic. We actually feel this power at work in the Bahai movement.

(11) We do not need to practise special formal meditation(rather it is concentration) for we are doing it all the time throughout the day. We are taught to forget ourself and let the divine power work thru us continuously; so what need of temporary concentration.

(12) We do not believe in blind destiny but that both destiny, or rather God's will, and freewill are at work. Man's life may be likened to a lamp which is given him. It contains enough oil for five hours burning. The oil=his fate. But if he puts the lamp in the wind its light may be blown out before the five hours have passed. Thus his own act will have its own result.

(13) Whenever I am asked a question of which I do not know the full or correct answer, and whenever I am faced with a problem or situation in living, I at once turn inwards and ask the higher divine power in prayer to provide the answer or solution. And it always comes; For we are believers in and aware of the ever-presence of this power so that those who have faith and love for it can commune with it for instantaneous guidance, help or healing. I also pray to it for the healing of others, with results.

expected to earn his own livelihood by honest work; no drones and no exploitation is permissible. Hence there are no profits and no misdemeanors to be paid. Each individual Baha'i member is expected to propagate and teach the faith as part of his personal duty.

(7) Our method of propaganda is to make known the teachings to everyone but thereafter to explain them only to those who show interest in them. We also are told by Baha'ullah that the first and best means of propaganda is our conduct. Hence we are expected so to live as to constitute models of behaviour, which will attract others to inquire or to initiate us or to accept our faith.

(8) We are commanded to marry and avoid celibacy.

(9) We are forbidden to fight as soldiers but may help as non-combatants.

(10) That the entire social and political outlook of mankind will be so vastly altered within a more fourteen years (by 1957) would be incredible and impossible if it were not that a divine power is at work and is capable of effecting such a divine miracle. And it will effect it That is why we are so optimistic and enthusiastic. We actually feel this power at work in the Baha'i movement.

(11) We do not need to practise special formal meditation(rather it is concentration) for we are doing it all the time throughout the day. We are taught to forget ourself and let the divine power work thru us continually; so what need of temporary concentration.

(12) We do not believe in blind destiny but that both destiny, or rather God's will, and freewill are at work. Man's life may be likened to a lamp which is given him. It contains enough oil for five hours burning. The oil=his fate. But if he puts the lamp in the wind its light may be blown out before the five hours have passed. Thus his own act will have its own result.

(13) Whenever I am asked a question of which I do not know the full or correct answer, and whenever I am faced with a problem or situation in living, I at once turn inwards and ask the higher divine power in prayer to provide the answer or solution. And it always comes! For we are believers in and aware of the ever-presence of this power so that those who have faith and love for it can commune with it for instantaneous guidance, help or healing. I also pray to it for the healing of others, with results.

(14) The mystic can find peace of mind thru his meditation and seclusion but it is selfish. Only when he adds peace of heart has he gained full peace. And this is got by love, by mingling with the world and giving himself lovingly to the enlightenment and blessing of others.

(15) Evil is simply the non-presence of good. It has no separate existence as a principle in the universe. It exists only in the nature of man himself, which nature is dual; one side is his animal promptings and passions and the other his human capacity to discriminate. Evil is another name for human ignorance. It vanishes when man understands the truth. It is relative and has no positive eternal existence. Again, it is the misdirection of forces and faculties which are in themselves inherently good. Thus when a man restricts his love entirely to himself, becomes entirely selfish, he injures others to obtain benefits. But it is done out of self-love which, however narrowed confined and misdirected, is still love. Only the good and true really exist, their opposites have only apparent existence being misdirections misunderstandings and misapplications of the true and good.

(16) Most Bahais are vegetarian. Abdul Baha pointed out that human teeth are different from those of carnivorous animals and are not intended for flesh eating but (by nature) we regard vegetarianism as a secondary matter.

(17) Mineral kingdom shows the attraction of atoms; plant kingdom the activity of growth; animal, the work of instincts senses and passions; human, the capacity of discrimination, the possession of conscience, the use of reason and the divine soul. In all this we see evolution at work; in the first three kingdoms it is Nature that does all, but in the human she, and man's free will are together at work. This evolution is the will of God. For here in human kingdom the divine perfections have to begin their manifestation. Hence man will go on and on to increasing perfection. But in order to become what he is he had to separate himself out, away from mechanical obedience to Nature and away from other men. This separation inevitably led to self-centredness and selfishness. But it is only a temporary phase.

(14) The mystic can find peace of mind thru his meditation and seclusion but it is selfish. Only when he adds peace of heart has he gained full peace. And this is got by love, by mingling with the world and giving himself lovingly to the enlightenment and blessing of others.

(15) Evil is simply the non-presence of good. It has no separate existence as a principle in the universe. It exists only in the nature of man himself, which nature is dual; one side is his animal promptings and passions and the other his human capacity to discriminate. Evil is another name for human ignorance. It vanishes when man understands the truth. It is relative and has no positive eternal existence. Again, it is the misdirection of forces and faculties which are in themselves inherently good. Thus when a man restricts his love entirely to himself, becomes entirely selfish, he injures others to obtain benefits. But it is done out of self-love which, however narrowed confined and misdirected, is still love. Only the good and true really exist, their opposites have only apparent existence being misdirections misunderstandings and misapplications of the true and good.

(16) Most Bahais are vegetarian. Abdul Baha pointed out that human teeth are different from those of carnivorous animals and are not intended for flesh eating but we regard vegetarianism as a secondary matter.

(17) Mineral kingdom shows the attraction of atoms; plant kingdom the activity of growth; animal, the work of instincts senses and passions; human, the capacity of discrimination, the possession of conscience, the use of reason and the divine soul. In all this we see evolution at work; in the first three kingdoms it is Nature that does all, but in the human she, and man's free will are together at work. This evolution is the will of God. For here in human kingdom the divine perfections have to begin their manifestation. Hence man will go on and on to increasing perfection. But in order to become what he is he had to separate himself out, away from mechanical obedience to Nature and away from other men. This separation inevitably led to self-centredness and selfishness. But it is only a temporary phase.

ABDULLA FAZIL :

( ) My psychic impression of Aurobindo and the Maharshee was that the latter was a real mahatma, but the former was not. Aurobindo was a philosopher, political thinker, and teacher in the intellectual sense. His experiment in rejuvenation of the body was a ludicrous failure, for he was older in appearance than his years, while the Mother had to be supported by two nurses when she walked.

PIR SADI INAYAT KHAN: (Present Leader and son of Founder of The Sufi Society)

(1) We suffer within ourselves when we encounter situations in the world which are imperfect. But really they beckon to us to bring into manifestation qualities which are latent and even unknown to ourself. Thus through the life of action, we come to know our divine self. But we also believe that action could be, and should be compensated, by meditation -- a half hour or hour a day.

(2) God became man in order to know himself.

(3) I have met in the Himalayas at 12,000 ft. holy men sitting in snow, living on roots and bushes. I was greatly impressed by their peace and joy.

(4) I do believe something ought, and can be done to bring meditation to the average Western man. A training is required.

(5) The Sufis do not condemn those who retire from the world, and live in seclusion, for they have their purpose. But that is not our way. We prefer to live in the world, enjoying ordinary pleasures.

ABDULLA FAZIL :

( ) My psychic impression of Aurobindo and the Mahrashee was that the latter was a real mahatma, but the former was not. Aurobindo was a philosopher, political thinker, and teacher in the intellectual sense. His experiment in rejuvenation of the body was a ludicrous failure, for he was older in appearance than his years, while the Mother had to be supported by two nurses when she walked.

PIR BAKSH INAYAT KHAN: (President Leader and son of Pounder of The Sufi Society)

(1) We suffer within ourselves when we encounter situations in the world which are imperfect. But really they beckon to us to bring into manifestation qualities which are latent and even unknown to ourself. Thus through the life of action, we come to know our divine self. But we also believe that action could be, and should be compensated, by meditation — a half hour or hour a day.

(2) God became man in order to know himself.

(3) I have met in the Himalayas at 12,000 ft. holy men sitting in snow, living on roots and bushes. I was greatly impressed by their peace and joy.

(4) I do believe something ought, and can be done to bring meditation to the average Western man. A training is required.

(5) The Sufis do not condemn those who retire from the world, and live in seclusion, for they have their purpose. But that is not our way. We prefer to live in the world, enjoying ordinary pleasures.

(18) If it be asked why God planned an evolution which he foreknew would inevitably permit the introduction of evil and pain, it must be answered that there was no other way open to achieve the end in view.

(19) The superstitions common in Oriental countries about black magic, evil eye, evil spirits are only superstitions. The nether world can't interfere and hurt us on this plane unless we deliberately open up a connection with it.

(20) The chaos and desperation of the world's situation will force mankind to set up the world society predicted by us. They will have to do this quickly so as to save themselves. In this way the otherwise incredible feat of changing the organization of society by 1957 will come about. It does not mean that the masses must all wholly change their own outlook, for it is enough if their leaders will do so and the masses accept it.

(21) The form is always an exact expression of the soul. Hence human body is a visible expression of the dominant characteristics behind it. This law of correspondence works through the face, the palm, etc. and hence physiognomy, palmistry, etc. are true.

(22) Art is really the communication of thought.

(23) The man who is farthest evolved at the time will naturally be the man whom God will use as His manifestation, his prophet for the era. Bahaullah saw what teaching and power were needed in the nineteenth century but noticed that nobody else came forward to give them hence he felt forced to come forward himself as Messiah, for he had both the knowledge and inspiration.

(24) It makes no difference that Bahaullah and Abdul Baba are dead. I converse with them daily in thought for their mind is still present with us. The real man is soul, mental being, not flesh.

(25) The body and the clothes must be kept as spotlessly clean as possible. Dirt on either interferes with the development of spirituality.

(26) My lectures on Bahai are always spontaneous and unprepared beforehand. I always preface a lecture by turning inward and praying "Do Thou tell me that to speak to these people." The result is always inspired, for this process shifts the work from ego to divine power.

(18) If it be asked why God planned an evolution which
be foreknew would inevitably permit the introduction of
evil and pain, it must be answered that there was no
other way open to achieve the end in view.
(19) The superstitions common in Oriental countries
about black magic, evil eye, evil spirits are only su-
perstitions. The nether world can't interfere and hurt
us on this plane unless we deliberately open up a con-
nection with it.
(20) The chaos and desperation of the world's situation
will force mankind to set up the world society predicted
by us. They will have to do this quickly so as to
save themselves. In this way the otherwise intolerable
fact of changing the organization of society by 1957
will come about. It does not mean that the masses
must all wholly change their own outlook, for it is
enough if their leaders will do so and the masses
accept it.
(21) The form is always an exact expression of the soul.
Hence human body is a viable expression of the domin-
ant characteristics behind it. This law of correse-
pondence works through the face, the palm, etc. and
hence physiognomy, palmistry, etc. are true.
(22) Art is ~~mystical~~ really the communication
of thought.
(23) The man who is furthest evolved at the time will
naturally be the man whom God will use as His manifest-
ation, his prophet for the era. Baha'ullah saw what
teaching and power were needed in the nineteenth cen-
tury but noticed that nobody else came forward to give
them hence he felt forced to come forward himself as
Messiah, for he had both the knowledge and inspiration.
(24) It makes no difference that Baha'ullah and Abdul
Baha are dead. I converse with them daily in thought
for their mind is still present with us. The real man
is soul, mental being, not flesh.
(25) The body and the clothes must be kept as spot-
lessly clean as possible. Dirt on either interferes
with the development of spirituality.
(26) My lectures on Baha'i are always spontaneous and
unprepared beforehand. I always preface a lecture by
turning inward and praying "Do Thou tell me that to
speak to these people." The result is always inspired,
for this process shifts the work from ego to divine
power.

(27) Bahaullah was the Chief Manifestation, the appointed Prophet for our times. Bab was only his forerunner whilst Abdul Baha was his expositor, explaining the teachings he gave.
(28) In the coming age, Iran will be the heart, Palestine the soul, Germany the brain, England the political exemplar and America the hand. That is, America is organizer and executant of the general plan, especially she will establish universal peace for without this foundation little more can be done. The English constitution and limited monarchy will be a pattern for other lands to copy. Just as the heart is the first organ formed in the embryo, so Iran is the first Bahai nation, as already half the Iranis are Bahais. Palestine will first collect the Jewish people from all over the world (Arabs will probably go to other Arab lands to make way for them) making their own land here and then the Jews will become Bahais.
(29) We do not like to talk of any particular nation becoming the leader of others. All are to be associated in a world family, none to dominate the others. But as they are in different degress of development, the Super-state may have to arrange for some nations to act on its mandate to help backward ones. Also some nations are not ready for full independence (personally I think India is not).
(30) The yogis seek a selfish peace. They don't mingle with others because they would then have to become aware of their troubles and thus endanger their peace. We Bahais find inner peace thru finding the divine presence at every moment, especially thru our loving service. We don't need to set aside formal periods for meditation therefor.
(31) The sufferings caused by this was may be likened to those caused by a disease whereas the sufferings of the postwar period may be likened to the exhaustion that follows the disease. That is, suffering on a worldwide scale will not end with the coming of peace for famine pestilence hunger will follow to afflict mankind. Suffering has the value of awakening the people as its pressure increases. If only a few Bahais could succeed in living the perfect life the sufferings of the rest of mankind would be reduced vicariously.

(27) Baha'u'llah was the Chief Manifestation, the appointed Prophet for our times. Bab was only his forerunner while Abdul Baha was his expositor, explaining the teachings he gave.

(28) In the coming age, Iran will be the heart, Palestine the soul, Germany the brain, England the political exemplar and America the hand. That is, America is organizer and executant of the general plan, especially she will establish universal peace for without this foundation little more can be done. The English constitution and limited monarchy will be a pattern for other lands to copy. Just as the heart is the first organ formed in the embryo, so Iran is the first Baha'i nation, as already half the Iranis are Bahais. Palestine will first collect the Jewish people from all over the world (Arabs will probably go to other Arab lands to make way for them) making their own land here and then the Jews will become Bahais.

(29) We do not like to talk of any particular nation becoming the leader of others. All are to be associated in a world family, none to dominate the others. But as they are in different degrees of development, the Super-state may have to arrange for some nations to act on its mandate to help backward ones. Also some nations are not ready for full independence (personally I think India is not).

(30) The yogis seek a selfish peace. They don't mingle with others because they would then have to become aware of their troubles and thus embitter their peace. We Bahais find inner peace then finding the divine presence at every moment, especially then our loving service. We don't need to set aside formal periods for meditation therefor.

(31) The sufferings caused by this war may be likened to those caused by a disease whereas the sufferings of the postwar period may be likened to the exhaustion that follows the disease. That is, suffering on a worldwide scale will not end with the coming of peace for famine pestilence hunger will follow to afflict mankind. Suffering has the value of awakening the people as its pressure increases. If only a few Bahais could succeed in living the perfect life the sufferings of the rest of mankind would be reduced vicariously.

(32) At the time of a Prophet's manifestation in one part of the world, other prophets may also manifest in other parts of the world, so that all mankind are helped. The time and locale of any such manifestation depends on the existing religion having been reduced to a sufficient degree of inner exhaustion to render imperative the new enlightenment. The general law is that 1,000 years more or less is the interval between two manifestations but a universal manifestation to enlighten the whole planet happens only every 500,000 years, the latest being Bahaullah. The other prophets come only to restricted areas.

(33) The manifestation of a Prophet is an effect of the will of God, the Absolute. The latter being unknown and unknowable such a manifestation is our only means of contact and help. Hence that which mystics describe as God union in their experiences is really feeling the inner contact of God's Manifested Prophet, not the ultimate reality itself.

(34) Abdul Baha has predicted that the Faith will be carried by ~~Our~~ American believers to the other continents, by the German believers to their surrounding countries, and all Europe, by the Persian believers to their adjacent lands.

(35) A Manifested Prophet incarnates in a land where the people are sunk in evil or materialism rather than where they are exalted in good and spirituality. This is because he wants to go where he is most needed and also because he can thus most strikingly and dramatically demonstrate his power. Hence Persia, being sunk in ignorance superstition and corruption, Bahaullah took his birth there. And if America is to be the chief propagandizing land for Bahai this is not because Americans are more spiritual, on the contrary they are excessively materialistic, color prejudiced and immoral, but for the aforementioned reasons.

(36) The new politico-economic order predicted by Bahaullah will come by compulsion as a result of the wartime and post-war devastations, that is it will come by humanity's sufferings because it could not come by humanity's reason. But later as humanity evolves it will of itself find in such an order the proper expression of its outlook. But I believe this will take four or five centuries. By that time the old religions will have vanished from the world, being replaced everywhere by a single faith, Bahai, whose new world-order will thus antedate by hundreds of years the new spiritual

(32) At the time of a Prophet's manifestation in one part of the world, other prophets may also manifest in other parts of the world, so that all mankind are helped. The time and locale of any such manifestation depends on the existing religion having been reduced to a sufficient degree of inner extinction to render impervious the new enlightenment. The general law is that 1,000 years more or less is the interval between two manifestations but a universal manifestation to enlighten the whole planet happens only every 500,000 years, the latest being Bahaullah. The other prophets come only to restricted areas.

(33) The manifestation of a Prophet is an effect of the will of God, the Absolute. The latter being unknown and unknowable such a manifestation is our only means of contact and help. Hence that which mystics describe as God union in their experiences is really feeling the inner contact of God's Manifested Prophet, not the ultimate reality itself.

(34) Abdul Baha has predicted that the Faith will be carried by Our American believers to the other continents, by the German believers to their surrounding countries, and all Europe, by the Persian believers to their adjacent lands.

(35) A Manifested Prophet incarnates in a land where the people are sunk in evil or materialism rather than where they are exalted in good and spirituality. This is because he wants to go where he is most needed and also because he can thus most strikingly and dramatically demonstrate his power. Hence Persia, being sunk in ignorance superstition and corruption, Bahaullah took his birth there. And if America is to be the chief propagandizing land for Baha'i this is not because Americans are more spiritual, on the contrary they are excessively materialistic, color prejudiced and immoral, but for the aforementioned reasons.

(36) The new politico-economic order predicted by Bahaullah will come by compulsion as a result of the wartime and post-war devastations, that is it will come by humanity's sufferings because it could not come by humanity's reason. But later mankind evolves it will of itself find in such an order the proper expression of its outlook. But I believe this will take four or five centuries. By that time the old religions will have vanished from the world, being replaced everywhere by a single faith, Baha'i, whose new world-order will thus antedate by hundreds of years the new spiritual

outlook. So we Bahais are working for the establishment of the new social institutions at present for we know these can and will come in our lifetime, that is the International House of Justice, the International Assembly, and so on.

(37) The war willbe followed by revolutions, communism will spread, and out of the miseries thus engendered the Bahai social institutions will be forced on humanity as being the only way out of their trouble.

(38) Bahai does not approve of communism nor of nationalization. It believes that it is essential to provide inducements and incentives to human effort through graduated and varying rewards, profits and wages, but opportunities should be equal. This can be done thru a reformed capitalism will will include co-partnership profit-sharing. It also believes that it is enough to get rid of extremes of wealth and poverty thru maximum limits of property, reformed inheritance, etc. to all within the framework of capitalism again.

(39) The best spiritual-moral education is that given by parents in the home. It is most effective when example set by them is coupled with the instruction.

(40) There will be twenty four guardians of Bahai during the 1,000 year period until the next prophet appears. Shoghi Effendi is the first one. A Guardian has not the same lofty spiritual status as Bahaullah or even Abdul Baha, but is used as a medium by Bahaullah from the inner planes.

(41) In the new economic international order, which will be managed by the International Assembly,the richer nations must be ready to give the essential aid to poorer ones because they themselves might be struck down by Nature through earthquake, pestilence or flood and might then be in need of aid from others. Hence the International Assembly will thus level down the extremes of national wealth and destitution just as the new order will do away with extremes of individual ditto.

(42) A single international currency will be used, thus preventing one nation profiteering at the expense of others.

(43) In ancient times a prophet used his Spiritual teachings as the basis for establishing a social order. Now the position is somewhat reversed as the new social order will first be established and after that humanity

outlook. So we Bahais are working for the establishment of the new social institutions at present for we know these can and will come in our lifetime, that is the International House of Justice, the International Assembly, and so on.

(37) The war will be followed by revolutions, communism will spread, and out of the miseries thus engendered the Bahai social institutions will be forced on humanity as being the only way out of their trouble.

(38) Bahai does not approve of communism nor of nationalization. It believes that it is essential to provide inducements and incentives to human effort through graduated and varying rewards, profits and wages, but opportunities should be equal. This can be done thru a reformed capitalism will will include co-partnership profit-sharing. It also believes that it is enough to get rid of extremes of wealth and poverty thru maximum limits of property, reformed inheritance, etc. to all within the framework of capitalism again.

(39) The best spiritual-moral education is that given by parents in the home. It is most effective when example set by them is coupled with the instruction.

(40) There will be twenty four guardians of Bahai during the 1,000 year period until the next prophet appears. Shoghi Effendi is the first one. A Guardian has not the same lofty spiritual status as Bahaullah or even Abdul Baha, but is used as a medium by Bahaullah from the inner planes.

(41) In the new economic international order, which will be managed by the International Assembly, the richer nations must be ready to give the essential aid to poorer ones because they themselves might be struck down by Nature through earthquake, pestilence or flood and might then be in need of aid from others. Hence the International Assembly will thus level down the extremes of national wealth and destitution just as the new order will do away with extremes of individual ditto.

(42) A single international currency will be used, thus preventing one nation profiteering at the expense of others.

(43) In ancient times a prophet used his Spiritual teachings as the basis for establishing a social order. Now the position is somewhat reversed as the new social order will first be established and after that humanity

will come to feel the need of a new religion, for it cannot rest satisfied with a vacuum where the old religions do not nourish it or where it, as in Russia, drops all religion completely. The religious instinct will reassert itself but, in our time, only after the material need of a reconstructed society has been fulfilled.

(44) War will be successfully got rid of in the new order soon to be established.

(45) Bahaullah has given a prayer which is to be used just prior to going to sleep and which will thus produce a dream where he will be seen. I personally have never had any success when using it but I have seen B. in dream many times on other nights.

(46) The postwar social upheaval and revolution in America will be even worse than that in Europe.

(47) Those who entered into the presence of Bahaullah could not help being attracted and impressed by the power, glory, beauty and light of his personality. Even skeptics felt this and where afterwards they tried to resist it because of their attachment to old orthodoxy or to an enemy camp, an internal struggle was set up in their hearts which usually ended either by their becoming his follower or by going mad.

(48) March 20, 1944 is the end of the first Bahai century and inaugurates the postwar period.

(49) Burial of the dead is regarded as Nature's way of disposing bodies whereas cremation is unnatural. We use hardest possible wood or stone coffins.

(50) Political parties and political controversies will disappear in the new age. They will be unnecessary because divine laws will be established covering all social life under the jurisdiction of the International Assembly, whose decisions will be binding upon everyone everywhere, no opposition being valid.

(51) The 'Little Peace' will actually be established by 1953, all the social institutions for world peace and unity being then adopted according to Bahai plan..The old order will collapse in 1944. Hence the 9 intervening years will be given over to the miseries arising as after-effects of war, such as famine and pestilence, and also to vast upheavals of Nature such as earthquakes. During this period there will be tremendous depopulation of the world. By 1953 no less than two-third of mankind will have perished. All the large metropolitan centres like capital cities will be destroyed. Hence I believe that

(A.E. '75)

will come to feel the need of a new religion, for it cannot rest satisfied with a vacuum where the old religions do not nourish it or where it, as in Russia, drops all religion completely. The religious instinct will reassert itself but, in our time, only after the material need of a reconstructed society has been fulfilled.

(44) War will be successfully got rid of in the new order soon to be established.

(45) Baha'ullah has given a prayer which is to be used just prior to going to sleep and which will thus produce a dream where he will be seen. I personally have never had any success when using it but I have seen B. in dream many times on other nights.

(46) The postwar social upheaval and revolution in America will be even worse than that in Europe.

(47) Those who entered into the presence of Baha'ullah could not help being attracted and impressed by the power, glory, beauty and light of his personality. Even skeptics felt this and where afterwards they tried to resist it because of their attachment to old orthodoxy or to an enemy camp, an internal struggle was set up in their hearts which usually ended either by their becoming his followers or by going mad.

(48) March 20, 1918 is the end of the first Babai century and inaugurates the postwar period.

(49) Burial of the dead is regarded as Nature's way of disposing bodies whereas cremation is unnatural. We use hardest possible wood or stone coffins.

(50) Political parties and political controversies will disappear in the new age. They will be unnecessary because divine laws will be established covering all social life under the jurisdiction of the International Assembly, whose decisions will be binding upon everyone everywhere, no opposition being valid.

(51) The 'Little Peace' will actually be established by 1953, all the social institutions for world peace and unity being then adopted according to Baha'i plan. The old order will collapse in 1918. Hence the 9 intervening years will be given over to the miseries arising as after-effects of war, such as famine and pestilence, and also to vast upheavals of Nature such as earthquakes. During this period there will be tremendous depopulation of the world. By 1953 no less than two-third of mankind will have perished. All the large metropolitan centres like capital cities will be destroyed. Hence I believe that

it is partly to safeguard the lives of Bahai followers that our Guardian is advising them to spread out and notconcentrate in large cities; and party to propagate our faith. By 1963 Bahai religion will be dominant and the old faiths will exist within or alongside it more or less nominally until they perish altogether within a few centuries. The period 1944-1953 will be a time of fierce struggle by the old religions against the growing new Bahai faith, they will try to persecute it and destroy it but will fail as it will spread rapidly and successfully.

(52) Marriage is not compulsory for Bahais. A former secretary of Abdul Baha who is now secretary of the Indian Spiritual Assembly and editor of its journal, is unmarried. He says "I am ready to marry at any moment but I have not met the right woman. So I take it that it is not God's will for me. Hence I am celibate." We make marriage the normal rule just as yogis make celibacy theirs. But we leave it to the individual to decide his own case.

(53) Shogi Effendi's letterheads and the 2 stones we have given you bear a monogram which means that world of the Essence (Absolute,Godhead) is incomprehensible. It sends forth a medium, world of Revelation and reflects itself in the third world, Creation, our familiar world. It is like the sun reflecting itself in a mirror. You see the sun there but still it is not really the sun, only a reflection. Yet because it is a light-image it is not apart from sun. Similarly our created world is not apart from God, is one with Him. But pantheists who would pronounce this finite changing world as being of the same stuff as ultimate unchanging Godhead, are mistaken. It reflects the divine attributes but that does not make it the One divine. We can never get to the One, hence need of Revelation thru a Manifested Prophet like Bahaullah, who is the nearest to it.

(54) Bahai truth has about new World order to be offered to every country throughout the world by 1944, so that none shall afterwards say that they did not know its existence. Whether they reject or accept is their look-out and responsibility; ours to spread it if rejected then the new Order will come all the same but by compulsion of chaos.

(55) Communism will spread through postwar revolutions and strikes throughout world but it will not endure for more than short time. Bahai does not approve of communism. It is atheistic and willbe displaced by the Bahai

it is partly to safeguard the lives of Bahai followers that our Guardian is advising them to spread out and not concentrate in large cities; and partly to propagate our faith. By 1963 Bahai religion will be dominant and the old faiths will exist within or alongside it more or less nominally until they perish altogether within a few centuries. The period 1944-1953 will be a time of fierce struggle by the old religions against the growing new Bahai faith. They will try to persecute it and destroy it but will fail as it will spread rapidly and successfully.

(52) Marriage is not compulsory for Bahais. A former secretary of Abdul Baha who is now secretary of the Indian Spiritual Assembly and editor of its journal, is unmarried. He says "I am ready to marry at any moment but I have not met the right woman. So I take it that it is not God's will for me. Hence I am celibate." We make marriage the normal rule just as yogis make celibacy theirs. But we leave it to the individual to decide his own case.

(53) Shoghi Effendi's letterheads and the 2 stoneses we have given you bear a monogram which means that world of the Essence (Absolute, Godhead) is incomprehensible. It sends forth a medium, world of Revelation and reflects itself in the third world, Creation, our familiar world. It is like the sun reflecting itself in a mirror. You see the sun there but still it is not really the sun, only a reflection. Yet because it is a light-image it is not apart from sun. Similarly our created world is not apart from God, is one with Him. But pantheists who would pronounce this finite changing world as being of the same stuff as ultimate unchanging Godhead, are mistaken. It reflects the divine attributes but that does not make it the One divine. We can never get to the One, hence need of Revelation thru a Manifested Prophet like Bahaullah, who is the nearest to it.

(54) Bahai truth has about new World order to be offered to every country throughout the world by 1944, so that none shall afterwards say that they did not know its existence. Whether they reject or accept it their look-out and responsibility; ours to spread it if rejected then the new Order will come all the same but by compulsion of chaos.

(55) Communism will spread through postwar revolutions and strikes throughout world but it will not endure for more than short time. Bahai does not approve of communism. It is atheistic and will be displaced by the Bahai

new economic order which will be spiritually based. When I was in Moscow in 1937 there was no freedom of religious worship and openly to advocate spiritual teachings was practically forbidden.

(56) The Bahai faith will dominate the whole world by 1963; older religions will exist alongside it but will be weak in comparison and without its power or influence

(57) Individual soul is born for first time with birth of embryo in both animal and human kingdoms but in human it can rise to divine vibration. It never returns to earth again, for earth exists merely to give it birth but will continue its progress after death in the many other non-material worlds.

(58) The work today for us is to spread the truth, of which the immediate phase is to establish the new ~~order~~ order's social institutions and reforms. Hence when someone asked "How can I see God?" the Bahai reply was "By helping to build the new Bahai order". Service of humanity and not self-centred thought about personal yoga development is the urgent duty today. For in doing this we are doing God's will and thus identifying ourself with him, i.e., becoming one with or like him.

(59) We teach Matter-Spirit dualism only to elementary minds to help them from their present standpoing but to those who are advanced like yourself we teach mentalism.

(60) Suffering is sent us because not having done the right thing at the right time, it compels us to do it in the end.

(61) The individual soul, the personality, never reincarnates but its qualities and attributes may reappear on earth. In this case the second person will be an entirely separate and different one, similar but not identical.

(62) Not being apart from the rest of mankind, the individual's karma is shared with them, hence does not require does not require a further reincarnation. Separateness is an illusion, mankind make one entity, hence karma is a total affair not an individual one.

(63) The postwar struggle between capital and labor in America will assume tremendous proportions. Great strikes will paralyze the country. The ensuing chaos will compel both sides to evolve the Bahai economic order.

(64) When Abdul Baha says that "Prayer is conversation with God" he does not mean directly with the Essence, the Unknowable, but with its Manifestation, Bahaullah. Nobody can go beyond communication with the Essence; the claim of mystics ~~of attaining~~ identification with it is absurd.

new economic order which will be spiritually based.
When I was in Moscow in 1917 there was no freedom of religious worship and openly to advocate spiritual teachings was practically forbidden.

(56) The Bahai faith will dominate the whole world by 1963; older religions will exist alongside it but will be weak in comparison and without its power or influence.

(57) Individual soul is born for first time with birth of embryo in both animal and human kingdoms but in human it can rise to divine vibration. It never returns to earth again, for earth exists merely to give it birth but will continue its progress after death in the many other non-material worlds.

(58) The work today for us is to spread the truth, of which the immediate phase is to establish the new order's social institutions and reforms. Hence when someone asked "How can I see God?" the Bahai reply was "By helping to build the new Bahai order". Service of humanity and not self-centred thought about personal yoga development is the urgent duty today. For in doing this we are doing God's will and thus identifying ourself with him, i.e., becoming one with or like him.

(59) We teach Matter-Spirit dualism only to elementary minds to help them from their present standpoint but to those who are advanced like yourself we teach monism.

(60) Suffering is sent us because not having done the right thing at the right time, it compels us to do it in the end.

(61) The individual soul, the personality, never reincarnates but its qualities and attributes may reappear on earth. In this case the second person will be an entirely separate and different one, similar but not identical.

(62) Not being apart from the rest of mankind, the individual's karma is shared with them, hence does not require does not require a further reincarnation.
Separateness is an illusion, mankind make one entity, hence karma is a total affair not an individual one.

(63) The postwar struggle between capital and labor in America will assume tremendous proportions. Great strikes will paralyze the country. The ensuing chaos will compel both sides to evolve the Bahai economic order.

(64) When Abdul Baha says that "Prayer is conversation with God" he does not mean directly with the Essence, the Unknowable, but with its Manifestation, Baha'ullah. Nobody can go beyond communication with the Essence; the claim of mystics of attaining identification with it is absurd.

(65) Bahai movement has not attracted any great philosophers. Perhaps it is because they mistake the history of past deed philosophy for living philosophy itself.

(66) Photographs of Bahaullah are not available. Their distribution is not permitted. There is one kept by Shoghi Effendi at Haifa which may be seen only. This is because photos would soon be worshipped or prayed to, thus degeneration into idol worship would begin, which is strongly condemned in Bahai. We are taught to think of God Manifestation, Bahaullah, as being without form for we are taught to regard him as mind, spirit not body. Hence when we pray to Him we never even make a mental image of his face for even that would be idol worship. We regard him as an invisible presence, as that which we cannot see but which is all-pervading, everywhere present, and which can and does see us. Muhammad too forbade the making of images or portraits of himself for the same reason, that his followers should think truly and not falsely ∅ about the divine principle, should think of it as being formless yet everywhere, unseen yet seeing everyone and everything, silent yet speaking through its Manifested Prophet in response to prayer.

(67) Bahai local and national assemblies are democratically elected. But the system followed by democratic political parties is not ours. We do not permit hence do not permit official candidates for any group. Each voter creates his own candidate and the nine who get the most votes are selected to serve.

(68) Shoghi Babbani (whom we Bahais call Shoghi Effendi in honour) spends every summer in Switzerland, whence he carries on his vast correspondence from a secret address. Letters still go to and from his headquarters at Haifa, and are thence sent to or from him. He does not go to any other country, does not give public addresses.

(69) The reason why photographs of Abdul Baha are permitted is an accidental one. He went to the West where reporters took his picture against his desire, made a bad undignified one, and so a good one had to be released. Shoghi Effendi's photograph is also not circulated for the same reason of not encouraging image-worship.

(A.P)(78)

(65) Bahai movement has not attracted any great philosophers. Perhaps it is because they mistake the history of past dead philosophy for living philosophy itself.

(66) Photographs of Baha'ullah are not available. Their distribution is not permitted. There is one kept by Shoghi Effendi at Haifa which may be seen only. This is because photos would soon be worshipped or prayed to, thus degeneration into idol worship would begin, which is strongly condemned in Bahai. We are taught to think of God Manifestation, Baha'ullah, as being without form for we are taught to regard him as mind, spirit not body. Hence when we pray to Him we never even make a mental image of his face for even that would be idol worship. We regard him as an invisible presence, as that which we cannot see but which is all-pervading, everywhere present, and which can and does see us. Mohammed too forbade the making of images or portraits of himself for the same reason, that his followers should think truly and not falsely of about the divine principle, should think of it as being formless yet everywhere, unseen yet seeing everyone and everything, silent yet speaking through its Manifested Prophet in response to prayer.

(67) Bahai local and national assemblies are democratically elected. But the system followed by democratic political parties is not ours. We do not permit hence do not permit official candidates for any group. Each voter creates his own candidate and the nine who get the most votes are selected to serve.

(68) Shoghi Rabbani (whom we Bahais call Shoghi Effendi in honour) spends every summer in Switzerland, whence he carries on his vast correspondence from a secret address. Letters still go to and from his headquarters at Haifa, and are thence sent to or from him. He does not go to any other country, does not give public addresses.

(69) The reason why photographs of Abdul Baha are permitted is an accidental one. He went to the West where reporters took his picture against his desire, made a bad undignified one, and so a good one had to be released. Shoghi Effendi's photograph is also not circulated for the same reason of not encouraging image-worship.

(70) The mystical attainment is still within the sphere of self, albeit an enlarged self, what you call the true self, whereas the Bahai attainment is to make self as nothing, to annul it as utterly helpless before the Divine and to be as a beggar, weeping and praying, before the Divine.
(71) We do not permit prostration before any human being, not even before Shoghi Effendi or Abdul Baha. That is again to degenerate into idol worship, to take the outer form of reality. We permit prostration only before the invisible formless God in prayer.
(72) To seek an inner revelation whether Bahai is the truth is loftier than to seek an inspiration about it. The latter arises within the self whereas the former comes from outside it. The latter comes from meditation by the ego but the former comes by self-abasement, realizing that you cannot find it out by yourself, and throwing yourself in prayer at God's feet.
(73) No reference to Hinduism was ever made by Bahaullah or the other prophets. My personal opinion is that he foresaw that it would decay and disappear and wished also that it should do so, because it was too remote from modern needs. His creative word was so powerful that such deliberate silence even was probably enough to doom Hinduism to nothingness.
(74) I myself feel timeless but my actions feel in time
(75) Everyword uttered by the divine Prophet has creative force. That is why the social teachings are called Divine Commands and also Divine Laws. This throws light on the doctrine of the creative word, or "Logos", mentioned by St. John. Hence when the Prophet spoke of any future event that event was sure to happen in the way in which he spoke about it. Such was the creative power of his speech.
(76) All things of earth were created for the use of man as the human kingdom is the highest of all the kingdoms. Therefore it is not morally wrong to destroy animal life such as wild beasts where they become dangerous to human existence, or such as mosquitoes where they become troublesome to human efficiency.
(77) Abdul Baha compared India spiritually with a mountain of ice which would quench any but the strongest fire. It lives in a dead past; only a spiritual giant could survive its suffocating conservatism or awaken it to newer timelier ideas.
(78) Bahais are not allowed to receive payment for spiritual teaching. Hence there are no paid priests or hierarchs. Those who teach have to support them-

(70) The mystical attainment is still within the sphere of self, albeit an enlarged self, what you call the true self, whereas the Bahai attainment is to make self as nothing, to annul it as utterly helpless before the Divine and to be as a beggar, weeping and praying, before the Divine.

(71) We do not permit prostration before any human being, not even before Shoghi Effendi or Abdul Baha. That is again to degenerate into idol worship, to take the outer form of reality. We permit prostration only before the invisible formless God in prayer.

(72) To seek an inner revelation whether Bahai is the truth is loftier than to seek an inspiration about it. The latter arises within the self whereas the former comes from outside it. The latter comes from meditation by the ego but the former comes by self-abasement, realising that you cannot find it out by yourself, and throwing yourself in prayer at God's feet.

(73) No reference to Hinduism was ever made by Baha'ullah or the other prophets. My personal opinion is that he foresaw that it would decay and disappear and wished also that it should do so, because it was too remote from modern needs. His creative word was so powerful that such deliberate silence even was probably enough to doom Hinduism to nothingness.

(74) I myself feel timeless but my actions feel in time

(75) Everyword uttered by the divine Prophet has creative force. That is why the social teachings are called Divine Commands and also Divine Laws. This throws light on the doctrine of the creative word, or "Logos", mentioned by St. John. Hence when the Prophet spoke of any future event that event was sure to happen in the way in which he spoke about it. Such was the creative power of his speech.

(76) All things of earth were created for the use of man as the human kingdom is the highest of all the kingdoms. Therefore it is not morally wrong to destroy animal life such as wild beasts where they become dangerous to human existence, or such as mosquitoes where they become troublesome to human efficiency.

(77) Abdul Baha compared India spiritually with a mountain of ice which would quench any but the strongest fire. It lives in a dead past; only a spiritual giant could survive its suffocating conservatism or awaken it to newer, livelier ideas.

(78) Babis are not allowed to receive payment for spiritual teaching. Hence there are no paid priests or ministers. Those who teach have to support them-

selves by their own labours in other fields, such as business profession, etc. In Iran, such teachers work a full day at these ordinary avocations and devote the nights to teaching but in America they work half a day at the one and the other half at the teaching.

(79) There seems to be an occult law that if you suppress seeking for things, those things will come seeking you and also a law that if you refuse to accept payment for Spiritual work, the money you need will come to you from a different source of itself. Thus when the National Assembly of Bahais of India offered me a monthly stipend of Rs200 to work secretarially so that I might be free for part time propaganda and teaching I refused because I did not want to be paid for sacred services. The very day I refused this offer there came an unexpected letter from All-India Radio offering me a post with them to broadcast in Persian at Rs200 a month!

(80) Whenever at critical times I have been depressed and ill, worried or fatigued, because of opposition or antagonism from others or because of my own faults, I have unexpectedly received a telegram from Shoghi Effende encouraging me and reviving my spirits, and bidding me be indefatiguable. There was no likelihood that anyone else would dare to inform him about my mental condition. So it is proof that he is psychically with us and knows occultly what is happening to us and what is in our mind.

(81) The Bab's writings were destructive and negative. They were intended to clear a way for Bahaullah's which were constructive and positive. The Bab wrote only about the need of destroying the old order, religious, political, etc. and never mentioned the new order. Thus he said pull down the mosques, burn the kurans and slay those rulers who refuse to accept the Bahai religion. Bahaullah rectified these errors and told his followers to be peaceful, law abiding citizens. For he foresaw that communism would spread widely and carry out this destructive work and then end by destroying its own self; hence there was no need for Bahais to do it. He also called communism 'unlucky' because it would not only be opposed and persecuted by the vested interests but would itself be defeated in the end after achieving a temporary success. Hence we see in Russia there is a return gradually back toward semi-capitalism and religion.

(A.B.) (80)

selves by their own labours in other fields, such as business profession, etc. In Iran, such teachers work a full day at these ordinary avocations and devote the nights to teaching but in America they work half a day at the one and the other half at the teaching.

(79) There seems to be an occult law that if you suppress seeking for things, those things will come seeking you and also a law that if you refuse to accept payment for Spiritual work, the money you need will come to you from a different source of itself. Thus when the National Assembly of Babais of India offered me a monthly stipend of Rs200 to work secretarially so that I might be free for part time propaganda and teaching I refused because I did not want to be paid for sacred services. The very day I refused this offer there came an unexpected letter from All-India Radio offering me a post with them to broadcast in Persian at Rs200 a month.

(80) Whenever at critical times I have been depressed and ill, worried or fatigued, because of opposition or antagonism from others or because of my own faults, I have unexpectedly received a telegram from Shoghi Effendi encouraging me and reviving my spirits, and bidding me be indefatigable. There was no likelihood that anyone else would dare to inform him about my mental condition. So it is proof that he is psychically with us and knows occultly what is happening to us and what is in our mind.

(81) The Bab's writings were destructive and negative. They were intended to clear a way for Bahaullah's which were constructive and positive. The Bab wrote only about the need of destroying the old order, religions, political, etc. and never mentioned the new order. Thus he said pull down the mosques, burn the houses and slay those rulers who refuse to accept the Babai religion. Bahaullah rectified these errors and told his followers to be peaceful, law abiding citizens. For he foresaw that communism would spread widely and carry out this destructive work and then end by destroying its own self; hence there was no need for Babais to do it. He also called communism 'unlucky' because it would not only be opposed and persecuted by the vested interests but would itself be defeated in the end after achieving a temporary success. Hence we see in Russia there is a return gradually back toward semi-capitalism and religion.

(82) Shoghi Effendi says there is a bright future for mankind this century and that the duty of every individual Bahai is to enlighten others about the cause and real cure of present difficulties. Hence we have no paid priesthood in Bahai as every devotee is a teacher, within his capacity.

(83) From the standpoint of paragraph 81 not only communism but also nazism even are destructive forces which liquidate the old order but will then be liquidated themselves in order to make way for a genuine new order which will be spiritually based.

(84) The Bab must not be regarded as a John the Baptist. He was every bit equal to Bahaullah in spiritual status; only his outer work was different. It is as though one oil-wick were lighting a room through two concentric glass shades. The shades are Bab and Bahaullah, the wick God.

(85) Shoghi Effendi advised me at times of personal difficulty to resort to prayer, which he called "the remover of difficulties".

(86) When I do public speaking I first humbly think of Bahaullah's promise that if we offer outselves to him he will speak thru us. This immediately brings an electric thrill thru my head and eyes and heart and I become inspired to say things which otherwise I would not have known or to answer questions whose answers my intellect does not know. This is really revelation, not inspiration.

(87) When the International House of Justice will be established(by 1953) all assemblies throughout the world will contribute 19% of their unused capital to its fund as a single non-recurring contribution. Meanwhile the Bahais of Iran (and Iranis in India) make this contribution to Shoghi Effendi to enable him to carry on International Bahai propaganda, teaching and relief work. He refuses to accept money from American or European Bahais, who are however called on for dues by their own national assemblies. This refusal is partly due to the desire not to create an adverse impression in the West whereas Iranis are regarded as "in the family".

(88) What moral counsel does ~~kkak~~ Bahai teaching give in the case of a postman who is detected selling stamps which he has obviously stolen from letters? He should be handed over to the police, otherwise he may continue to endanger the mail of many other persons. That is to say, a criminal must be given punishment for a crime which is against society, as this one is, in order to

(81) (A.F.)

(82) Shoghi Effendi says there is a bright future for mankind this century and that the duty of every individual Bahai is to enlighten others about the cause and real cure of present difficulties. Hence we have no paid priesthood in Bahai as every devotee is a teacher, within his capacity.

(83) From the standpoint of paragraph 81 not only communism but also nazism even are destructive forces which liquidate the old order but will then be liquidated themselves in order to make way for a genuine new order which will be spiritually based.

(84) The Bab must not be regarded as a John the Baptist. He was every bit equal to Bahaullah in spiritual status; only his outer work was different. It is as though one oil-wick were lighting a room through two concentric glass shades. The shades are Bab and Bahaullah, the wick God.

(85) Shoghi Effendi advised me at times of personal difficulty to resort to prayer, which be called "the remover of difficulties".

(86) When I do public speaking I first humbly think of Bahaullah's promise that if we offer ourselves to him he will speak thru us. This immediately brings an electric thrill thru my head and eyes and heart and I become inspired to say things which otherwise I would not have known or to answer questions whose answers my intellect does not know. This is really revelation, not inspiration.

(87) When the International House of Justice will be established(by 1953) all assemblies throughout the world will contribute 19% of their unused capital to its fund as a single non-recurring contribution. Meanwhile the Bahais of Iran (and Iranis in India) make this contribution to Shoghi Effendi to enable him to carry on International Bahai propaganda, teaching and relief work. He refuses to accept money from American or European Bahais, who are however called on for dues by their own national assemblies. This refusal is partly due to the desire not to create an adverse impression in the West whereas Iranis are regarded as "in the family".

(88) What moral counsel does Bahai teaching give in the case of a postman who is detected selling stamps which he has obviously stolen from letters? He should be handed over to the police, otherwise he may continue to endanger the mail of many other persons. That is to say, a criminal must be given punishment for a crime which is against society, as this one is, in order to

prevent his repetition of the same crime. But if it is only a case of crime against you as an individual, if he steals something from your house for instance, then he should be forgiven and not punished. Thus reason must control pity.

(89) H.G. Wells has retracted his former faith in a World Organization. This merely shows that without a spiritual basis it cannot be enduring.

(90) I never answer questions publicly or solve problems privately out of the ego's intellect. I always stop personal thinking upon the matter and look up prayerfully to the higher power for the answer to be given me.

(91) Bahaullah said that anxiety, anger and jealousy cause liver maladies.

(92) There will be civil wars everywhere during the 1946/1953 period of chaos as well as class strife promoted by communists. There will even be internal struggle in Russia.

(93) The Germans will accept Bahai more widely than any other Europeans. For their former desire to conquer the world externally will become changed into the desire to conquer it internally. Bahai provides them with the instrument for such conquest.

(94) 1946/1953 will be chaotic years. They follow the Lesser (materially-base) Peace. There will however be no 3rd world war. How could there be war in the old sense when the atom bomb can settle everything in a single day? There will however be a class war. The Greater Peace will come in 1960 and will not be based as the earlier one is, on mere self-interested self-preservation materially but on spiritual ideals. Meanwhile religious faith in Bahai especially will spread until it culminates in that event.

prevent his repetition of the same crime. But if it is only a case of crime against you as an individual, if he steals something from your house for instance, then he should be forgiven and not punished. Thus reason must control pity.

(89) H.G. Wells has retracted his former faith in a World Organisation. This merely shows that without a spiritual basis it cannot be enduring.

(90) I never answer questions publicly or solve problems privately out of the ego's intellect. I always stop personal thinking upon the matter and look up prayerfully to the higher power for the answer to be given me.

(91) Bahaullah said that anxiety, anger and jealousy cause liver maladies.

(92) There will be civil wars everywhere during the 1916/1953 period of chaos as well as class strife promoted by communists. There will even be internal struggle in Russia.

(93) The Germans will accept Bahai more widely than any other Europeans. For their former desire to conquer the world externally will become changed into the desire to conquer it internally. Bahai provides them with the instrument for such conquest.

(94) 1916/1953 will be chaotic years. They follow the lesser (materially-base) Peace. There will however be no 3rd world war. How could there be war in the old sense when the Atom bomb can settle everything in a single day? There will however be a class war. The Greater Peace will come in 1960 and will not be based as the earlier one is, on mere self-interested self-preservation materially but on spiritual ideals. Meanwhile religions faith in Bahai especially will spread until it culminates in that event.

SWAMI RACHUNATHAN, OF MULTAN:

(1) It is by subduing the solar plexus that yogis gain peace. It is the seat of emotions in the spinal cord back of the stomach. It is bridled by breath culture and may be brought under sway by determination also. To check emotions if we steady or squeeze the plexus by will or muscular force an emotion is instantly abolished. When you feel the intrusion of a care instantly squeeze your plexus by the thoracic muscles and the care shall be smashed into nothing. Do this from time to time and you will thus obtain a clue to shakeless calm.
(2) By attention to the solar plexus we only direct the will into it and thus expel the emotion. Indifference means the middle between two opposites.
(3) The mystery of the solar plexus consists in its being the middle point of the body both between right and left and above and below, thus by attending to it we really attend to the middle state or indifferenace. Similarly the tip of the nose serves same purpose of preserving the balance of the heart as it is the middle fulcrum of attention. Real recluseness means freedom from emotions. A man without emotions is solitary even amidst a dense crowd. Serenity is the real recluseness.

PROFESSOR A.R. WADIA:

(1) Shankara would reduce life to logic and man to a logician.
(2) My final conclusion after a lifetime's philosophic study is that the monistic Ultimate indicated by philosophy cannot be contained by human intellect because thinking is a dualistic activity; therefore philosophy must in the end give place to religion or mysticism.
(3) Sankara's is a philosophy for logicians alone. Moreover I despise his compromising spirit over Hindu superstitions, not fearless like Buddha. Thus same spirit appears in his follower V.S.I.
(4) V.S.I. is wrong. Hegel does not assume the Absolute. He works his way up to it from the relative.

TIGER MAHATMA: On meditation: If sitting, let knees touch to close circuit. Practice each day without missing, even if only for two minutes.

SWAMI RAGHUNATHAN, OF MULTAN:

(1) It is by subduing the solar plexus that yogis gain peace. It is the seat of emotions in the spinal cord back of the stomach. It is bridled by breath culture and may be brought under sway by determination also. To check emotions if we steady or squeeze the plexus by will or muscular force an emotion is instantly abolished. When you feel the intrusion of a care instantly squeeze your plexus by the thoracic muscles and the care shall be smashed into nothing. Do this from time to time and you will thus obtain a clue to shakeless calm.

(2) By attention to the solar plexus we only direct the will into it and thus expel the emotion. Indifference means the middle between two opposites.

(3) The mystery of the solar plexus consists in its being the middle point of the body both between right and left and above and below, thus by attending to it we really attend to the middle state or indifference. Similarly the tip of the nose serves same purpose of preserving the balance of the heart as it is the middle fulcrum of attention. Real remoteness means freedom from emotions. A man without emotions is solitary even amidst a dense crowd. Serenity is the real reclusiveness.

PROFESSOR A.R. WADIA:

(1) Shankara would reduce life to logic and man to a logician.

(2) My final conclusion after a lifetime's philosophic study is that the monistic Ultimate indicated by philosophy cannot be contained by human intellect because thinking is a dualistic activity; therefore philosophy must in the end give place to religion or mysticism.

(3) Sankara's is a philosophy for logicians alone. Moreover I despise his compromising spirit over Hindu superstitions, not fearless like Buddha. Thus same spirit appears in his follower V.S.I.

(4) V.S.I. is wrong. Hegel does not assume the Absolute. He works his way up to it from the relative.

TIGER MAHATMA: On meditation: If sitting, let knees touch to close circuit. Practice each day without missing, even if only for two minutes.

AVADHUTA NITIYANANDA: of Kanhangad.

(1) Technique communicated to me by his disciple, Gopal Rao: Practice inner, i.e. pranic, breathing. In imagination concentrate on the centre above heart and below throat. This is where the prana starts. Raise it to the Brahma Randra, centre in top of the head between eyes. Then bring it down to navel. Then raise to the head agair and down to navel (not lower) a number of times. Half an hour daily is enough. At beginning of practice, you make noise like snoring at back of nose and throat but it dies down later. Outward breathing should be not attended to and it will largely be stilled and lapsed later. During all this exercise, make no visible bodily movements such as you would make with ordinary breathing. The eyeballs should be turned inward and upward. Sit erect. The exercise like all yoga heightens imaginative power and intensifies concentrative power and increases nervous sensitivity. Hence when one becomes well advanced through it, celibacy has to be practiced, otherwise sex may cause such grave disruptions in the nervous state as to be injurious. But if one keeps to elementary and very moderate practice a disciplined married life is permissible.

Results of practice. A well-balanced personality, mental equilibrium, better health through cleansing of the harmful congestions. Psychic powers appear. You may sit for practice either erect (preferable) or lying flat in bed. Another result is to lighten the body and enable you to stand or walk on water, if perfected.

(2) This is Rajayoga, and not Hathayog exercise. Its physical benefit is based on Ayurvedic theory, which says there are three elements in the body whose disequilibrium causes illness. This exercise restores the equilibrium of the three and so promotes health.

(3) It may also be done informally, as whilst walking for instance.

(4) Results show after 15 days, powers develop after six months.

(5) The orthodox yoga schools place kundalini at base of spine. Ours says it is in the head behind and between eyebrows. Hence it is only a matter of raising ourselves in consciousness to that place. This is done by raising and concentrating the prana there.

(6) Results can be got by this method in 15 days.

(7) For ordinary purposes, it is not necessary to be celibate for our yoga. It is enough to remain disciplined.

AVADHUTA NITYANANDA: of Kanhangad.

(1) Technique communicated to me by his disciple, Gopal Rao: Practice inner, i.e. pranic, breathing. In imagination concentrate on the centre above heart and below throat. This is where the prana starts. Raise it to the Brahma Randra, centre in top of the head between eyes. Then bring it down to naval. Then raise to the head again and down to naval (not lower) a number of times. Half an hour daily is enough. At beginning of practice, you make noise like snoring at back of nose and throat but it dies down later. Outward breathing should be not attended to and it will largely be stilled and lapsed later. During all this exercise, make no visible bodily movements such as you would make with ordinary breathing. The eyeballs should be turned inward and upward. Sit erect. The exercise like all yoga heightens imaginative power and intensifies concentrative power and increases nervous sensitivity. Hence when one becomes well advanced through it, celibacy has to be practised , otherwise sex may cause such grave disruptions in the nervous state as to be injurious. But if one keeps to elementary and very moderate practice a disciplined married life is permissible.

Results of practice. A well-balanced personality, mental equilibrium, better health through cleansing of the hormonal compositions. Psychic powers appear. You may sit for practice either erect (preferable) or lying flat in bed. Another result is to lighten the body and enable you to stand or walk on water, if perfected.

(2) This is Hatayoga, and not Hathayog exercises. Its physical benefit is based on Ayurvedic theory, which says there are three elements in the body whose disequilibrium causes illness. This exercise restores the equilibrium of the three and so promotes health.

(3) It may also be done informally, as whilst waiting for instance.

(4) Results slow after 15 days, powers develop after six months.

(5) The orthodox yoga schools place kundalini at base of spine. Ours says it is in the head behind and between eyebrows. Hence it is only a matter of raising ourselves in consciousness to that place. This is done by relaxing and concentrating the prana there.

(6) Results can be got by this method in 15 days.

(7) For ordinary purposes, it is not necessary to be celibate for our yoga. It is enough to remain disciplined.

But those who want to attain the very highest, then celibacy is enjoined because of the great nervous sensitivity developed and hence shock given to nervous condition by sex.'.

(8)"By closing all the outlets (senses) ~~from~~ and fixing the mind on the Inner Soul, and raising the prana to the head, and meditating on Me, he will attain the high stage of self realization" says Bhagavad Gita.

SWAMI PREMANANDA-Delhi India

(1)It is needful to know who and what you are.Any thing of which I am aware is not I.It is because it is an object whereas I am the observer of the object,the subject. I am aware that I have a bodybut I am not the body.Anything that is mine / cannot be me.The intellect is mine,not me,just as body is.I am not this,not that;they are objective (NOT ME) of all. (2)Just know that you are.I am the witness even in sleep(3)Riches only suppress unhappiness,they do not eliminate it.Happiness isnot a matter of external things.Why are we unhappy?Thosewho are happy have mental attitude "I have" and the unhappy the attitude "I have not"Appreciate what you have and strive for what you have not.(4)I AM the changeless one;everything else is changging (PT K) (5) God can't be separated from his creations (6)Accept that you already areconnected with H.m.(7)All our miseries are created by our our imagination We are happiness ourselves yet we are looking and searching outside for it.(8)We have not lost happiness,but only the consviousness of it. (9)Know what you are by cutting off all that you are not. You will then be consciouss of ahppi ess. with -out having to look outside yourself for iit.(10)The owner of the house is moreimportant than the house. Man is moreimportant than(11)I am that which observes observes death,therefore I am not the one that dies.(12)Dont try to kill the ego but rather expand it to include everything.(13)To accept the world as a creation,is to accept a creator,who must have a mind.Mind must haveambitions

Ambitions must have limitations.Hence such a creator-god cannot be infinite.The world must be accepted as a manifestation of God.(14)If yo say 'I am God' you thereby make God objective.The correct statement is 'God I am.'(15)I was 24 when as a seeker I went to Himalaya and met my guru at Gangotri, where he had lived over 60 years. He called a few villagers together and gave me a ritual initiation,and then died a few hours later. I was his only initiate disciple.He was obscure,littleknown,and never left Gangotri once arrived there.(16)Although initiation is usually given by a living guru,it can also be "Vidut" meaning from within,or without any external initiator.(17)Only a little attention need be given to hathayog;generally its adherents get involved in it too much and in too great detail. As a result they get too attached to the body and waste much time on it that should be reserved for higher matters.(18)I was a sickly delicate youth but initiation changed me into a strong healthy well man.I visited Mt Kailasin 58 wearing the same single cotton saffrob robe as now and nothing more.I am untouched by icy cold now.The guru chargedme with his force he had lived thru the Gangotri winters in the same way. (19)I have written thousandsof poems and songs which are now sung all over India. I never lecture from notes,every talk is inspired impromptu.Even miraculous healings of others take place thru me but it is all done by guru using me ,I am often not even aware of the event.(20)I dont take milk, drink a little tea prefer boiled not fried vegetables,eat a little ricce and dahl(21)I have made three world tours and found good responsein the West. I even visited Russia and gave lectures there. The effect?They were 'confused' (22)My general teaching is Vedanta,similar to your Maharshee'sI amnot in favour of institutions or organizations,and prefer to leave spiritual work flexible and free,undogmatic and individual. (22a) The Swami is only 33(1963)and made a favorable impression as an unand coming young man,who wants to serve humanity and will exert a beneficial influence.(22b)He discouraged hathyog teacher Postlewaite's advocacy of hathyog but observed:'If you change name and call it The Yoga of Health then I approve of it

SWAMI PREMANANDA: (23)Hathyog is only first step;we must go on higher and higher.(24)At the end of each verse in Upanishads,dealing with semi or fully religious topics, there are the words "Not this." Only at the end of them all are there a different ending:It is last 4 lines saying "The Whole is a manifestation of the One.You are That. I am That." (25)Meditation is to become consciously unconscious.(26)I put most of my teaching in parables.For example:Devotion is the seed,knowledge is the fruit of the tree&wisdom,the juice of fruit is love,bliss is its taste.(27)Man in the egoself thinks himself to be separate from the divine.It is not union but reunion with the divine that is our goal (28)Too much hathyog leads to identification with the body (29)I have done nothing personally for others yet they feel helped;it is not me but guru using me.(30)I do not ask for or want financial donations.Bring me only your cares and anxieties and problems instead.

(85B)

SWAMI PREMANANDA : (lecture)

( ) (1) Even in imagination, if you think of disease, you are inviting something. Stop sending invitations to troubles. (2) Activity and passivity are complementary. They are equally needed for expression and recuperation. The proportion between these phases of man s life depends upon his mental and physical states. (3) Man is free to draw a circle, but he is not free to draw a circle square. Nor is he free to go to two places at the same time, only to one. He has freedom in destiny. (4) Man has not to realize his true divine self-nature: it is already here. He has only to accept it. It is not an onward journey; it is a coming back to his own Home. (5) Man is craving for peace, even if it be imposed peace, from drugs and tranquilizers. (6) When you change, circumstances change, or you make your peace with them.

(458)

SWAMI PREMANANDA : (Lecture)

( ) (1) Even in imagination, if you think of diseases, you are inviting something. Stop sending invitations to troubles. (2) Activity and passivity are complementary. They are equally needed for expression and recuperation. The proportion between these phases of man's life depends upon his mental and physical states.(3)Man is free to draw a circle, but he is not free to draw a circle square. Nor is he free to go to two places at the same time, only to one. He has freedom in destiny. (4) Man has not to realize his true divine self-nature: it is already here. He has only to accept it. It is not an onward journey; it is a coming back to his own Home. (5) Man is craving for peace, even if it be imposed peace, from drugs and tranquillizers. (6) When you change, circumstances change, or you make your peace with them.

1. Three exercises must be practiced to obtain the yogic power of entering into communication with any spirit of the other world (a) Siddhasana, with left heel under perineum, eyeballs gazing upward to mid-point between brows. (b) trataka on a piece of metal or stone about 9" square. Metal must be pure-not alloy, even to 1%, otherwise sight is injured. (c) rhythmic deep breathing counting 12 in and 12 out but no retention necessary, and no nostril closing, (a) is to be practiced for two hours, (b) until the eyes water and only object is seen, and (c) for a few minutes.

2. Whoever can sit still in perfect concentration for only a half hour, will become clairvoyant-he can contact any spirit by being given name and photo.

3. It is much more important to practice for 5 minutes daily than for one hour sporadically. Regularity is the key of success in yoga.

4. The posture to be used for gaining siddhis is siddhasana.

5. My mathematic feats were done by actually seeing with the mind's eye all the figures.

6. When concentration is perfect there is spontaneous breath retention and then levitation may occur.

7. Marriage must be a spiritual union, both must be on the quest, or it will be a failure.

8. I taught these exercises to Yeats Brown and Paul Dukes.

9. It is essential during practice to keep spine straight because it improves concentration. The back must not be bent.

10. The principle behind upward-turned eyeball tratak is that the real sensing agent is the mind. Try to see actually the point between the eyes. Later you will see in miniature at that point but within the spirit you seek. This tratak cannot hurt sight but will improve it. The longer it is kept up the better. There is no time limit.

11. In the stone or metal level-eye gazing the

SOMESH CHANDRA BOSE

1. Three exercises must be practiced to obtain the yogic power of entering into communication with any spirit of the other world (a) Siddhasana, with left heel under perineum, eyeballs gazing upward to mid-point between brows. (b) trataka on a piece of metal or stone about 9" square. Metal must be pure-not alloy, even to 1%, otherwise slight is injured. (c) rhythmic deep breathing counting 12 in and 12 out but no retention necessary, and no nostril closing. (a) is to be practiced for two hours, (b) until the eyes water and only object is seen, and (c) for a few minutes.

2. Whoever can sit still in perfect concentration for only a half hour, will become clairvoyant-he can contact any spirit by being given name and photo.

3. It is much more important to practice for 5 minutes daily than for one hour sporadically. Regularity is the key of success in yoga.

4. The posture to be used for gaining siddhis is siddhasana.

5. My mathematic feats were done by actually seeing with the mind's eye all the figures.

6. When concentration is perfect there is spontaneous breath retention and then levitation may occur.

7. Marriage must be a spiritual union, both must be on the quest, or it will be a failure.

8. I taught these exercises to Yeats Brown and Paul Dukes.

9. It is essential during practice to keep spine straight because it improves concentration. The back must not be bent.

10. The principle behind upward-turned eyeball trataka is that the real seeing agent is the mind. Try to see actually the point between the eyes. Later you will see in miniature at that point but within the spirit you seek. This trataka cannot hurt sight but will improve it. The longer it is kept up the better. There is no time limit.

11. In the stone or metal level-eye gazing the

object should be sufficiently large to shut out the field of vision, so that nothing else in the room is seen. There must be no winking but steady gaze until the eyes water.
12. The attention should be wholly on the point gazed at; one should think of nothing else.
13. Tratak gets results more quickly than any other yogic exercise.
14. Kundalini is quickly aroused by breath retention but more slowly by other yoga practices. Dangers arise when the former is done but there is no danger by latter. Hence there is nothing to fear from kundalini awakening by marriage (but disciplined) man if he follows latter. Kundalini feels like a throbbing current of electricity when awakened.
15. Only in advanced yoga is it possible to stop all thoughts, but it can certainly be done.
16. Onions excite passion and should not be eaten by vegeterians. Eggs are even worse than meat for arousing passion.
17. Hitler is a yogi with hypnotic power who has fallen from the path and misdirects his power.

PUNDIT GARGI DUTT MISRA: OF LUCKNOW

(1) Practise posture of Siddhasana in preference to Padmasana, because it is easier less painful and still effective. (From Nad Bind Upanisad: "Yogi insiddhasana should listen to the internal sound with right ear. This will make him deaf to the external sounds: he will attain Turya in 15 days.
(2) Concentrate the mind on the left ear. Within one week results will occur; the inner sound will be heard.
(3) The vision of Light is the highest stage, for the Light is without shape and is the Formless Reality. Once attained it is then always and everywhere seen and never leaves the adept; hence it is not to be confused with passing lights seen in psychic vision.
(4)The gnana-yogi has to pierce the covering of maya-an extremely difficult task, whereas the bhakti goyi has the easier task of self-surrender to God. The two paths cannot be travelled together

PUNDIT DARGI DUTT MISRA: OF LUCKNOW

(1) Practise postures of Siddhasana in preference to Padmasana, because it is easier less painful and still effective. (From Nad Bind Upanisad: "Yogi Siddhasana should listen to the internal sound with right ear. This will make him deaf to the external sounds: he will attain Turiya in 15 days.

(2) Concentrate the mind on the left ear. Within one week results will occur; the inner sound will be heard.

(3) The vision of light is the highest stage, for the Light is without shape and is the Formless Reality. Once attained it is then always and everywhere seen and never leaves the adept; hence it is not to be confused with passing lights seen in psychic vision.

(4)The emana-Yogi has to pierce the covering of maya-an extremely difficult task, whereas the bhakti yogi has the easier task of self-surrender to God. The two paths cannot be travelled together

PROF. RADHAKUMUD MUKERJEE

(1) Go to bed at 9-10 P.M. and have only a light evening meal like vegetable soup otherwise the work next day suffers and the head is dull throughout the day; moreover one will then automatically awaken at 2-3 A.M. for meditation.

(2) Philosophy must affect the entire structure of daily living; character and action must reflect thought, otherwise it is futile. Hence VSI is no philosopher.

(3) Whoever does not see thru the fallacies of VSI's teaching at an early stage shows that he is intellectually weak and unguarded somewhere.

(4) It is perfectly compatible for yoga to be practiced with success within married life, provided latter does not go to undisciplined extremes. But at the age of 50-55 it is better to renounce householder stage so that the highest phase of yoga may be got.

(5) Prof. Hiriyanna is honest but has no inner vision; he intellectualises the truth.

(6) VSI is utterly wrong when deprecating the "Brahma Sutras". They along with the Gita and Upanishads deal with the highest. Moreover, the first sloka says, "Now an enquiry into Brahman etc" which means that after yoga has been practiced and its fruits obtained, philosophy may begin, otherwise philosophy is mere theorizing and hence useless. This means that philosophy should be the outcome of yogic experience.

(7) Reason itself is evolving and hence offers no finality.

(8) Prof. N.N. Sen Gupta is now my disciple; his forthcoming book on mystical ecstacy and his later papers contain many of my ideas.

(9) There are six commentaries on Patanjali which you ought to study. The Harvard translation of Patanjali gives two of them but this translation is too literal and hence unreadable and incomprehensible.

(10) I do not place Sri Aurobindo on the highest

(1) Go to bed at 9-10 P.M. and have only a light evening meal like vegetable soup otherwise the work next day suffers and the head is dull throughout the day;moreover one will then automatically awaken at 2-3 A.M. for meditation.

(2) Philosophy must affect the entire structure of daily living;character and action must reflect thought,otherwise it is futile. Hence VSI is no philosopher.

(3) Whoever does not see thru the fallacies of VSI's teaching at an early stage shows that he is intellectually weak and unmatched somewhere.

(4) It is perfectly compatible for yoga to be practised with success within married life,provided latter does not go to undisciplined extreme. But at the age of 50-55 it is better to renounce householder stage so that the highest phase of yoga may be got.

(5) Prof. Hiriyanna is honest but has no inner vision;he intellectualises the truth.

(6) VSI is utterly wrong when deprecating the "Brahma Sutras". They along with the Gita and Upanishads deal with the highest. Moreover,the first aloke says,"Now an enquiry into Brahman etc" which means that after yoga has been practised and its fruits obtained,philosophy may begin,otherwise philosophy is mere theorising and hence useless. This means that philosophy should be the outcome of yogic experience.

(7) Reason itself is evolving and hence offers no finality.

(8) Prof. H.N. Sen Gupta is now my disciple; his forthcoming book on mystical seatsay and his later papers contain many of my ideas.

(9) There are six commentaries on Patanjali which you ought to study. The Harvard translation of Patanjali gives two of them but this translation is too literal and hence unreadable and incomprehensible.

(10) I do not place Sri Aurobindoon the highest

pinnacle. I knew him well for we worked together in Baroda Educational Service for two years. In those days he was a medium and practiced automatic writing. (Sri Manilal Nanavatti, who lived in Baroda and knew Sri Aurobindo denies this and asserts it was yoga, not spiritism, he practiced.) Insanity occurred in many members of his family and I believe it has touched him. His writings are so involved because of this taint.

(11) Lentils are a heavy food, extremely difficult to 'atomize' and hence in the evening meal, should be eaten sparingly.

(12) B.V. Narasimhamy Swamy impressed me as being highly emotional, over-enthusiastic, unbalanced, reason-lacking in his advocacy for Sai Baba. He did not in his own personality evidence the higher spiritual growth which is balanced, rational, calm, restrained in expression. Moreover, to give one's faith completely to someone one has never met is lunacy.

(13) With the evolutionary appearance of individualization it became quite inevitable that strife between the individuals would arise and hence bloodshed and war. For one entity would come into conflict with another in their struggle to live. Nevertheless, in the course of human evolution it has reached a point where this struggle has fulfilled its purpose and can go no farther without leading to general self-destruction. So man will not perceive this and the very intensity of destruction during the war will lead to violence being abandoned as rendering human life intolerable.

(14) Quietistic contemplation, monasticism, trance are only stages on the way. To become absorbed in them alone indicates lack of balance. The higher goal is to express in external experience the divine realization, to test attainment by the smallest details of active living even to express perfection in them, every experience being a new one (for no two things are ever alike) we are thus able to express absoluteness and infinitude. After all the world is divinity objectified.

(15) Although externally, we may have to fight and overcome the wickedest persons like the Nazis, subjectively we should always include them in the

principle. I knew him well for we worked together in Baroda Educational Service for two years. In those days he was a medium and practised automatic writing. (Shri Manilal Nanavatti, who lived in Baroda and knew Shri Aurobindo denies this and asserts it was yoga, not spiritism, he practised.) Insanity occurred in many members of his family and I believe it has touched him. His writings are so involved because of this taint.

(11) Lentils are a heavy food, extremely difficult to 'atomize' and hence in the evening meal, should be eaten sparingly.

(12) B.V. Narasimhaw Swamy impressed me as being highly emotional, over-enthusiastic, unbalanced, reason-lacking in his advocacy for Sai Baba. He did not in his own personality evidence the higher spiritual growth which is balanced, rational, calm, restrained in expression. Moreover, to give one's faith completely to someone one has never met is lunacy.

(13) With the evolutionary appearance of individuation it became quite inevitable that strife between the individuals would arise and hence bloodshed and war. For one entity would come into conflict with another in their struggle to live. Nevertheless, in the course of human evolution it has reached a point where this struggle has fulfilled its purpose and can go no further without leading to general self-destruction. So man will not perceive this and the very intensity of destruction during the war will lead to violence being abandoned as rendering human life intolerable.

(14) Quietistic contemplation, monasticism, trance are only stages on the way. To become absorbed in them alone indicates lack of balance. The higher goal is to express in external experience the divine realization, to test attainment by the smallest details of active living even to express perfection in them, every experience being a new one (for no two things are ever alike) we are thus able to express absoluteness and infinitude. After all the world is divinity objectified.

(15) Although externally, we may have to fight and overcome the wickedest persons like the Nazis, subjectively we should always include them in the

attitude of oneness which we must hold towards all mankind. For they too will have to be redeemed; they too are the One expressing itself in the many.

(16) My initiation and practice in yoga is based on mantram taught me by my guru, now deceased, who was Lahiri, same as Swami Yogananda's guru. But this must not be misunderstood. Only novices are those who are easily distracted have to utter it vocally. As soon as one has gotten sufficient firmness of concentration it is enough to utter it mentally only. Now the mantram to which I owe my own attainment is a Mahavakya and the utterance is really a continuous concentration in thought on the idea embodied in it. It becomes so constant that even when is working or talking this idea hums through consciousness all the time just as when is looking at an external object but not seeing it because the mind is elsewhere. Nor is this all. Part of the success is due to a subtle transmission made during initiation by my guru, which telepathically raised my mind to the consciousness indicated by the mantram for the time being. The mantram is really a great universal idea and hence the Upanishads are full of them.

(17) The world has reached a turning point in the history of mankind. Hence our epoch is of unparalleled importance. We have reached the limit of individualization and separateness and have now to turn back to the goal of universalization, of feeling ourselves in others and sympathetically uniting with them.

(18) The realization of Nirguna Brahman is done only in deepest samadhi because it means returning to the One and seeing that alone, being merged wholly in that. The realization of Saguna or Isvara can however be gotten whilst working in the world for it means expanding to become the many, feeling your oneness with all things and beings in the universe. Hence Nirguna demands that one be alone whereas Isvara realization demands one be with mankind. And the test of the latter is in active life, in expressing in the manifested world the subjective oneness, in universal love not merely talked or thought but actually given

attitude of oneness which we must hold towards all mankind. For they too will have to be redeemed; they too are the One expressing itself in the many.

(16) My initiation and practice in Yoga is based on mantram taught me by my guru, now deceased, who was Dabri, same as Swami Yogananda's guru. But this must not be misunderstood. Only novices are those who are easily distracted have to utter it vocally. As soon as one has gotten sufficient firmness of concentration it is enough to utter it mentally only. Now the mantram to which I owe my own attainment is a Maharaja and the utterance is really a continuous concentration in thought on the idea embodied in it. It becomes so constant that even when is working or talking this idea hums through consciousness all the time just as when is looking at an external object but not seeing it because the mind is elsewhere. Nor is this all. Part of the success is due to a subtle transmission made during initiation by my guru, which telepathically raised my mind to the consciousness indicated by the mantram for the time being. The mantram is really a great universal idea and hence the Upanishads are full of them.

(17) The world has reached a turning point in the history of mankind. Hence our epoch is of unparalleled importance. We have reached the limit of individualization and separateness and have now to turn back to the goal of universalization, of feeling ourselves in others and sympathetically uniting with them.

(18) The realization of Nirguna Brahman is done only in deepest samadhi because it means returning to the One and seeing that alone, being merged wholly in that. The realization of Saguna or Isvara can however be gotten whilst working in the world for it means expanding to become the many, feeling your oneness with all things and being in the universe. Hence Nirguna demands that one be alone whereas Isvara realization demands one be with mankind. And the test of the latter is in active life, in expressing in the manifested world the subjective oneness, in universal love not merely talked or thought but actually given

in action and service and sympathy.

(19) The greatest sinners in India are first, the religious folk for they have become hypocrites and empty formalists, and second the Vedantic metaphysicians for they merely talk of the one-ness of life but never practice it.

(20) Isvara is continuously expressing Himself in the manifested universe, like the Becoming of Hegel it is an endless process. So the superman who attains the Isvara realization will continuously express his oneness with others in action, which is the real test of his attainment; it will apply to the smallest details of every day living as well as to the most important acts.

(21) Aurobindo is good but only a half-way house. For realization is tobe lived out in action, ashram hiding is only a stage to it.

(22) Shankara is misunderstood. His goal is not metaphysical but practical. We are to feel the Real and express the universal oneness whilst living in the midst of activity, which is known as unreal.

(23) Old appearances which seem to be contrary.

(24) Solid curds should be mixed with rice, not eaten alone. Whey is far safer than orange juice, which causes fermentation. Tea is harmless and prevents malaria. Food is a medicine and should be carefully selected; some foods cause disease but others cure it

(24) (5) The ascent of brute to man has been marked by blood. The relations between man and man have been marked by blood. This war however markes the extreme limit of this dark process; henceforth human relations will tend towards unity a and become bloodless. The biological struggle will begin to be replaced by recognition of higher values.

(25) (6) That this war was much more than a mere imperialist one is evidenced, among other things, the Sri Aurobindo giving 1000 twice to British war funds. With his insight he perceived that it was a struggle between anti-cultural, anti-spiritual forces of Nazidom and forces of justice and higher ideals of the British rupees

in action and service and sympathy.

(19) The greatest sinners in India are first, the religious folk for they have become hypocrites and empty formalists, and second the Vedantic metaphysicians for they merely talk of the oneness of life but never practice it.

(20) Isvara is continuously expressing Himself in the manifested universe, like the Becoming of Hegel it is an endless process. So the superman who attains the Isvara realisation will continuously expresss his oneness with others in action, which is the real test of his attainment; it will apply to the smallest details of every day living as well as to the most important acts.

(21) Aurobindo is good but only a half-way house. For realisation is to be lived out in action, samkam kriding is only a stage to it.

(22) Shankara is misunderstood. His goal is not metaphysical but practical. We are to feel the Real and express the oneness whilst living in the midst of activity, which is known as unreal.

(26) The reading of novels and newspapers will not be harmful to the yoga aspirant if he penetrates beneath their surface and sees therein the way in which the divine is working thru the mundane, sees Isvara expressed in the manifested world.

(27) The teaching of Idealism is sound enough for it is actually verified by yogic experience.

(28) Yoga means union. Union of what? Of the individual and the absolute. But this must not be taken to mean that the two are wholly sundered. On the con trary they are always and in everyone in some kind of subconscious connection Hence everybody without exception gets intimations of the absolute or of immortality or of ideal perfection. What about a wicked Hitler, it is objected? Well even he gets them but only with reference to a certain limited department of his life, such as art or his mind may be utterly blurred by spiritual ignorance. It is only in the case of those who are advanced on the path that these intimations come to dominate their whole life in all its departments. This secret connection also means a guarantee of ultimate conscious union for every individual, despite present world appearances which seem to be contrary.

(29) Post-war prospects are favourable. The nations will politically be forced to come into a world-unitary relation and spiritually there will be a seeking thru yoga for nerve healing after the stresses passed thru. This will be a step in the right direction, even if it is not practised for the higher purposes.

(30) To move up from Isvara meditation to Nirguna this is done by thinking of God as one's own self, as taught in Tat Tvam Asi, Aham Brahmasmi and Ayam Atma Brahma. There is no sense of duality here.

(31) Yoga is to detach mind from sense objects so as to inhibit all its creative ideations and contrate on God. (CEN)
Maitri Upanisad VI 19/29 says: "If a man practices Yoga for 6 months, and is constantly freed (from the senses), the infinite supreme mysterious yoga is perfectly produced."

(32) My guru said it was important he have me physically around every day as his gaze would work subtly upon me each time he looked at me.

(33) Mantra really means some fixed mental point for the mind to grasp and hold on to continuously as a self-discipline

PARAMAHANSA YOGANANDA:

and the mantric theme should be a universalizing one, a Upanisadic-like statement of larger truth. Hence the four Mahavakyas make excellent mantrams. Thus the term mantra itself is derived from 'manana' which means 'thinking' so that mantram literally means 'an instrument of thought'.

(34) The individual must contribute to the fulfilment of cosmic plan by his own self-fulfilment. This is his duty.

(35) Because the infinite became the finite, God therefore is in every creature without exception. And just as the Immortal sacrificed itself to become mortal so man must sacrifice the animal in him to become immortal again. And just as God's self-sacrifice led to His expansion into a universe so man's self-sacrifice leads to his expansion into God.

(36) I am getting more and more definite from personal practice and direct experience that spirituality means that the seeker must daily concentrate on The One in the solitude of meditation and, thus toned and tuned to the Infinite, become fitted to serve and enjoy the manifestion of the One in the Many. In the first process, you will feel that you are detached from the body as you are getting more and more merged in theOne till you become the One in a state of suspended animation.

(37) My guru was the late Lahiri, the same as the guru of swami Yogananda of Los Angeles.

and the mantric theme should be a universalizing one, a Upanisadic-like statement of larger truth. Hence the four Mahavakyas make excellent mantrams. Thus the term mantra itself is derived from 'manana' which means 'thinking' so that mantram literally means 'an instrument of thought'.

(34) The individual must contribute to the fulfilment of cosmic plan by his own self-fulfilment. This is his duty.

(35) Because the infinite became the finite, God therefore is in every creature without exception. And just as the Immortal sacrificed itself to become mortal so man must sacrifice the animal in him to become immortal again. And just as God's self-sacrifice led to His expansion into a universe so man's self-sacrifice leads to his expansion into God.

(36) I am getting more and more definite from personal practice and direct experience that spirituality means that the seeker must daily concentrate on The One in the solitude of meditation and, thus toned and tuned to the Infinite, become fitted to serve and enjoy the manifestation of the One in the Many. In the first process, you will feel that you are detached from the body as you are getting more and more merged in theOne till you become the One in a state of suspended animation.

(37) My guru was the late Lahiri, the same as the guru of swami Yogananda of Los Angeles.

(1) There will be no peace in the world without spiritual peace.

(2) Christian church was started by Paul and its manufacture created by several other hands at different times. It is a human and collective product and took its present shape only gradually after being very different in the beginning. This shape represents to a large extent the wishes of the Emperor Constantine who forced his ideas which were inspired by other motives upon the council of Nicene which settled the churches organization and dogmas; before gospels were actually written after the council held its sittings in the 4th century.

(3) Certain Christian teachings were absorbed and copied from the Buddhist teachigs brought to the Near East by travellers and missionarys. Other parts of the Christian teachings were absorbed from the Mithraic Persian religion through its contact with the Near East. Mani a Persian savior was crucified according to the tradition. Both these influences existed in that area before the Christian era opens.

(4) The basic doctrine of Jesus was the Brotherhood of Man, and the chief practice was humility.

(5) The proper form of Baptism is the laying on of hands, not the pouring of water.

(6) The Jews are mistaken in trying to re-establish themselves in Jerusalem. By doing so they are merely going backward to a dead past.

(7) The Cross is not the symbol of crucifixtion. The sign of the Cross made to the three points---head, right and left shoulders symbolizes wisdom, truth and justice. This symbol was adopted by Christianity from the Egyptian religion

(8) The teaching of the Holy Trinity is quite wrong. There is only one God. How could there be three?

ARCHBISHOP SIRMANI: Head of PRIMITIVE APOSTOLIC CHURCH.
JERUSALEM.

(1) There will be no peace in the world without spiritual peace.

(2) Christian church was started by Paul and its manufacture created by several other hands at different times. It is a human and collective product and took its present shape only gradually after being very different in the beginning. This shape represents to a large extent the wishes of the Emperor Constantine who forced his ideas which were inspired by other motives upon the council of Nicene which settled the churches organisation and dogmas; before gospels were actually written after the council held its sittings in the 4th century.

(3) Certain Christian teachings were absorbed and copied from the Buddhist teachings brought to the Near East by travellers and missionarys. Other parts of the Christian teachings were absorbed from the Mithraic Persian religion through its contact with the Near East. Many a Persian savior was crucified according to the tradition. Both these influences existed in that area before the Christian era opens.

(4) The basic doctrine of Jesus was the Brotherhood of Man, and the chief practice was humility.

(5) The proper form of Baptism is the laying on of hands, not the pouring of water.

(6) The Jews are mistaken in trying to re-establish themselves in Jerusalem. By doing so they are merely going backward to a dead past.

(7) The Cross is not the symbol of crucifixtion. The sign of the Cross made to the three points---head, right and left shoulders symbolizes wisdom, truth and justice.
This symbol was adopted by Christianity from the Egyptian religion

(8) The teaching of the Holy Trinity is quite wrong. There is only one God. How could there be three?

ARCHBISHOP SEFARIAN: of the OLD HOLY APOSTOLIC CHURCH

(9) The theoretical places of Spiritual Healing is of unity with God. Jesus said: "What I do, they also can do." No other technique is needed for healing than man's realisation of his sonship of and unity with the Father together with Spiritual readiness on the part of the patient. Such readiness is indicated by faith and resignation.

(10) Jesus never founded any church or organization. here thou hast preceded me."

(11) Christ's last words" on the cross, according to the King James version of the Bible, are: "My God, why hast thou foresaken me?" (Matt. 27.46)

But instead of this plaint, the version of his church reads, "My God, ~~thou has ordained this for me.~~"

(12) Healing is so much a part of his church, he says, that it's considered quite ordinary. And the cures, when the patient is spiritually ready, are instantaneous.

(13) The Old Holy Apostolic faith dates back from the time of Christ and the beliefs of the faith are based on the New Testament only, and only on what was written up to the end of the First Century. All other churches are derived from this original Christian faith, the Archbishop claims, the major ones of today not being introduced until the Fourth Century.

(14) Major difference between this church and others is that the Old Holy Apostolic faith believes only in the Aramaic version of the New Testament, not the King James version.

BINOD VIHARY GUPTA: (Bengal ex-leader)

(1) Even a man like Hitler could be successfully hypnotised at a distance if the hypnotists own Kundalini were aroused.

(2) The secret of successful mass hypnotism has been practised by Mussolini. It is to gaze into a mirror and imagine you see the audience before you, yourself speaking to them and their yielding completely to you.

(3) He who thinks he can perform any yogic miracle by his own power is a fool. They are done unconsciously, not by will or deliberation, but by Nature acting through one.

ARCHBISHOP SECRETARIAN: of the OLD HOLY APOSTOLIC CHURCH

(9) The theoretical places of Spiritual Healing is of unity with God. Jesus said: "What I do, they also can do." No other technique is needed for healing than man's realisation of his sonship of and unity with the Father together with Spiritual readiness on the part of the patient. Such readiness is indicated by faith and resignation.

(10) Jesus never founded any church or organisation.

(11) Christ's last "words" on the cross, according to the King James version of the Bible, are: "My God, why hast thou forsaken me?" (Matt. 27.46)

(12) But instead of this plaint, the version of his church reads, "My God, thou has ordained this for me."

(13) Healing is so much a part of his church, he says, that it's considered quite ordinary. And the curse, when the patient is spiritually ready, are instantaneous.

(15) The Old Holy Apostolic faith dates back from the time of Christ and the beliefs of the faith are based on the New Testament only, and only on what was written up to the end of the First Century. All other churches are derived from this original Christian faith, the Archbishop claims, the major ones of today not being introduced until the Fourth Century.

(14) Major difference between this church and others is that the Old Holy Apostolic faith believes only in the Aramaic version of the New Testament, not the King James version.

BINOD VIHARY GUPTA: (Bengal ex-leader)

(1) Even a man like Hitler could be successfully hypnotised at a distance if the hypnotists own emotions were aroused.

(2) The secret of successful mass hypnotism has been practised by Mesmerists. It is to gaze into a mirror and imagine you see the audience before you, yourself speaking to them and their yielding completely to you.

(3) He who thinks he can perform any yogic miracle by his own power is a fool. They are done unconsciously, not by will or deliberation, but by Nature acting through one.

(95)

HATHAYOGI SIMHA:

(1) I cure hysteria by pressing very hard on a nerve which runs upward from the root of the nose (between eyebrows), the thumb being placed at the root itself and my forefinger about 1½ inches vertically above it. At the same time I give spoken suggestions to the patient which are accepted and repeated. The patient becomes more and more drowsy and on awakening is cured. The actual curative power is however pranyamic.

(2) The guru who initiated me, taught me for 27 days and then disappeared mysteriously. I never saw him again. The power he had developed through pranayama was such that when he challenged me I could not look into his eyes and whatever he told me to do I had to obey unquestioningly.

(3) He is mentioned in page of "Quest of the Overself".

(4) Breathing exercise need not be done through alternate nostrils (celibacy is unnecessary, I am married).

(5) Guru taught only pranayama, instructed for 27 days but the practice took me several years before successful result was achieved.

(6) Guru said he came from Himalayas and that by his occult power could converse at a distance with his people there even from South India.

(7) When asked for his name Guru waved his hand saying: Call me a mendicant; what does it matter: and he did not give any personal name.

(8) Guru said yogic success must come chiefly because it is inborn in one.

(9) The exercise for death burial is chiefly directed towards the diaphragm which has to be drawn inwards and then upwards and flattened, just as in the Nauli exercise. It can be most successfully done only when one is neither standing nor sitting but crouched up, with head bent down and knees raised up, and hands folded around ankles.

(10) Then the kumbhaka and rechaka has to be done.

(11) Guru said such tremendous force is created by these pranayams that when I tried to touch his skin, after he had prepared himself, I could not do so but received a kind of electric sh ck and hastily withdrew.

(12) When I am in the death trance the breath-rythimic movement goes on internally at the diaphragm and that maintains life; oxygen air breathing is then unnecessary.

(13) I met guru in the Baba Budan hills. He spoke only Hindi, said he came from Himalaya.

HATHAYOGI SIDHA:

(1) I cure hysteria by pressing very hard on a nerve which runs upward from the root of the nose (between eyebrows), the thumb being placed at the root itself and my forefinger about 1½ inches vertically above it. At the same time I give suggestions to the patient which are accepted and repeated. The patient becomes more and more drowsy and on awaking is cured. The actual curative power is however pranayamic.

(2) The guru who initiated me, taught me for 27 days and then disappeared mysteriously. I never saw him again. The power he had developed through pranayama was such that when he challenged me I could not look into his eyes and whatever he told me to do I had to obey unquestioningly.

(3) He is mentioned in page of "Great of the Overself".

(4) Breathing exercise need not be done through alternate nostrils (celibacy is unnecessary, I am married).

(5) Guru taught only pranayama, instructed for 27 days but the practice took me several years before successful result was achieved.

(6) Guru said he came from Himalaya and that by his occult power could converse at a distance with his people there even from South India.

(7) When asked for his name Guru waved his hand saying: Call me a mendicant; what does it matter: and he did not give any personal name.

(8) Guru said yogic success must come chiefly because it is inborn in one.

(9) The exercise for death burial is chiefly directed towards the diaphragm which has to be drawn inwards and then upwards and flattened, just as in the Nauli exercise. It can be most successfully done only when one is neither standing nor sitting but crouched up, with head bent down and knees raised up, and hands folded around ankles.

(10) Then the kumbhaka and rechaka has to be done.

(11) Guru said such tremendous force is created by these pranayama that when I tried to touch his skin, after he had pressed himself, I could not do so but received a kind of electric sh and hastily withdrew.

(12) When I am in the death trance the breath-rhythmic movement goes on internally at the diaphragm and that maintains life; oxygen air breathing is then unnecessary.

(13) I met guru in the Babe Buden hills. He spoke only Hindi, said he came from Himalaya.

SIMHA YOGI 96a

--From a newspaper interview in Kanarese language--

He was formerly a cinema actor but gave it up because he wanted to become a Ha tha Yogi, which he had loved since his childhood youth, as the Mysore Chatakapakshi bird loves to drink swallow the rain drops, and because he wanted to be free and not dependent on the whims of cinema directors. He had seen enough of the world and wished to devote himself to Yoga.

He has attractive face like a n actors, nice crop of hair and slim body fair skin. Wears European style clothes. Up to dare. Fluent tongue.

He digs a pit two and half feet and sits there twenty four hours. He will be covered with mud and earth so that no air enters and survive this trail.

At the exhibition in Bangalore he was buried for eighteen hours. The officers of the exhibition or authorities wanted him to have a little space concreted round with a telephone fixed therein so that he could call for help if needed but he refused saying he would take the risk becaude so confident of his capacity.

In June nineteen thirty six he gave exhibition for two hours on two separate days, as the Gov't would not permit him to stay longer. At HH Birthday celeb week in Mysore City. Four foot pit deep was dug in ground. He sat in the pit. The top was covered with planks which were sealed with a foot thick of earth. Completely. Afther two hours the pl - anks and earth were removed and he was found fully awake. He went straight to the platfrom and gave lecture immediately to the audience. There were more than three hundred people present. It was at the Swadeshi Exhibition held Krishnara-jendra Dharmashala, Mysore City.

He mixes with all kinds of people. The people were sitting. He came out of the grave very slowly. He was without a guru. For two hours.

When asked by a newspaper editor "Have you any certificates of testimonials to your Yoga feats?" He replied "I myself am the certificate. My demonstrations are the testimonials" Feat performed at Tumkur, near Bangalore: A pril 5 1936 before lawysers Conference.

He said he was buried before the Residentat Bangalore for eighteen hours. The Resident has given a ceetificate test-ifying to having seen the feat. At Tumkur he was buried for twenty four hours. A living grave. He is thirty two. Colonel Plowden the Resident of Bangalore, witnessed it for two hours. Eighteen hours burial was March thirty six. At Bangalore at seven P.M. he was in a pit whcih was not only filled in but raised one and half feet above ground lvevel. No air could have entered. He stayed eighteen hours, March 1936.

TELEPHONES:
MADISON 8219
MADISON 2957
STANLEY 7-2305

315 WEST 5TH STREET
LOS ANGELES 13, CALIF.

United States Trading Corporation

AUTHORIZED CAPITAL: $500,000.00

World-wide Importers and Exporters

CABLE ADDRESS:
TRADCORP

CABLE CODES
WESTERN UNION
BENTLEY'S
A.B.C. 5TH EDITION

— by P.B.

SIMHA YOGI 196-B

Hatha Yogi buried alive wonder who came to see me at Kemmangandi. He practices no asanana except one--Kookasana, where he sits in a crouching position with head bent towards feet but with buttocks slightly raised above ground. In this posture he permits himself to be buried alive., wearing an iron helmet and mask only to cover his face as a protection.

There is not even an airless chamber and the earth is thrown on to his body. He can remain underfround for a maximum of thirty six hours but he intends to experiment and try to advance this period. He never had a guru. He taught himself out of a book on "Pranayam" published about twenty years ago. in english by a man named Alrow (?) The feat of being buried alive was described therein and also the Pranayamic excercise to practise. He started ten years ago (1927) to practise the exercises. After seven years he was able to first perform the burial. Since then for three years he has given occasional demonstrations He seeks fame and money and encouragement. He has a shop for the sale of coffee in Bangalore. Asked about his sensations whilst buried he said he was completely unconscious and aware of absolutely nothing. All thoughts stopped in a blank. His breathing completely stops but a very very feeble action of the heart and pulse continues. His temperture is high--about 106. Once he stopped his heart completely for a minute and a half and as a result suffered for smoe monhhs with blood losses so he is not doing that again . He is married, and has two children. Was married before starting the exercises. Age now thirty four. Well built, presentable, Looks like"modern"college boy --not a bit like the old type of hermit--Yogi. Speaks excellent English.

Note his blankness is typicall. Our path is differentand seeks to retain consciousness is all-important. Hence his feat has scientific and physical but not spiritual value.

Says his sensations are thus: He has gradually raised the maximum period of burial from one hour bit by bit by experiment up to the present maximum of 36 hours. His ambition however is to do it for months at a stretch. On assuming his crouched position he practises his breathin exercises for 15 to 20 minutes. This consists of closing one nostril retaining the inhaled air and later expelling thru the other nostril. (One of the cheif excerises which he learnt was to breathe thru a single nostril in and our alone) Alsoe he has cut the fleshy part under his tongue bit by bit and lenghtened it so that he next "swallows his tongue" by curling it backwards. Within a halr hour he experiences a tremendous sensation of light as though a 100000 candle power of illumination were around him.

TELEPHONES:
MADISON 8219
MADISON 2957
STANLEY 7-2305

315 WEST 5TH STREET
LOS ANGELES 13, CALIF.

United States Trading Corporation

AUTHORIZED CAPITAL: $500,000.00

World-wide Importers and Exporters

CABLE ADDRESS:
TRADCORP

CABLE CODES
WESTERN UNION
BENTLEY'S
A.B.C. 5TH EDITION

Then he passes away into complete forgetfullness of everything and of self. Utter unconsciousness. Blank. He awakens out of this only when the people dig the earth away (He is buried about 2½ to 3 feet below surface) and lift him ourt of the earth. This gradually brings him to consciousness again when he finds that his temperature has been at fever heat 106 degrees and his body is burning. He has live the normal married life of sex relations throughout his exercises d present feats but has indulged sparsely because he realise s it weakens the mind and that concentration, a fixed determination is the secret of success in these exercises and hence he had the patience and determination to go on practising for seven years before the first successful result appreared/ He is fond of swimming and is a good athlete.

96-c

TELEPHONES:
MADISON 8219
MADISON 2957
STANLEY 7-2305

315 WEST 5TH STREET
LOS ANGELES 13, CALIF.

United States Trading Corporation

AUTHORIZED CAPITAL: $500,000.00

World-wide Importers and Exporters

CABLE ADDRESS:
TRADCORP

CABLE CODES
WESTERN UNION
BENTLEY'S
A.B.C. 5TH EDITION

ಹಟಯೋಗಿ ಟಿ. ಎನ್. ಸಿಹ್ಮರವರು



T. N. SIMHA ; YOGIC FEAT OF WORLD WONDER

He can show the value of our olden sages, how they were in Meditation for hours together by Breath Control. A feat of death if it is mis. In an examined pit SIMHA will be burried alive in full view of the audience for hours together. Airtight, quite strange, A feat of Breath Control. (pranayam)

Simha has exhibited in World Fair Exhibition Cantonment Bangalore, before the Resident of Bangalore, Glob Show at Doddanna Hall, Tumkur Swadeshi Exhibition 1936 and Lawer Conference, the 4th Swadeshi Exhibition Mysore (Wardhanti) and before the eminent doctors like Dr. Siddappa Retd. D. M. O. and others in many other places.

Tel Address :—**SIMHA.**

No17 **BASAVANGUDI. BANGALORE CITY.**

Camp .....

Date .....

Grand Son of

Late Jnogi, Narahari Row,

Bangalor

15. 3. 37

T. N. SIMHA : YOGIC FEAT OF WORLD WONDER



(14) He Swam for 15 minutes among crocodiles pushing them away from him and even opening their mouths in a river infested by them.

(15) Report by DR. R.E. HEILIG: dated 2-2-1942; This is to testify that to-day Mr. T.N. Simha gave me an opportunity to investigate his ability to make the radial pulse on both his hands simultaneously imperceptible. Five times within about 20 minutes he repeated this experiment and each time it became impossible to feel the radial pulses with the palpitating finger --up to roughly one minute. The heart sounds remained well audible and showed an increased heart action. He became moderately cyanetic on the height of the effort and his blood pressure was, after the pulse had reappeared 20 m.m. Hg. higher than before(140/95 against 120/80).

The X-ray control of the experiment performed with the help of two radiologists and on the presence of three other doctors showed that he first contracted his diaphragm, which became flattened, the heart size decreased considerably both the right auricle and the left venticle became much smaller, whereas the heart rate increased and the radial pulse disappeared. These observations show that Mr. Simha is able to cut down the venous return to the heart to such an extent that the stroke volume becomes too small to produce a palpable radial pulse which is certainly an astonishing degree of muscle training.

SRI NARAYANA GURU OF MALABAR: (through a Chela) (1) The Guru was opposed to asceticism and told me never to oppose the institution of marriage. He thought that most Sanyasins were unable to live up to the vow of celibacy and therefore got into mental or physical difficulties.

(2) He mentioned the incident of Sri Ramakrishana putting on a goat's head and dancing before Goddess Kali as a most reprehensible act. He said that R.K. committed other errors and because he represented only a phase of mysticism, everything that R.K. said or did was not to be worshipped as perfect.

(3) The Guru was continuously engaged in activity for the social material education and spiritual upliftment of people. He did not believe in organization beyond the absolute minimum. He was continually travelling so as to do the widest amount of good possible to society. He did not believe in spending his time in sitting for hours in meditation. Nevertheless he had the power of relapsing anywhere into complet unawareness of his physical surroundings but he always tried

(14) He swam for 15 minutes among crocodiles pushing them away from him and even opening their mouths in a river infested by them.

(15) Report by DR. R.E. HEILIG: dated 2-2-1942; This is to testify that to-day Mr. T.M. Simha gave me an opportunity to investigate his ability to make the radial pulse on both his hands simultaneously imperceptible. Five times within about 20 minutes he repeated this experiment and each time it became impossible to feel the radial pulses with the palpitating finger --up to roughly one minute. The heart sounds remained well audible and showed an increased heart action. He became moderately cyanotic on the height of the effort and his blood pressure was, after the pulse had reappeared 20 m.m. Hg. higher than before(140\85 against 120\80).

The X-ray control of the experiment performed with the help of two radiologists and on the presence of three other doctors showed that be first contracted his diaphragm, which became flattened, the heart size decreased considerably both the right auricle and the left ventricle became much smaller, whereas the heart rate increased and the radial pulse disappeared. These observations show that Mr. Simha is able to cut down the venous return to the heart to such an extent that the stroke volume becomes too small to produce a palpable radial pulse which is certainly an astonishing degree of muscle training.

SRI NARAYANA GURU OF MALABAR:(through a Ghela) (1) The Guru was opposed to asceticism and told me never to oppose the institution of marriage. He thought that most Sanyasins were unable to live up to the vow of celibacy and therefore got into mental or physical difficulties.

(2) He mentioned the incident of Sri Ramakrishna putting on a goat's head and dancing before Goddess Kali as a most reprehensible act. He said that R.K. committed other errors and because he represented only a phase of mysticism, everything that R.K. said or did was not to be worshipped as perfect.

(3) The Guru was continuously engaged in activity for the social material education and spiritual upliftment of people. He did not believe in organisation beyond the absolute minimum. He was continually travelling so as to do the widest amount of good possible to society. He did not believe in spending his time in sitting for hours in meditation. Nevertheless he had the power of relapsing anywhere into complete unawareness of his physical surroundings but he always tried

to hide this power so as to set an example of useful activity to his disciples. Nevertheless I once detected him in such a lapse like a trance, but he immediately returned to activity and pretended to have been resting

EEWARASWAMI OF TIRUVANNAMALAI ~~TEMPLE~~:

(S) (1) The best method of meditation is to forget everything in conscious sleep. Forget surroundings and enter into one's self.

(2) The same goal that is reached by meditation can be reached by rendering service to the world without egoism, selfless service, because the real purpose of meditation is to destroy the ego. Such service is both material and spiritual. Therefore there is hope for the man of affairs who cannot find time to meditate but who is willing to forget personal considerations. Of course, if he has dependents he must keep an equal eye for his duties to his own family, to himself and to the mankind at large.

(3) Just as the water thrown on the roots of a tree provides nourishment which is carried to every part of the tree, so the sage who has attained realization throws the water of his grace upon the roots of human consciousness silently and secretly. And as mind is universal and one this grace can spread over all the innumerable beings throughout the world. Nevertheless the results will be perceptible only in the few who are receptive to it, who are prepared and sensitive to such grace. However the best way to help humanity is to set an example oneself.

(4) As we think in our hearts so we act, that is the meaning of Karma. We can not only experience the effects of what has been in former lives but also what has been done in the present one. So long as he thinks that he is the body, Karma must affect him When he understands he is not the body, it does not affect him. That which is the origin or source of bringing one into the body is Karma. By not identifying oneself with the body one does not suffer

(5) The Hindu Deities such as Brahma, Vishu etc. have no personal existence, no real form but they do exist as lesser forces emanating from the central force.

(6) Fire is latent in wood, yet cut open a piece of wood and you find no fire in it. It is produced only by friction of two pieces. Milk has butter latent in it. To get it you muet churn the milk. In the same way every human being has got latent within him to find which he must churn his mind with meditation.

(7)The Nature of the self which pervades every atom of the self

is

(Jnanavasa Guru)

KUNJU SWAMI OF TIRUVANNAMALAI (1897-1914)

(1) The best method of meditation is to forget everything in conscious sleep. Forget surroundings and enter into one's self.

(2) The same goal that is reached by meditation can be reached by rendering service to the world without egoism, selfless service, because the real purpose of meditation is to destroy the ego. Such service is both material and spiritual. Therefore there is hope for the man of affairs who cannot find time to meditate but who is willing to forget personal considerations. Of course, if he has descendents he must keep an equal eye for his duties to his own family, to himself and to the mankind at large.

(3) Just as the water thrown on the roots of a tree provides nourishment which is carried to every part of the tree, so the sage who has attained realisation throws the water of his grace upon the roots of human consciousness silently and secretly. And as mind is universal and one this grace can spread over all the innumerable beings throughout the world. Nevertheless the results will be perceptible only in the few who are receptive to it, who are prepared and sensitive to such grace. However the best way to help humanity is to set an example oneself.

(4) As we think in our hearts so we act, that is the meaning of Karma. We can not only experience the effects of what has been in former lives but also what has been done in the present one. So long as he thinks that he is the body, Karma must affect him. When he understands he is not the body, it does not affect him. That which is the origin or source of bringing one into the body is Karma. By not identifying oneself with the body one does not suffer

(5) The Hindu Deities such as Brahma, Vishnu etc. have no personal existence, no real form but they do exist as lesser forces emanating from the central force.

(6) Fire is latent in wood, yet cut open a piece of wood and you find no fire in it. It is produced only by friction of two pieces. Milk has butter latent in it. To get it you must churn the milk. In the same way every human being has got latent within him to find which he must churn his mind with meditation.

(7) The Nature of the self which pervades every atom of the self

is love. It is owing to the promptings of this universal spirit that men show kindness and try to be of service.

(H. NARAYANIAH): of Chickbalapur (Mysore)

(1) One of my disciples has succeeded in attaining through the practice of the sleep-waking borderland exercise the 4th state of turya throughout the night. She reports that she does not become totally unconscious but falls into a state of ananda bliss where the individual personality is absent and only the cosmic cohsciousness is present. It passes very rapidly and an entire night seems like only five minutes when passed in this 4th state. It is not consciousness as we ordinarily know it but it is not unconsciousness.

(2) This is attained by the practice of vidyas, by upasana, which is higher than both hatha and raja yoga. It is a kind of contemplative thinking and success can be attained in a few months if daily practised. These exercises are 32 in number and have never before been revealed publicly. However I have now finished a Kanarese manuscript giving 15 of the exercises and these will be published to the world. Hitherto they have been transmitted by word of mouth only from guru to disciple since antiquity. It is BEYOND YOGA.

(3) When one attains this turya, 4th state, it is carried on right through the 24 hours. Thus it will be a kind of waking state which exists even in the midst of dream, as it exists even in the midst of deep slumber. And even in the midst of what is ordinarily called waking state it will be present as a cosmic awareness underlying the personal awareness. It will not be absent but it will be like the sunlight over a landscape which is apparently blotted out in patches by shadows leaves, trees but in reality the sunlight is universally preser

(4) The Western psychologists are coming near to you teaching; they speak of a "twilight" consciousness.

(5) Yoga is intermidiate between these abhyasas or upasanas and the intellectual vichara enquiry. The latter are implied in the Upanishads but not explicitly given. The theory of them is linked up with, sacrifice, particularly goat sacrifice. This does not mean that we perform such sacfifices but that we study there inner symbolical meaning, which is the sacrifice of the animal in man. There are indications that Shankara must have known these Vidyas, or exercises, although

@Somebody else defines Adhyatma-yoga as "yoga of introspection"

(H. NARAYANIAH): of Chickballapur (Mysore)

(1) One of my disciples has succeeded in attaining through the practice of the sleep-waking borderland exercise the 4th state of turya throughout the night. She reports that she does not become totally unconscious but falls into a state of samadhi where the individual personality is absent and only the cosmic consciousness is present. It passes very rapidly and an entire night seems like only five minutes when passed in this 4th state. It is not consciousness as we ordinarily know it but it is not unconsciousness.

(2) This is attained by the practice of vidyas, by upasana, which is higher than both hatha and raja yoga. It is a kind of contemplative thinking and success can be attained in a few months if daily practised. These exercises are 32 in number and have never before been revealed publicly. However I have now finished a Kannada manuscript giving 15 of the exercises and these will be published in the world. Hitherto they have been transmitted by word of mouth only from guru to disciple since antiquity. It is BEYOND YOGA.

(3) When one attains this turya, 4th state, it is carried on night through the 24 hours. Thus it will be a kind of waking state which exists even in the midst of dreams, as it exists even in the midst of deep slumber. And even in the midst of what is ordinarily called waking state it will be present as a cosmic awareness underlying the personal awareness. It will not be absent but it will be like the sunlight over a landscape which is apparently blotted out in patches by shadowy leaves, trees but in reality the sunlight is universally present.

(4) The Western psychologists are coming near to yoga-thing; they speak of a "twilight" consciousness.

(5) Yoga is intermediate between these vidyasa or upasanas and the intellectual vichara enquiry. The latter are implied in the Upanishads but not explicitly given. The theory of them is linked up with, sacrifice, particularly goat sacrifice. This does not mean that we perform such sacrifices but that we study there inner symbolical meaning, which is the sacrifice of the animal in man. There are indications that Bhaskara must have known these Vidyas, or exercises, although

somebody else defines Adhyatma-yoga as "yoga of introspection"

he does not mention them.

(6) The value of preliminary disciplines, especially the classic fourfold one, is merely to prepare a man's character and mental ty so that he shall understand the teaching. It is not an end in itself. It is not even essential that a ma shall have been trained in yoga before he takes up these abhyasas, although it will be better for him if he has.

(7)(Comment by P.B.:)

(Narayaniah's exercises may be examined by light of Ramauja's definition of 'upasana'. It is: "Meditation which is of the nature of remembrance and which by daily practice becomes ever more perfect.")

(8) There are four stages of enlightenment, the lowest is religion and intended for the masses who have not the intelligence or the opportunity to enter the higher stages. For them idol worship and temple pilgrimages are prescribed. However the rites and ceremonies associated therewith are carefully designed so as to have an inner meaning. But after 20 or 30 years the orthodox religionist begins to have some doubts about the usefulness of his worship and so passes to a higher stage or he begins to grasp the inner meaning or religion and thus passes upward.

(9) The next higher stage is yoga, and is intended for those of dull intellect but not so dull as that of the general masses. Sanyass is prescribed for yoga but it really means stopping vritties.

(10) T... third stage is called Upasana. There are 32 Upasanas given in the Upanishads. The one into which I was privately initiated by a guru from Benares and which I teach is called Adyatmavidya@ and its essence is given in the Katha Upanishad, Part 4, Verse 4. (The translation of this verse in your copy is inaccurate. The phrase <u>in the midst</u> is also rendered by other transalators <u>as a whole</u> which is equally wrong. The correct translation should be "...t the meeting point.") The term "Upansana" broadly speaking means meditation-practice but not of the ordinary yogic kind as it does not aim at the suppression of thinking.

(11) It is a higher kind of meditation, like that upon ma...vakya "TatTwam Asi." It is to be practices every night at going to bed for about half an hour to one hour. You may pursue your usual avocation during the day and no sahyas is necessary. The practice consists in fixing watchful attention upon the moment when the end of waking state passes into teh beginning of wither dream or deep sleep. The junction-

@Somebody else defines Adhyatma-yoga as "yoga of introspection"

(6) The value of preliminary disciplines, especially the classic fourfold one, is merely to prepare a man's character and mental ty so that he shall understand the teaching. It is not an end in itself. It is not even essential that a man shall have been trained in yoga before he takes up these subjects, although it will be better for him if he has.

(7) (Comment by P.B.J.)

Narayaniah's exercises may be examined by light of Ramanuja's definition of 'upasana'. It is: "Meditation which is of the nature of remembrance and which by daily practice becomes ever more perfect."

(8) There are four stages of enlightenment, the lowest is religion and intended for the masses who have not the intelligence or the opportunity to enter the higher stages. For them idol worship and temple pilgrimages are prescribed. However the rites and ceremonies associated therewith are carefully designed so as to have an inner meaning. But after 20 or 30 years the orthodox religionist begins to have some doubts about the usefulness of his worship and does passes to a higher stage or he begins to grasp the inner meaning or religion and thus passes upward.

(9) The next higher stage is yoga, and is intended for those of dull intellect but not so dull as that of the general masses. Sanyasa is prescribed for yoga but it really means stopping verities.

(10) The third stage is called Upasana. There are 32 Upasanas given in the Upanishads. The one into which I was privately initiated by a guru from Benares and which I teach is called Adyatmavidya and its essence is given in the Katha Upanishad, Part 4, Verse 4. (The translation of this verse in your copy is inaccurate. The phrase in the midst is also rendered by other translators as a whole which is equally wrong. The correct translation should be "At the meeting point.") The term "Upasana" broadly speaking means meditation-practice but not of the ordinary yogic kind as it does not aim at the suppression of thinking.

(11) It is a higher kind of meditation, like that upon which is based "Tat Twam Asi." It is to be practised every night at going to bed for about half an hour to one hour. You may pursue your usual avocation during the day and no sadhana is necessary. The practice consists in fixing watchful attention upon the moment when the end of waking state passes into the beginning of either dream or deep sleep. The junction-

Somebody else defines Adhyatma-yoga as "yoga of introspection"

point between both is the Atman. You have to watch for the coming of the sleep state. Two alternatives will then happen. Either you will be swept by the force of Nature, i.e. vasanas, into sleep itself or you will awaken into the light of Atma. The masses of ignorant people pass this gate of Atman nightly but through not making any yogic exercise never enter therein. When successful you get the 'lightning-flash' of sudden perception that you are the Atman and that the three states are within it and that just as a spider spins out its web so do you spin out the three states also. This single flash is Turiya and is sufficient for realization. Nothing more is needed. Henceforth you will be free from the maya of sleep. Whilst attending to waking activities you will have at the back of your mind a sort of awareness of this Fourth State just as a man who has suddenly been awakened from deep sleep may speak and walk but will still have a kind of hal-drowsy foot-hold in his deep sleep for a short time. Moreover such a realised man will not need sleep in the ordinary sense &r in this respect he goes beyond Nature and her laws. He will never lose his Turiya consciousness, not even deep sleep will conflict with it.

(12) What the Upasana practitioner or Upasika attains is the same as what the Yogi attains i.e. Saguna Brahman with Sat Chit Ananda. This is equivalent to Iswara. This is the manifested Brahman, but still it is Brahman.

(13) It is only those of the highest intellectual and ethical capacity brought over from earlier lives who are able to enter the fourth or the highest stage, i.e. [illegible] Gnana. Hence there are very few competent for this path. It is based on reason and leads directly to Nirguna Brahman or rather the gnani discovers that he is Nirguna Brahman.

(14) This Adyatmadidya is given in another form by Sankara in verse 95 of this "centruy of Verses" where he shows that the highest Atmas is Light. This is however Saguna Brahman. This is expounded in greater detail in Sankara's commentary on Brihadaranyaka Upanishad.

point between both is the Atman. You have to watch for the coming of the sleep state. Two alternatives will then happen. Either you will be swept by the force of Nature, i.e. vasanas, into sleep itself or you will awaken into the light of Atma. The masses of ignorant people pass this gate of Atman mightily but through not making any yogic exercise never enter therein. When successful you get the 'lightning-flash' of sudden perception that you are the Atman and that the three states are within it and that just as a spider spins out its web so do you spin out the three states also. This single flash is Turiya and is sufficient for realization. Nothing more is needed. Henceforth you will be free from the maya of sleep. Whilst attending to waking activities you will have at the back of your mind a part of awareness of this Fourth State just as a man who has suddenly been awakened from deep sleep may speak and walk but will still have a kind of half-drowsy foot-hold in his deep sleep for a short time. Moreover such a realised man will not need sleep in the ordinary sense for in this respect he goes beyond Nature and her laws. He will never lose his Turiya consciousness, not even deep sleep will conflict with it.

(12) What the Upasana practitioner or Upasika attains is the same as what the Yogi attains i.e. Saguna Brahman with Sat Chit Ananda. This is equivalent to Isvara. This is the manifested Brahman, but still it is Brahman.

(13) It is only those of the highest intellectual and ethical capacity brought over from earlier lives who are able to enter the fourth or the highest stage, i.e. ~~xxxxxxxxxxxxxxxx~~ Ghana. Hence there are very few competent for this path. It is based on reason and leads directly to Nirguna Brahman or rather the quasi discovers that he is "Irguna Brahman.

(14) This Advaitmadhya is given in another form by Sankara in verse 35 of this "century of Verses" where he shows that the highest Atmas is Light. This is however Saguna Brahman. This is expounded in greater detail in Sankara's commentary on Brihadaranyaka Upanishad.

(15) Just as the caterp llar or the snail in moving from one leaf to another secures its second foot-hold before letting go of the first, so does the mind in passing from one thought to another produce the second thought before it has actually dropped the first. The transition point between the two is the Atma. The Yogi tries to reach this by suppressing thought but the Upasana practice is much easier than yoga and attains success in a much shorter time.

(16) A minor Upasana is called Prana- vidya. This is also given in outline in Yoga Vashishta, Chapter 6 a, entitled "Nirvana Prakarana." It is based on the fact that thought and brth are twins. It consists of sitting down and making the breathing to be very gentle, slow and l ght. Then fix one's attention minutely upon the breath-rhythm, mentally watching for that turning point where the inhalation becomes the exhalation. At that moment there is an actual pause, just as when a pend dulum is swinging and has to pause for a minute fraction of a second when it begins its return journey. Similarly the pause between inhalation and exhalation must be very vigilently watched for. It actually occupies such a slight fraction of a second that closest attention is necessary to ascertain it. When the practitioner is successful he will realise the Atma because the vital breath (Prana) disappears into and arises from the Atma itself. It is the Atma from which the physical breath operates and draws its propulsive force. This is the real essence. Once the practitioner succeeds in becoming aware of this breath-pause and realises his Atma in that moment he attains the goal and may then discontinue his practice for he is now a realized Mukta.

(17) Prana-Vidya practice can lead to success wthin six months if a man can devote his whole time to it, but if he has to live in the world and attend to worldly duties it will naturally take some years. It is based on a similar theoretical principle to Hatha Yoga pranayama. But whereas the Hatha Yogi seeks to forcibly hold his breath and through the retention of breath or Kumbhaka expects to conquer the mind, this upasana however is much superior because(a) it is far easier and it takes much less time (b) It does not seek the conquering of the mind which is a troublesome task but accepts thinking as a perfectly natural condition. (c) It requires more

(15) Just as the eatery liar or the small in moving from one leaf to another secures its second foot-hold before letting go of the first, so does the mind in passing from one thought to another produce the second thought before it has actually dropped the first. The transition point between the two is the Atma. The Yogi tries to reach this by suppressing thought but the Upsana practice is much easier than yoga and attains success in a much shorter time.

(16) A minor Upasana is called Prana- vidya. This is also given in outline in Yoga Vasishtha, Chapter 8 s, entitled "Nirvana Prakarana." It is based on the fact that thought and birth are twins. It consists of slitting down and making the breathing to be very gentle, slow and light. Then fix one's attention minutely upon the breath-rhythm, mentally watching for that turning point where the inhalation becomes the exhalation. At that moment there is an actual pause, just as when a pendulum is swinging and has to pause for a minute fraction of a second when it begins its return journey. Similarly the pause between inhalation and exhalation must be very vigilantly watched for. It actually occupies such a slight fraction of a second that closest attention is necessary to ascertain it. When the practitioner is successful he will realise the Atma because the vital breath (Prana) disappears into and arises from the Atma itself. It is the Atma from which the physical breath operates and draws its propulsive force. This is the real essence. Once the practitioner succeeds in becoming aware of this breath-pause and realises his Atma in that moment he attains the goal and may then disconnue his practice for he is now a realised Mukta.

(17) Prana-Vidya practice can lead to success within six months if a man can devote his whole time to it, but if he has to live in the world and attend to worldly duties it will naturally take some years. It is based on a similar theoretical principle to Hatha Yoga pranayama. But whereas the Hatha Yogi seeks to forcibly hold his breath and through the retention of breath or Kumbhaka expects to conquer the mind, this upasana however is much superior because(a) it is far easier and it takes much less time (b) It does not seek the conquering of the mind which is a troublesome task but accepts thinking as a perfectly natural condition. (c) It requires more

intelligence than the Hatha Yogi possesses.

(18) What is the mind? By mind I do not mean the principle of consciousness but the thinking power. It is only a series of thoughts. What is the gap or space between two thoughts and the background of both? It is Atma itself. The entire thought-movement derives its active force from the Atma and could not operate without the Atma. This is the theoretical principle behind all the upasanas. Therefore if you can become aware of this neutral point between two thoughts you would actually experience Atma. It will be as brief as a light-ning flash and if only once experienced you will have gained permanent realization. Laya-yoga is a related process.

(19) The Sandhya practice of the Hindus has a profound inner meaning which the ordianary people do not know. Why is it to be performed at sun rise or at sun set? It is because these two moments are neutral points in the cosmic movement. In exactly the same way the junction-point of time between waking and sleeping or the meeting-point between two thoughts are neutral points where there is nothing but Atman. Similarly at dawn and at sunset the activity of our own solar system turns back and starts in the opposite direction and during that moment of turning back there is a profound rest, pause, when the whole solar system experiences the Turiya state. This means that although the cosmic Mind, Iswara, is always Turiya, nevertheless at dawn and sunset it is possible for human beings within the solar system more easily to experience Atma if at this moment they put themselves in harmony with the cosmic mind Iswara. Poets and artists with their mystical intuition have perceived this trhth although they have not understood it for they have observed the beautiful appearance of colours at sunrise and sunse-a phenomenon which does not occur either during the night(which is black) or during the day which is white light). The most mystical moment of sunset is just prior to the fall of darkness. For a similar statement refer to Vivekananda Vol. 6 Page 96 and Vol. 4 Page 431. Hence the Brahmins are forbidden by sacred books to remain asleep at sunrise and by tradition to be asleep at sunset. Therefore

intelligence than the Maha Yogi possesses.

(18) What is the mind? By mind I do not mean the principle of consciousness but the thinking power. It is only a series of thoughts. What is the gap or space between two thoughts and the background of both? It is Atma itself. The entire thought-movement derives its active force from the Atma and could not operate without the Atma. This is the theoretical principle behind all the upasanas. Therefore if you can become aware of this neutral point between two thoughts you would actually experience Atma. It will be as brief as a light-ning flash and if only once experienced you will have gained permanent realisation. Laya-yoga is a related process.

(19) The Sandhya practice of the Hindus has a profound inner meaning which the ordinary people do not know. Why is it to be performed at sun rise or at sun set? It is because these two moments are neutral points in the cosmic movement. In exactly the same way the junction-point of time betwe n waking and sleeping or the meeting-point between two thoughts are neutral points where there is nothing but Atman. Similarly at dawn and at sunset the activity of our own solar system turns back and starts in the opposite direction and during that moment of turning back there is a profound rest, pause, when the whole solar system experiences the Turiya state. This means that although the cosmic Mind, Iswara, is always Turiya, nevertheless at dawn and sunset it is possible for human beings within the solar system more easily to experience Atma if at this moment they put themselves in harmony with the cosmic mind Iswara. Poets and artists with their mystical intuition have perceived this truth although they have not understood it for they have observed the beautiful appearance of colours at sunrise and sunset-a phenomenon which does not occur either during the night(which is black) or during the day which is white light). The most mystical moment of sunset is just prior to the fall of darkness. For a similar statement refer to Vivekananda Vol. 6 Page 96 and Vol. 4 Page 421. Hence the Brahmins are forbidden by sacred books to remain asleep at sunrise and by tradition to be asleep at sunset. Therefore

it is another important Upasana to watch the sunrise and the sunset and try to experience the moment of cosmic pause just as you watch the breath in Prana Vidya or watch consciousness in Adyatma Vidya.

(20) It is not necessary to practice the totality of these Upasanas, although one may. It is enough to experiment and select one that suits one's capacity and temperament.

(21) What all these upasanas attain is the Saguna Brahman, or the Atma in the chakra at the top of the head, but this is an aspect and hence eventually the same as Nirguna Brahman.

(22) Another exercise is called Indra-vidya. It is given by Yama in Kathopanishad. It consists in watching for th the interval between the functioning of two different senses. Thus you see a pen and next hear a bird chirrup. The pause between the sight and operation of hearing is the Atma, for which you have vigilantly to watch. Th principle behind this practice is that the sense-organs of themselves are dead matter and function only by conjunction of the mind. It is the mind that really hears and sees and the pause between both acts enables the yogi to realize self.

(23) A practice used by some yogis is to take a bell made of the purest bronze bell-metal and to rub a stick around its inner sides continually. This produces a sound similar to "AUM" Concentrated attention on this sound gradually leads the mind more and more inwards until it merges into Atma. Musical bells of the proper metal like church bells have a mystical effect.

(24) The V.S. Iyer school are intellectual theorists; there is no practical side to implement their principles. The Gaudapada Karikas show theoretically whatthe adhyatma-vidya practitioner passes through actually. He passes through all the three states but does not stop in deep sleep; instead he flashes past it into the Light of Atma, Turiya.

(25) Proffessor Hiriyanna: Comment on Foregoing Paragraph

Yogi Narayaniah's above statement about these Upasanas appearing in the Upanishads is incorrect. The Upanishad does not mention them as yogic practices but simply as proof of the realtiy of the self and of its being

it is another important Upasana to watch the sunrise and
the sunset and try to experience the moment of cos-
mic pause just as you watch the breath in Prana Vidya
or watch consciousness in Adyatma Vidya.
(20) It is not necessary to practice the totality of
these Upasanas, although one may. It is enough to ex-
periment and select one that suits one's capacity and
temperament.
(21) What all these upasanas attain is the Saguna Brah-
man, or the Atma in the chakra at the top of the head,
but this is an aspect and hence eventually the same as
Nirguna Brahman.
(22) Another exercise is called Indre-vidya. It is given
by Isana in Kathopanishad. It consists in watching for th
the interval between the functioning of two different
senses. Thus you see a pen and next hear a bird chirrup.
The pause between the sight and operation of hearing
is the Atma, for which you have vigilantly to watch.
Th principle behind this practice is that the senses-
organs of themselves are dead matter and function only
by conjunction of the mind. It is the mind that really
hears and sees and the pause between both acts enables
the yogi to realize self.
(23) A practice used by some yogis is to take a bell
made of the purest bronze bell-metal and to rub a stick
around its inner sides continually. This produces a
sound similar to "AUM" Concentrated attention on this
sound gradually leads the mind more and more inwards
until it merges into Atma. Musical bells of the proper
metal like church bells have a mystical effect.
(24) The V.S. Iyer school are intellectual theorists;
there is no practical side to implement their princi-
ples. The Gaudapada "arikas show theoretically what the
adhyatma-vidya practitioner passes through actually. He
passes through all the three states but does not stop
in deep sleep; instead he flashes past it into the Light
of Atma, Turiya.
(25) Professor Hiriyanna: Comment on foregoing paragraph
Yogi Narayanish's above statement about these Upa-
nisas appearing in the Upanishads is incorrect. The Upan-
ishad does not mention them as yogic practices but sim-
ply as proof of the reality of the self and of its being

the real functioning agent behind senses and waking.
So do not quote the Upanisads or you will be laughed at.
(b) It is correct that the smritis forbid Brahmins to be asleep at dawn. The regulation prescribed is that the Brahmin must be in the midst of performing his Sandhya when the sun is half-risen above the horizon. There is no rule governing sunset but there is a tradition.
(c) Only one Upasana is given in Datha Upanishad and that is on the AUM, it is verses 15-17 in the second section.

the real functioning agent behind senses and waking.
So do not quote the Upanisads or you will be laughed at.
(b) It is correct that the smritis forbid Brahmins to be
asleep at dawn. The regulation prescribed is that the
Brahmin must be in the midst of performing his sandhya
when the sun is half-risen above the horizon. There is
no rule governing sunset but there is a tradition.
(c) Only one Upasana is given in Dethe Upanishad and that
is on the AUM, it is verses 15-17 in the second section.

[redacted]: SUPREME MONK OF SIAM

(01) High Supreme Priest of Siam lives at the temple-monastery of Wat Sutat. His post is called "Sangha Raja" i.e. King of Priests...

(1) He was 83 years old. I felt a melting presence in my heart whilst I was with him, a silence of the brain and si simplifying of the mind.

(2) His Holiness told me that we must cleanse the mind until i it is white. We must refuse to accept even mentally any evil. He said that there are forty different methods of practising Yoga in the Buddhist system,but only a single goal for them all He suggested that weste n aspirants should practice the breathing exercises of seeing the breath (visualising) come and go through the nose. After that it will be easier to achieve ninita, that is to stay thoughts. He said there are three stages on the path, first, purification, second, visualization through mind and third doing or achievement.

(3) He said that Nirvana cannot be expressed in speach. He explained the story connected with my statuette brought from Anchor. The body had been sitting for a week just prior to achievement of Buddhahood when a great storm arose, and striking around heavily. Buddha sat alone unsheltered. A seven headed cobra appeared, coiled its body beneath him and thus raised him from the damp ground, while spreading its seven hoods over his head as protection from rain.

(4) My impression of the supreme monk was one of great peace in his presence and that he has signs of Sattipana. On the very first interview he gave me his blessing, said that I was the only European who had ever come to him to study Buddhism.

. He said that he regarded me as his Chela and that I was to write to him whenever I needed anything. Finally he pointed to his heart and bade me remember what he had given me there.---P.B.

BHIKKU VAGI[redacted]RANA: (Colombo)

(1) Buddha fully agrees with Kant that the only world we know is mental.

(2) Hinayana Buddhism accepts the fundamental doctrines of Mahayana but hot its religious organisation, alo it does not accept its Bodhisattva doctrine.

SUPREME MONK OF SIAM

(01) High Supreme Priest of Siam lives at the temple-monastery of Wat Suteat. His post is called "Sangha Raja" i.e. King of Priests...

(1) He was 88 years old. I felt a melting presence in my heart whilst I was with him, a silence of the brain and a simplifying of the mind.

(2) His Holiness told me that we must cleanse the mind until it is white. We must refuse to accept even mentally any evil. He said that there are forty different methods of practising Yoga in the Buddhist system,but only a single goal for them all. He suggested that weste n aspirants should practice the breathing exercises of seeing the breath (visualising) come and go through the nose. After that it will be easier to achieve nirvita, that is to stay thoughts. He said there are three stages on the path, first, purification, second, visualization through mind and third doing or achievement.

(3) He said that Nirvana cannot be expressed in speech. He explained the story connected with my statuette brought from Anchor. The body had been sitting for a week just prior to achievement of Buddhahood when a great storm arose, and striking around heavily. Buddha sat alone unshelthered. A seven headed cobra appeared, coiled its body beneath him and thus raised him from the damp ground, while spreading its seven hoods over his head as protection from rain.

(4) My impression of the supreme monk was one of great peace in his presence and that he has aims of Sattipana. On the

[redacted]

PHRAMO VADIPRAMA:(Colombo)

(1) Buddha fully agrees with Kant that the only world we know is mental.

(2) Hinayana Buddhism accepts the fundamental doctrines of Mahayana but not its religious organisation, alo it does not accept its Bodhisattva doctrine.

KARAN SINGH BOTHRA

(1) I am a Jain by birth but a philosopher by reflection. (Note that many of his ideas are Jainistic--PB).

(2) Mystical meditation which aims at its own self-satisfaction in peace is lower than the meditation which aims at truth thru reasoned analytic reflection and the right use of imagination. For instance, the seeker should constantly think all around a problem, all sides of it, rationally, and at the same time should picture its nature and consequences imaginatively. This will bring him to the truth about it eventually and with the truth comes satisfaction and peace spontaneously.

(3) Your formula "What am I" is greatly superior to Maharshi's formula, "Who am I?" but you may be interested to learn that it was anticipated and given in old Jain and Prakrit books more than 2,000 years ago.

(4) Neither the Ramana Maharshi nor Sri Aurobindo have attained the ultimate stage; they are advanced beings who are progressing towards it. The Maharshi has rather realized his own prejudices and beliefs, side by side with something of the soul. His indifference towards what is happening in the ashram and its mismanagement, is indefensible. The proper course is to correct matters or if he is metaphysically against interference, to get out of it. Otherwise all this misconduct is being done in his name and by his nominal sanction; he cannot get away from this implication. The mystical experiences and peace which some of his visitors have is in ~~the~~ part the result of autosuggestion and expectation. Many Indians get similar experiences during their visits to other yogis or temples or pilgrimage shrines--as a consequence of being led to believe that it will happen and wanting it strongly.

(5) There are three stages of development, as described in your 'HTBY' and the second stage, discovery of the soul, the mystical, is the highest that Maharshi has attained, and even that not perfectly. When I visited him I asked him a single question, "What is Brahmagnan?" He gave the stereotyped answer, "First know your own Self." But this is not the proper way to reply; it is evasive. So I did not ask any more. Nor did I feel any mystic experience with him.

(6) Each seeker must progress by his own striving thinking and understanding; no guru can do that for him. By merely appropriating the guru's verbal teaching without

(1) I am a Jain by birth but a philosopher by reflection. (Note that many of his ideas are Jainistic--EB).

(2) Mystical meditation which aims at its own satisfaction in peace is lower than the meditation which aims at truth thru reasoned analytic reflection and the right use of imagination. For instance, the seeker should constantly think all around a problem, all sides of it, rationally, and at the same time should picture its nature and consequences imaginatively. This will bring him to the truth about it eventually and with the truth comes satisfaction and peace spontaneously.

(3) Your formula "What am I" is greatly superior to Barth's formula, "Who am I?" but you may be interested to learn that it was anticipated and given in old Jain and Prakrit books more than 2,000 years ago.

(4) Neither the Ramana Maharshi nor Sri Aurobindo have attained the ultimate stage; they are advanced beings who are progressing towards it. The Maharshi has rather realized his own greatness and beliefs, side by side with something of the soul. His indifference towards what is happening in the ashram and its mismanagement, is indefensible. The proper course is to correct matters or if he is metaphysically against interference, to get out of it. Otherwise all this misconduct is being done in his name and by his nominal sanction; he cannot get away from this implication. The mystical experiences and peace which some of his visitors have is in the part the result of auto-suggestion and expectation. Many Indians get similar experiences during their visits to other yogis or temples or pilgrimage shrines--as a consequence of being led to believe that it will happen and wanting it strongly.

(5) There are three stages of development, as described in your 'HERE' and the second stage, discovery of the soul, the mystical, is the highest that Maharshi has attained, and even that not perfectly. When I visited him I asked him a single question, "What is Brahmagnan?" He gave the stereotyped answer, "First know your own Self." But this is not the proper way to reply; it is evasive. So I did not ask any more. Nor did I feel any mystic experience with him.

(6) Each seeker must progress by his own striving thinking and understanding; no guru can do that for him. By merely appropriating the guru's verbal teaching without

having grown into making it his own, a disciple may indeed deceive himself that he is progressing when he is not.

(7) The Reality being one and the same for all men, its discovery necessarily yields the same experience for all. But every human individuality being unique, the reaction to or reception of Reality necessarily differs in each case. Hence the conflicting accounts of it given by different seers.

(8) After a man dies, he is immediately reborn. The only interval is a flash of forgetfulness, the cup of Lethe, but this takes only a second. He may be reborn as a man but might also be born as an animal. All the scriptural statements of heaven and hell are fictitious. There is no intermediate state and no other world after death. Most of the alleged psychic phenomena of spiritualism are the product of living men unconsciously using extraordinary powers.

(9) There are no evil spirits and no principle of evil in the universe. All this is the imagination of man and priests. Nature herself knows neither good nor evil in her lowest elementary stage of Gross Nature (mineral plant and animal kingdoms) but this differentiation appears in the second stage (Subtle Nature) of the Human Kingdom. But it is differentiated within the mind of man as the fruit of his own thinking. There is a balance in Nature and when man by wrong conduct disturbs it, the third stage, Supreme Reality, which is behind all Nature sets about restoring the equilibrium. In the process the man suffers the fruit of his karma. But such suffering is not evil, it is really good for him, it educates him. Gross nature does not commit evil, only man does that, only he sins because he has the element of free will. But Nature always punishes him to teach him, to correct his error. The animals who kill weaker ones do so only for food, not for evil feelings.

(10) The man who has attained union with the supreme reality is the master of Nature. He is like a king whose will and wish are carried out by inferiors so that he does not himself have to work at their execution; nor does he have to be known to people. He can live and work in full secrecy, his thought being the active agent. The power of Reality works through him and whatever or whoever obstructs him is eventually removed by it.

having grown into making it his own, a disciple may indeed deceive himself that he is progressing when he is not.

(7) The Reality being one and the same for all men, its discovery necessarily yields the same experience for all. But every human individuality being unique, the reaction to or reception of Reality are necessarily different in each case. Hence the conflicting accounts of it given by different seers.

(8) After a man dies, he is immediately reborn. The only interval is a flash of forgetfulness, the sup of Lethe, but this takes only a second. He may be reborn as a man but might also be born as an animal. All the scriptural statements of heaven and hell are fictitious. There is no intermediate state and no other world after death. Most of the alleged psychic phenomena of spiritualism are the product of living men unconsciously using extraordinary powers.

(9) There are no evil spirits and no principle of evil in the universe. All this is the imagination of man and priests. Nature herself knows neither good nor evil in her lowest elementary stage of Gross Nature (mineral plant and animal kingdoms) but this differentiation appears in the second stage (Subtle Nature) of the Human Kingdom. But it is differentiated within the mind of man as the fruit of his own thinking. There is a balance in Nature and when man by wrong conduct disturbs it, the third stage, Supreme Reality, which is behind all Nature sets about restoring the equilibrium. In the process the man suffers the fruit of his karma. But such suffering is not evil, it is really good for him, it educates him. Gross nature does not commit evil, only man does that, only he sins because he has the element of free will. But Nature always punishes him to teach him, to correct his error. The animals who kill weaker ones do so only for food, not for evil feelings.

(10) The man who has attained union with the supreme reality is the master of Nature. He is like a king whose will and wish are carried out by inferiors so that he does not himself have to work at their executions; nor does he have to be known to people. He can live and work in full secrecy, his thought being the active agent. The power of Reality works through him and whatever or whoever obstructs him is eventually removed by it.

(11) Do not face the events of life like a helpless slave. Think yourself a king and you will be in control of your life. Hold the thought of mastery over events, of achievement of purposes, and you will succeed in doing so.

(12) When you attain the conjunction with Reality a remendous peace is felt. But during this period, the body must remain still, inactive and the intellect unoccupied with other things.

(13) I do not accept mentalism. How could places which have not yet known the existence of man be ideas in man's mind? How could aeroplanes be ideas only? And if you say they are God's ideas, there is no personal God to have them.

(14) There are realized souls who have attained the ultimate, and who have consequently passed out of our world. They do not reincarnate again. Why should they? No desires can bring them. And if they want to help humanity they can do it even better by remaining where they are--in the transcendental world and working by mental power. There must be many of them existing in the world of supreme reality, as it is reasonable that in the ~~exte~~ extremely long history of manking they have been added to at a certain rate. Their work is for the few aspirants who have not only purified their character to some extent but also developed their capacities to some extent. That is, the Perfect Ones know of their existence and help them in their struggles. But they can only help such somewhat advanced aspirants because the latter alone are sufficiently receptive. The process of helping them is telepathic. The aspirant must be capable of watching and analyzing his experiences thoughts and feelings. He will then find that certain ones come from outside himself. If he concentrates on them as and when they arise and carefully follows them back to their source, by using subtle imagination and sensitive intuition, he will eventually be led right back to the Invisible One who is helping him. He will see him in vision clairvoyantly. From that time he can enter into communication with him, asking questions and receiving answers telepathically, or asking for and getting help. But such Great Ones will not answer queries on lower worldly matters or personal problems, only with the highest ~~themes~~ themes of spirituality.

(11) Do not face the events of life like a helpless slave. Think yourself a king and you will be in control of your life. Hold the thought of mastery over events, of achievement of purposes, and you will succeed in doing so.

(12) When you attain the conjunction with Reality a tremendous peace is felt. But during this period, the body must remain still, inactive and the intellect unoccupied with other things.

(13) I do not accept mentalism. How could places which have not yet known the existence of man be ideas in man's mind? How could aeroplanes be ideas only? And if you say they are God's ideas, there is no personal God to have them.

(14) There are realized souls who have attained the ultimate, and who have consequently passed out of our world. They do not reincarnate again. Why should they? No desires can bring them. And if they want to help humanity they can do it even better by remaining where they are--in the transcendental world and working by mental power. There must be many of them existing in the world of supreme reality, as it is reasonable that in the extremely long history of mankind they have been added to at a certain rate. Their work is for the few aspirants who have not only purified their character to some extent but also developed their capacities to some extent. That is, the Perfect Ones know of their existence and help them in their struggles. But they can only help such somewhat advanced aspirants because the latter alone are sufficiently receptive. The process of helping them is telepathic. The aspirant must be capable of watching and analyzing his experiences thoughts and feelings. He will then find that certain ones come from outside himself. If he concentrates on them as and when they arise and carefully follows them back to their source, by using subtle imagination and sensitive intuition, he will eventually be led right back to the Invisible One who is helping him. He will see him in vision clairvoyantly. From that time he can enter into communication with him, asking questions and receiving answers telepathically, or asking for and getting help. But such Great Ones will not answer queries on lower worldly matters or personal problems, only with the highest themes of spirituality.

themes

(15) Gandhi is neither a perfect mahatma nor a capable politician. He awakened the masses; that was his valuable contribution; but beyond that he has made mistake after mistake politically, changed his views continually, and made a fetish of external asceticism unnecessarily.
(16) I am strongly opposed to all sanyass, external renunciation, wearing the yellow robe, taking vows, etc. They are useless and breed hypocrisy. They create a superiority complex in the monk, which deceives himself and deludes others. But the greatest objection is that renunciation is not to be successfully got that way, through physical forms, it can only be got internally through mental change. Thus when a student told me he wanted to imitate me and become a vegetarian all at once I replied that he should not do so but that he should practice vegetarianism for a few days, then return to vegetables and again to meat, and so on. All this time he should be constantly reflecting about the pros and cons of vegetarian diet, until finally its superiority was completely and thoroughly established in his mind. Then the desire for meat would fall away from him of its own accord and he could then only give it up permanently. The change would have ceom from within by his firm conviction through reason wearing down his mental habits of desiring meat, which habits were the true cause, the physical ones being merely its reflection. I call external change ascetically 'giving up' and internal change 'destroying'. The former may be merely temporary whereas the latter is really permanent. Asceticism must fight its battles in the mind, for if the mental habits are destroyed, that is real success and the physical change follows suit naturally. It may take longer but it is the best in the end. Let desires die off by themselves through the mind having been converted by analytic reflection upon the nature and consequences of the desire. Picture imaginatively going through all the phases of yielding to the desire and seeing the unsatisfactory results it eventually leads to, the mental habits in that direction will then become weaker with each such meditation, if you reason analytically about those results.
(17) Only three times in my life have I had the great conjunction with the supreme reality. It lasts a few minutes or a couple of hours. If it could last as long as five hours then it remain permanently throughout one's lifetime. Such a durable union is possible and is the

(15) Gandhi is neither a perfect machine nor a capable politician. He awakened the masses; that was his valuable contribution; but beyond that he has made mistake after mistake politically, changed his views continually, and made a fetish of external asceticism unnecessarily.

(16) I am strongly opposed to all sanyasa, external renunciation, wearing the yellow robe, taking vows, etc. They are useless and breed hypocrisy. They create a superiority complex in the monk, which deceives himself and deludes others. But the greatest objection is that renunciation is not to be successfully got that way. through physical forms, it can only be got internally through mental change. Thus when a student told me he wanted to imitate me and become a vegetarian all at once I replied that he should not do so but that he should practice vegetarianism for a few days, then return to vegetables and again to meat, and so on. All this time he should be constantly reflecting about the pros and cons of vegetarian diet, until finally its superiority was completely and thoroughly established in his mind. Then the desire for meat would fall away from him of its own accord and he could then only give it up permanently. The change would have come from within by his firm conviction through reason weaning down his mental habits of desiring meat, which habits were the true cause, the physical one being merely its reflection. I call external change ascetically 'giving up' and internal change 'destroying'. The former may be merely temporary whereas the latter is really permanent. Ascetician must fight its battles in the mind, for if the mental habits are destroyed, that is real success and the physical change follows suit naturally. It may take longer but it is the best in the end. Let desires die off by themselves through the mind having been converted by analytic reflection upon the nature and consequences of the desire. Picture imaginatively going through all the phases of yielding to the desire and seeing the unsatisfactory results it eventually leads to, the mental habits in that direction will then become weaker with each such meditation, if you reason analytically about those results.

(17) Only three times in my life have I had the great communion with the supreme reality. It lasts a few minutes or a couple of hours. If it could last as long as five hours then it remain permanently throughout one's lifetime. Such a durable union is possible and is the

(KSB)

goal. But hard to get if one is living in the world. It is necessary to go into solitude and be free of business society and domesticity for it.

(18) When the aspirant becomes really advanced, sexual desire falls away from him of its own accord until it finally dies altogether. The adept may however continue to have sex relations with his wife, at her ♀ request, but it will not be anything he will crave for. The advanced aspirant may also do so but in his case there is risk. It should never be done under the prompting of passion, lust, but calmly and taking care to keep his mind above the organ of sex.

(19) I have never found in any single book or scripture a full and flawless statement of truth. Either there are scraps of a fragmentary nature or there is great wisdom mixed with great nonsense, as in our Indian scriptures. Hence there is no author I could completely recommend. This may be due to later interpolations but I believe it is mostly due to the fact that the writers had only temporary conjunctions withthe Supreme and on descending from it became their ordinary selves. They wrote out of a mixture of memory of the realization plus their personal ordinary views. Such persons may be sincere but it would often be better if they destroyed their books when they advanced to a fuller knowledge. Or they start cults and find followers among the sincere but ignorant aspirants.

(20) None of these who have attained the complete permanent union with Reality ever started a religion. They gave out their message during their lifetime and others--either their disciples or later followers--formed an organized church, religion or institution, not they themselves. They do not do so because they know that organizations invariably deteriorate and become enemies of truth, doing more harm in the end than good. Thus Hinduism is the most powerful cause of India's present backwardness and I would destroy it utterly without compunction. It prevents people thinking for themselves, keeps them in superstition, enables rascals of gurus mahants and sahus to exploit the gullible, and perpetuates useless idol worship and fatalism. India needs education more than anything, especially scientific education, to wipe out this rubbishy religious nonsense.

(108)

(MSB)

goal. But hard to get if one is living in the world. It is necessary to go into solitude and be free of business society and domesticity for it.

(18) When the aspirant becomes really advanced, sexual desire falls away from him of its own accord until it finally dies altogether. The adept may however continue to have sex relations with his wife, at her & request, but it will not be anything he will crave for. The advanced aspirant may also do so but in his case there is risk. It should never be done under the prompting of passion. Just, but calmly and taking care to keep his mind above the organ of sex.

(19) I have never found in any single book or scripture a full and flawless statement of truth. Either there are scraps of a fragmentary nature or there is great wisdom mixed with great nonsense, as in our Indian scriptures. Hence there is no author I could completely recommend. This may be due to later interpolations but I believe it is mostly due to the fact that the writers had only temporary conjunctions with the Supreme and on descending from it became their ordinary selves. They wrote out of a mixture of memory of the realisation plus their personal ordinary views. Such persons may be sincere but it would often be better if they destroyed their books when they advanced to a fuller knowledge. Or they start cults and find followers among the sincere but ignorant aspirants.

(20) None of these who have attained the complete permanent union with Reality ever started a religion. They gave out their message during their lifetime and others either their disciples or later followers--formed an organised church, religion or institution, not they themselves. They do not do so because they know that organisations inevitably deteriorate and become enemies of truth, doing more harm in the end than good. This Hindusim is the most powerful cause of India's present backwardness and I would destroy it utterly without compunction. It prevents people thinking for themselves, keeps them in superstition, enables rascals of gurus mahants and sadhus to exploit the gullible, and perpetuates useless idol worship and fetishism. India needs education more than anything, especially scientific education, to wipe out this rubbishy religious nonsense.

(21) The perfect adept can exist without food. The advanced aspirant finds that his need of food gets less and less. The perfect adept can exist without sleep.
(22) The Jain doctrine of Perfect Invisible Adepts is good but incomplete. It says they have attained their higher individuality which exists immortally in the Real, and that they have perfect peace. It stops there. I add that they are also engaged in doing something for humanity. Again, the Jains number the Tirthankaras at 24. But this is an artificial number. It cannot stop there as perfect souls add to it with the efflux of time.
(23) Sri Aurobindo's doctrine of physical immortality and body perfection is incorrect. Everything in this world is subject to change at every moment. Hence the body can't stand still in the same condition permanently. It must obey the law of gross Nature, which provides for decay and death as a necessary part of its activity. Besides, death and sickness are not evils. The one is only a change of form whilse the other is often a disguised blessing to a man. In any case Aurobindo himself will surely die. His recent accident of a broken leg is a case where he could not heal himself and a doctor had to be called in! Again, why should he hide himself and appear only 3 times a year? This is fantastic. And bhy does he accept so many rich disciples and not poor ones? Why all the silly rules of the asram? If all this is blamed on the Mother, then why does he submit to her will? It shows the same weakness on his part as the Maharshi shows in submitting to the will of Sarvadikari. Finally the having of male and female disciples living in the same asram is inviting trouble. They should be in separate and distant institution. This propinquity will stimulate sex desire for sure in a number of cases.
(24) Those who like Vivekananda predict that India will become the spiritual teacher of the world, are wrong. Presentday India does not know true philosophical spirituality, only false religion and imperfect mysticism. Her moral character is unsatisfactory, her energies are asleep, her love of truth absent. I admire Western scientists who at least are animated by the search for truth which, if followed up, must lead eventually to the higher search. The truth is that no land has a monopoly of spirituality. It is an individual matter and may happen anywhere in the world, not even Tibet

(107)

(21) The perfect adept can exist without food. The advanced aspirant finds that his need of food gets less and less. The perfect adept can exist without sleep.

(22) The Jain doctrine of Perfect Invisible Adepts is good but incomplete. It says they have attained their h higher individuality which exists immortally in the Real, and that they have perfect peace. It stops there. I add that they are also engaged in doing something for humanity. Again, the Jains number the Tirthankaras at 24. But this is an artificial number. It cannot stop there as perfect souls add to it with the efflux of time.

(23) Sri Aurobindo's doctrine of physical immortality and body perfection is incorrect. Everything in this world is subject to change at every moment. Hence the body can't stand still in the same condition permanently. It must obey the law of gross Nature, which provides for decay and death as a necessary part of its activity. Beauties, death and ugliness are not evils. The one is only a change of form while the other is often a disguise d blessing to a man. In any case Aurobindo himself will surely die. His recent accident of a broken leg is a case where he could not heal himself and a doctor had to be called in! Again, why should he hide himself and appear only 3 times a year? This is fantastic. And why does he accept so many rich disciples and not poor ones? Why all the petty rules of the ashram? If all this is blamed on the Mother, & then why does he submit to her will? It shows the same weakness on his part as the Mahatmas shows in submitting to the will of Servadikari. Finally the having of male and female disciples living in the same ashram is inviting trouble. They should be in separate and distant institution. This propinquity will stimulate sex desire for sure in a number of cases.

(24) Those who like Vivekananda predict that India will become the spiritual teacher of the world, are wrong. Present-day India does not know true philosophical spirituality, only false religion and imperfect mysticism. Her moral character is unsatisfactory, her energies are asleep, her love of truth absent. I admire Western scientists who at least are animated by the search for truth which, if followed up, must lead eventually to the higher search. The truth is that no land has a monopoly of spirituality. It is an individual matter and may happen anywhere in the world.

not even Tibet

(25) M. N. Roy is a selfish man and also a sexually loose one. I do not respect him and would not trust him. He is unsuitable as a great leader, therefore. Nehru is much better even if less intellectually brilliant. I agree that India should not have full independence. Dominion status is better, for she needs the protection of British army and navy until she can build her own.
(26) Ordinary yoga is devoted to the 'control' of thought. Our ultra yoga method is different. We say, let the thought go on to its natural end, it will then destroy itself. It will weat itself out or, if it is a desire-thought, realize by the analytic reflection upon its painful results, its own folly and commit suicide.
(27) There is no God in the sky or a personal God. God is (a) the totality of all entities in the cosmos and (b) the Palaprakritit or Supreme formless reality which is unindividuated and not a Being separate from the cosmos.
(28) If there were no reincarnation, if death ended us all, then this human existence would be senseless.
(29) If the end of evolution were merely merger, then it would itself be senseless. No, the goal is the attainment of our higher individuality, which is indestructible and exists immortally in the transcendental world of reality as its own unique self. To disappear into the ocean of being, as Advaitins teach, would be worthless after all the pains and struggles of existence.
(30) The Invisible Adepts in the transcendental world help advanced aspirants but do not interfere in worldly political or national matters. They do not meddle with the masses but leave them to the ministrations of gross Nature's evolutionary urge.
(31) Bodily asanas and breathing exercises have no value for true spiritual development.
(32) Paid professional clergy and priests should be abolished. Temples should be converted into places where people can find and read holy books, or practice silent meditation. Rites and ceremonies should not be permitted within them. ~~There~~ Those who feel the need of them should practise them privately at home, without a priest, and utilize them merely as methods of adoration and worship of lofty beings or divine personages.

(25) M. N. Roy is a selfish man and also a sexually loose one. I do not respect him and would not trust him. He is unsuitable as a great leader, therefore. Meiva is much better even if less intellectually brilliant. I agree that India should not have full independence. Dominion status is better, for she needs the protection of British army and navy until she can build her own.

(26) Ordinary yoga is devoted to the 'control' of thought. Our ultra yoga method is different. We say, let the thought go on to its natural end, it will then destroy itself. It will west itself out or, if it is a desirethought, realize by ~~him~~ the analytic reflection upon its painful results, its own folly and commit suicide.

(27) There is no God in the sky or a personal God. God is (a) the totality of all entities in the cosmos and (b) the Palapramitit or Supreme formless reality which is unindividuated and not a Being separate from the cosmos.

(28) If there were no ~~xxxx~~ reincarnation, if death ended us all, then this human existence would be senseless.

(29) If the end of evolution were merely merger, then it would itself be senseless. No, the goal is the attainment of our higher individuality, which is indestructible and exists immortally in the transcendental world of reality as its own unique self. To disappear into the ocean of being, as Advaitins teach, would be worthless after all the pains and struggles of existence.

(30) The Invisible Adepts in the transcendental world help advanced aspirants but do not interfere in worldly political or national matters. They do not meddle with the masses but leave them to the misdirections of gross Nature's evolutionary urge.

(31) Bodily asanas and breathing exercises have no value for true spiritual development.

(32) Paid professional clergy and priests should be abolished. Temples should be converted into places where people can find and read holy books, or practice silent meditation. Rites and ceremonies should not be permitted within them. ~~Those~~ Those who feel the need of them should practise them privately at home, without a ~~xx~~ priest, and utilize them merely as methods of adoration and worship of lofty beings ~~xx~~ or divine personages.

(33) Those who seek and are ready for higher philosophical truth will always be a small minority, no matter how much the general mass of humanity evolves upward. For as the masses graduate into higher levels, Nature seeks to keep the balance and will admit souls from the lower kingdoms, such as animal kingdom, into human life to take their place.

(34) The Indian custom of prostrating before holy men is degrading to the devotee and indicative of price in the guru. A perfect adept would refuse such worship.

(35) The Invisible Perfect Adept is one with and the same as the aspirant's higher nature. Hence the reception of answers or help for visions or experiences by the aspirant may, in different cases or at different times, be due to any of the following causes: (a) directly from the Adept or from embodied guru who is being followed, (b) only from the aspirant's own soul, (c) from his soul but using the mental image of the embodied guru, (d) from the embodied guru or invisible Adept but unconsciously to the latter and as a result of aspirant's thought being directed towards him. Occult powers have no spiritual value. I have seen levitation performed. By gazing at a piece of rock or stone for long time each day, long-distance clairvoyance may be got.

(36) The Invisible Adepts may help advanced aspirants without the latter even knowing of their existence. But they can come to know of their existence and enter into a conscious familiar relationship with them, by a searching telepathic intuitive subtly-imaginative kind of meditation. The moment a thought mood or feeling from a source outside and beyond him is vaguely felt as such hex should concentrate on it instantly, without delay and try to follow it back to its source. His reward will come eventually as a concrete picture.

(37) The trance state is temporary and therefore defective. It is called 'laya' in Sanskrit and we must go beyOnd it to attain the ultimate.

(38) Yes, there is forgiveness of sins in the case where sinner repents and strives hard to improve his character in penance and enters on spiritual quest.

(39) The self-humiliating kind of prayer is useful only to beginners. To the more advanced it is useless, for there they should not admit the suggestion of being weak in character but should know that they have only to stretch out their own hands for knowledge and power, and

(33) Those who seek and are ready for higher philosophical truth will always be a small minority, no matter how much the general mass of humanity evolves upward. For as the masses graduate into higher levels, Nature seeks to keep the balance and will admit souls from the lower kingdoms, such as animal kingdom, into human life to take their place.

(34) The Indian custom of prostrating before holy men is degrading to the devotee and indicative of pride in the guru. A perfect adept would refuse such worship.

(35) The Invisible Perfect Adept is one with and the same as the aspirant's higher nature. Hence the reception of answers or help for visions or experiences by the aspirant may, in different cases or at different times, be due to any of the following causes: (a) directly from the Adept or from embodied guru who is being followed, (b) only from the aspirant's own soul, (c) from his soul but using the mental image of the embodied guru, (d) from the embodied guru or Invisible Adept but unconsciously to the latter and as a result of aspirant's thought being directed towards him. Occult powers have no spiritual value. I have seen levitation performed. By gazing at a place of rock or stone for long time each day, long-distance clairvoyance may be got.

(36) The Invisible Adepts may help advanced aspirants without the latter even knowing of their existence. But they can come to know of their existence and enter into a conscious familiar relationship with them, by a searching telepathic intuitive subtly-imaginative kind of meditation. The moment a thought mood or feeling from a source outside and beyond him is vaguely felt as such he should concentrate on it instantly, without delay and try to follow it back to its source. His reward will come eventually as a concrete picture.

(37) The trance state is temporary and therefore defective. It is called 'laya' in Sanskrit and we must go beyond it to attain the ultimate.

(38) Yes, there is forgiveness of sins in the case where sinner repents and strives hard to improve his character in penance and enters on spiritual quest.

(39) The self-mortifying kind of prayer is useful only to beginners. To the more advanced it is useless, for there they should not admit the suggestion of being weak in character but should know that they have only to stretch out their own hands for knowledge and power, and

they will get it. That is, they should assume the victorious attitude, think and act and speak as if the truth were already theirs. And even for beginners they should not pray to a non-existent God in the skies or to a personal God; only to their higher self or to Invisible Perfect Adepts.

(40) Monasticism is today mere vanity, humbug and futility. It is satisfied with making a mere outward show of holiness. True asceticism should be practised in thought and feeling, then the renunciatory actions will follow naturally of their own accord. To practise the actions first, is to put cart before horse.

(41) The real fruit of this path is self-improvement in conduct and character. I always tell aspirants from the beginning not to come to me unless they are prepared to strive to get rid of their wrongdoing and I fearlessly point out their faults and sins.

(42) I suggest that your next book should be one of "Questions and Answers". It will be extremely helpful to students. Also you can make your present position quite clear through it. It could be divided into three sections, religious mystic and philosophic so that the higher standpoints can be omitted by those not ready for them, and thus avoid their bewilderment.

(43) There is a kind of clairvoyance I practise which utilizes subtle imagination in discovering the character of a present or distant person and which probes into the inner planes to contact adepts. But this imagination is not the same as ordinary man's wild fancies, for I always back it by sound reasoning. It comes to me in a few minutes, after I sit down and stare with open eyes into space. Then my surroundings vanish entirely and I see only that upon which knowledge is sought.

(44) Gross Nature is the only real adverse force against which humanity has to contend. Its physical life being its only life, the result is a mental moral and spiritual inertia which has to be overcome before man can rise. But gross Nature does not want to let man out of its clutches, hence tries to keep him within them; tries to make the non-physical seem the reality, the sensual seem the true happiness. This is why aspirants find it hard to progress and why they fall often after rising.

they will get it. That is, they should assume the victorious attitude, think and act and speak as if the truth were already theirs. And even for beginners they should not pray to a non-existent God in the skies or to a personal God; only to their higher self or to Invisible Perfect Adepts.

(40) ~~Misconceptions~~ Monasticism is today mere vanity, humbug and futility. It is satisfied with making a mere outward show of holiness. True asceticism should be practised in thought and feeling, then the remunerative actions will follow naturally of their own accord. To practise the actions first, is to put cart before horse.

(41) The real fruit of this path is self-improvement in conduct and character. I always tell aspirants from the beginning not to come to me unless they are prepared to strive to get rid of their wrongdoing and I fearlessly point out their faults and sins.

(42) I suggest that your next book should be one of "Questions and Answers". It will be extremely helpful to students. Also you can make your present position quite clear through it. It could be divided into three sections, religious mystic and philosophic so that the higher standpoints can be omitted by those not ready for them, and thus avoid their bewilderment.

(43) There is a kind of clairvoyance I practise which utilises subtle imagination in discovering the character of a present or distant person and which probes into the inner planes to contact adepts. But this imagination is not the same as ordinary man's wild fancies, for I always back it by sound reasoning. It comes to me in a few minutes, after I sit down and stare with open eyes into space. Then my surroundings vanish entirely and I see only that upon which knowledge is sought.

(44) Gross Nature is the only real adverse force against which humanity has to contend. The physical life being the only life, the result is a mental moral and spiritual inertia which has to be overcome before man can rise. But gross Nature does not want to let man out of its clutches, hence tries to keep him within them; tries to make the non-physical seem the reality, the sensual seem the true happiness. This is why aspirants find it hard to progress and why they fall often after rising.

(45) Whatever new world organization for attaining peace is formed, it will certainly fail unless the powerful nations are willing to limit sovereignty and practice disarmament. And as they seem unlikely to do so, it seems that we shall h ave a third world war within our own lifetime. This time it would bring even the neutrals of the last war into its scope and so it would be a true world war. The chief leaders of the opposing forces would probably be Russia against America; all the other nations would line up under one or the other.

(46) I do not believe that Stalin has really abandoned the plan of communising the world but he has temporarily abandoned it as a matter of expediency. When it suits his purpose he will support it again. The general problem of Russia will determine the next stage of world history, whether it is going to be peace or war.

(47) I am opposed to full independence for India, because she is not psychologically fit for it yet nor militarily ready for it. I favour arriving at a compromise with the British and retaining the British connection, say in the form of Dominion status.

(48) The yogi whom I personally witnesses perform physical levitation to a great height, told me that his power was developed under conditions necessitating complete chastity,and that it would be lost if he gave up chastity.

(49) There is no merger, the higher individuality remains always, otherwise evolution would be senseless and the goal not worth having.

(50) Yes, there is evolution and progress; we do not finish at the starting point. The development is from gross nature to subtle nature and thence to supernature (Paraprakriti). The last is the supreme reality, union with which should be the philosopher's aim.

(51) The yogi's goal is to constrict himself by turning inwards, the philosopher's is to expand himself by identification with all things. The first is selfish, the second sympathetic.

(52) Neither Vivekananda nor Ramakrishna were sages. They were only mystics.

(53) Kundalini is a lower mental power, related to sex and spine. It has no philosophic value. He who arouses it in another person makes the latter helplessly depend-

(45) Whatever new world organisation for attaining peace is formed, it will certainly fail unless the powerful nations are willing to limit sovereignty and practice disarmament. And as they seem unlikely to do so, it seems that we shall have a third world war within our own lifetime. This time it would bring even the neutrals of the last war into its scope and so it would be a true world war. The chief leaders of the opposing forces would probably be Russia against America; all the other nations would line up under one or the other.

(46) I do not believe that Stalin has really abandoned the plan of communizing the world but he has temporarily abandoned it as a matter of expediency. When it suits his purpose he will support it again. The general problem of Russia will determine the next stage of world history, whether it is going to be peace or war.

(47) I am opposed to full independence for India, because she is not psychologically fit for it yet nor militarily ready for it. I favour arriving at a compromise with the British and retaining the British connection, say in the form of Dominion status.

(48) The Yogi whom I personally witnesses perform physical levitation to a great height, told me that his power was developed under conditions necessitating complete chastity, and that it would be lost if he gave up chastity.

(49) There is no merger, the higher individuality remains always, otherwise evolution would be senseless and the goal not worth having.

(50) Yes, there is evolution and progress; we do not find at the starting point. The development is from grossness to subtle nature and thence to supernature (Paramukti). The last is the supreme reality, union with which should be the philosopher's aim.

(51) The Yogi's goal is to concentrate himself by turning inwards, the philosopher's is to expand himself by identification with all things. The first is selfish, the second sympathetic.

(52) Neither Vivekananda nor Ramakrishna were sages. They were only mystics.

(53) Kundalini is a lower mental power, related to sex and spine. It has no philosophic value. He who arouses it in another person makes the latter helplessly depend-

ent upon him for years, if not a lifetime.
(54) Maharshi's use of tvatak-initiation is a form of hypnotism. I repeat, he has not attained the ultimate.
(55) Idolatry, priestcraft, superstition and false religion are the chief curses of India. If they are removed most of her other troubles could be removed. Hence Hinduism has to go as the old religion had to go in Russia. India's gods are false ones, mere imaginations that delude the masses. The urgent need for the next 20 years is education, for that is the indispensable means of eradicating our superstition.
(56) Fasting is good only if it is the consequence of an inward development, causing distaste for food; but it is useless if merely followed without this inner feeling.
(57) Try to keep the conjunction with Paraprakriti as long as possible for even 5 hours is enough to render it permanent.
(58) Buddhism and Jainism were socially democratic, hence they were smashed by Brahmins.

(KSB)

ent upon him for years, if not a lifetime.
(54) Maharshi's use of Swetak-initiation is a form of hypnotism. I repeat, he has not attained the ultimate.
(55) Idolatry, priestcraft, superstition and false religion are the chief curses of India. If they are removed most of her other troubles could be removed. Hence Hinduism has to go as the old religion had to go in Russia. India's gods are false ones, mere imaginations that delude the masses. The urgent need for the next 20 years is education, for that is the indispensable means of eradicating our superstition.
(56) Fasting is good only if it is the consequence of an inward development, causing distaste for food; but it is useless if merely followed without this inner feeling.
(57) Try to keep the conjunction with Parapsychiti as long as possible for even 5 hours is enough to render it permanent.
(58) Buddhism and Jainism were socially democratic, hence they were smashed by Brahmins.

Karan Singh Bothra:

(59) The present state of the world is a consequence of man's thinking. It causes us to doubt whether man has really progressed or not. For several centuries he has been finding out about the working of Nature outside him but what is this without his own progress? What is wanted is that both scientific knowledge and knowledge of himself should be developed. His inward soul is more important than his outward possessions. They alone cannot give him happiness. The soul is not an imaginary thing but a reality. If it is neglected, then there is no real progress in the world.

(60) Without the realization of his soul man must be unhappy. Let him go on trying to develop his external surroundings but at the same time let him enrich his soul life if he wants to gain tru happiness. The difficulties, the troubles and miseries which are today everywhere, in spite of his technical development, are really due to his apathy towards and neglect of the art of soul-realization.

(61) In Nature we find both beautiful creatures and horrible ones, lovely scenes and fierce storms, beautiful forests but eruptive volcanoes. There is thus a mixture of opposites.

(62) All animals have mind to some extent but no animal has mind to the extent and of the quality that man has got. This makes him superior to them. He should be capable, for instance, of discriminating between good and bad, giving birth to new ideas and developing new conditions. He should justify his human superiority by being mentally creative, not idle; thinking independently, not stagnantly. Animal minds are slaves to existing circumstances, content with which is got, dependent and subordinate.

(63) The greatness of Nature's (God's) intelligence is to be exhibited, achieved and fulfilled by man. Where he constantly fails to do this, she is not defeated thereby. She goes on and on trying.

ANANDA METTEYA: If people only knew that ceremonial magic inevitably leads to and degenerates into black magic, they would never start playing with it (OVER)

Karan Singh Bothra:

(59) The present state of the world is a consequence of man's thinking. It causes us to doubt whether man has really progressed or not. For several centuries he has been finding out about the working of Nature outside him but what is this without his own progress? What is wanted is that both scientific knowledge and knowledge of himself should be developed. His inward soul is more important than his outward possessions. They alone cannot give him happiness. The soul is not an imaginary thing but a reality. If it is neglected, then there is no real progress in the world.

(60) Without the realization of his soul man must be unhappy. Let him go on trying to develop his external surroundings but at the same time let him enrich his soul life if he wants to gain true happiness. The difficulties, the troubles and miseries which are today everywhere, in spite of his technical development, are really due to his apathy towards and neglect of the art of soul-realization.

(61) In Nature we find both beautiful creatures and horrible ones, lovely scenes and fierce storms, beautiful forests but eruptive volcanoes. There is thus a mixture of opposites.

(62) All animals have mind to some extent but no animal has mind to the extent and of the quality that man has got. This makes him superior to them. He should be capable, for instance, of discriminating between good and bad, giving birth to new ideas and developing new conditions. He should justify his human superiority by being mentally creative, not idle; thinking independently, not stagnantly. Animal minds are slaves to existing circumstances, content with which is got, dependent and subordinate.

(63) The greatness of Nature's (God's) intelligence is to be exhibited, achieved and fulfilled by man. Where he constantly fails to do this, she is not defeated thereby. She goes on and on trying.

ANANDA METTEYA: If people only knew that ceremonial magic inevitably leads to and degenerates into black magic, they would never start playing with it.

(11Sb)

A NANDA METTEYA: (112-B

((1) He was immensely tolerant of those who fell by the wayside, whether into sin or destitution. He suffered agonies from a tropical liver disease and from violent asthma spasms, yet was never said for himself, only for those who insisted on hurting themselves by creating bad karma (2) When someone told him of the sense of spiritual uplift and inward peace which his presence gave whenever he expounded the Buddhist Dhamma at length, he replied "Remember this has little connection with the expounder himself: it is the power of the truth" (3) He gave a novel reason why we are given no memory of past existences by Nature, he who had himself undoubtedly had many such memories: "It is almost enough to nauseate one, as if too much food were being forced upon one" (4) Explaining Nirvana he said that is only the extirpation of the egoistic fixation "like removing large masses of earth from a running stream" (5) His was a noble and difnifed figure physically, a saintly compassionate one morally. (6) Aleister Crowley, the poet, writer, magician and genius visited him in Ceylon but although highly respectful of A.M. could not OR would not desert the evil course his life mostly followed. Of him A.M. said to me something that was curiously like what the Maharishee said to me of Mussolini years later. Said AM: "Crowley might have helped to make a better world, with his genius, but instead he helped to make a worse one." Said the Maharishee, when Musso invaded Ethiopia: "What a pity that , when he could have used his talents to do some good for the world, he used them instead to do harm" (7) When asked why he did not use his great powers of meditation to heal his two diseases he replied. "But if I were able to do that, I would only succeed in transferring my bad karma from the body to the mind"

SWAMI NIKHILANANDA: ( ) Upanisad

teaches the Pure Being, One without a second. This knowledge cannot be grasped by ordinary people, who believe that any entity, to be real, must exist in time and space It cannot be associated with the idea that It is an object to be reached , or an effect. Ordinary minds have to grasp all this by slow degrees.

A MAHAN MYSTERY:

((1) He was immensely tolerant of those who fell by the wayside,whether into sin or destitution.He suffered agonies from a tropical liver disease and from violent asthma spasms,yet was never said for himself, only for those who insisted on hurting themselves by cresting bad karma(2)When someone told him of the sense of sp iritual uplift and reward peace which his presence gave whenever he expounded the Buddhist Dhamma at length,he replied "Remember this has little connection with the expounder himself:it is the power of the truth" (3)He gave a novel reason why we are given no memory of past existences by Nature,he who had himself undoubtedly had many such memories:"It is almost enough to measure one,as it too much food were being forced upon one"(4)Explaining Nirvana he said that is only the extinguition of the egoistic fixation"like removing large masses of earth from mounting stress"(5)His was a noble and dignified figure physically, a saintlycosmopolite one morally.(6)Alefster Crowley, the poet, writer, magician and genius visited him in Ceylon but although highly respectful of A.M.,could not or would not desert the evil tmmxx course his life mostly tmmxx followed. Of him A.M.said to me something that was curiously like what the Mahatmas said to me of thoseoint years later. Said A.M:"Crowley might have helped to make a better world,with his genius, but instead he helped to make a worse one." Said the Mahatmas,when Masso invaded Ethiopia:"What a pity that ,when he could have used his talents to do some good for the world, he used them instead to do harm" (7)When asked why he did not use his great powers of meditation to heal his two diseases he replied."But if I were able to do that,I would only succeed in transferring my bad karma from the body to the mind"

SWAMI VIJNYANANDA: ( )Unentered

Begotes the Pure Being;One without a second.This knowledge cannot be grasped by ordinary people, who believe that only entity,to be real,must exist in time and space.It cannot be associated with the idea that it is an object to be reached or an effect.Ordinary minds have to grasp all this by slow degrees.

MAHACHARYA VAHINDRA (~~Guru~~) &
ANANDA MAITREYA BALTARI (chela)
(Chela is son of Chinese Princess & Baron Ungern Sternberg

Tsenchal Khambo

TIBET (1). The tibetans have not been opposed to the spread of knowledge of true Buddhism, but you cannot blame them for being suspicious of foreigners. So they have been very cautious and careful in order to preserve and defend themselves. (correct spelling is DORJIEFF)
(2) DORJEFF and M.V. were co-advisers to Dalai Lama, Dorjeff for Asiatic and European and M.V. for European foreign policy only. M.V. has no influence in Tibet since the death of Dalai Lama at which time he left the country. Dorjeff was keen on supporting Buddhism. Dorjeff was a good man and a high Lama, but his name was dirtied for political reasons. The name Dorjeff means thunderbolt. He was known to Tibetans by a different name. His Tibetan name is as follows: I here write it down for you ཚེ་ཆེན་མཁྱེན་རབ་རྡོ་རྗེ། Isenchal Khambo. Keep this secret. He is over 90 years old now. He received the highest title ('Laharamlu') for a learned man in Tibet. His parents were rich pure Mongolian princes. He inherited a fortune at their death but spent it on spreading Buddhism, building costly temples in St. Petersburg. He is not now in Tibet. (continued on page 136).
(3) Dalai Lama agreed that white men who were keen and sincere to become Mahayana Buddhists should enter Tibet to study. But the British would not allow white men to enter Tibet for this purpose. The Tibetan Lamas are very spiritual and have admiration for superior white race, as their sacred books say that the white race will save Buddhism for the future. Tibetan Lamas would welcome real white students, but they dare not because of the British taboo.
(4) Sven Hedin is materialistic, skeptic and anti-buddhist. Hence ignore his criticism of Ossendowski's accounts of Mongolia and Tibet, which are indeed mostly true.
(5) Great Guru Padmasambhava of Tibet is the founder of Tibetan Buddhist Hierarchy. Buddhism was preached for the first time in Tibet about 640 A.D. in the reign of Tibetan King Sron Tsa Gamp. But it was only hundred years later that Buddhism made a great progress when King Thi-Sron-Detsan listening to the advice of the Pandit Shantaraksita summoned the Indian Buddhist Guru Padmasambhava to come to Tibet in 747 and this Mahayanist monk from the University of Nalanda, the Oxford of ancient India, became the actual founder of the ~~xxx~~ ecclesiastical system

TIBET (1). The tibetans have not been opposed to the spread of knowledge of true Buddhism, but you cannot blame them for being suspicious of foreigners. So they have been very cautious and careful in order to preserve and defend themselves.

(2) DORJIEFF and M.V. were co-advisers to Dalai Lama, Dorjieff for Asiatic and European and M.V. for European foreign policy only. M.V. has no influence in Tibet since the death of Dalai Lama at which time he left the country. Dorjieff was keen on supporting Buddhism. Dorjieff was a good man and a high Lama, but his name was disliked for political reasons. The name Dorjieff means thunderbolt. He was known to Tibetans by a different name. His Tibetan name is as follows: I here write it down for you

Personal Khambo. Keep this secret. He is over 90 years old now. He received the highest title ('Lharamdu') for a learned man in Tibet. His parents were rich pure Mongolian princes. He inherited a fortune at their death but spent it on spreading Buddhism, building costly temples in St. Petersburg. He is not now in Tibet.

(3) Dalai Lama agreed that white men who were keen and sincere to become Mahayana Buddhists should enter Tibet to study. But the British would not allow white man to enter Tibet for this purpose. The Tibetan Lamas are very spiritual and have admiration for superior white race, as their sacred books say that the white race will save Buddhism for the future. Tibetan Lamas would welcome real white students, but they dare not because of the British taboo.

(4) Sven Hedin is materialistic, skeptic and anti-Buddhist. Hence ignore his criticism of Osmandow ski's accounts of Mongolia and Tibet, which are indeed mostly true.

(5) Great Guru Padmasambhava of Tibet is the founder of Tibetan Buddhist Hierarchy. Buddhism was preached for the first time in Tibet about 650 A.D. in the reign of Tibetan King Sron Tsa Gamp. But it was only hundred years later that Buddhism made a great progress when King Thi-Sron-Detsan listening to the advice of the Pandit Shantarakshita summoned the Indian Buddhist Guru Padmasambhava to come to Tibet in 747 and this Mahayanist monk from the University of Nalanda, the Oxford of ancient India, became the actual founder of the sex ecclesiastical system

known as Tibetan Buddhism. Mahatacharya Padmasambhava, the Lotus-born, is called by the Tibetans as Guru Rimpoche, or Precious Teacher. Padmasanbhava was an adopted son of King Indrabhuti who was regarded as an authority on Mahayanic Buddhism and who wrote a large number of Buddhist works. At least 43 among Indrabhuti's works are preserved today in Tibetan translations, the most interesting being Jnanasiddhi which throws great light on the little-known Vajrayana school of Buddhism. Padmasanbhava himself had 8 Indian gurus belonging to 8 different schools of Buddhist philosophy yet he was ordained by a guru belonging to one school only: the Tantrik Yogacharya school, and soon became renowned for his knowledge of dharani (mystical sentences) and of their efficacious application. Padmasambhava went to Tibet where he remained altogether about 50 years founding monasteries and teaching the Buddhist doctrine. Glowing with zeal for the salvation of sentient beings, Padmasambhava did even visit China and most especially the great monasteries and sanctuaries of Wutaishan in Shansi province, which is nowadays a meeting-place for the Tibetan and Mongolian Lamas and the Chinese Buddhist monks.

(6) Guru Padmasambhava, worshipped in Tibet as only to the second Buddha, is generally represented seated on a lotus with the legs locked, the right hand brandishing the dorje or thunderbolt of Indra, and the left holding a human skull symbolizing renunciation of the world, in virtue of which he bestows success in Yogic and Tantrik Buddhist practices. Padmasambhava, the Crowned One, wears a peaked cap like a lotus flower in bud and with the left arm presses against his breast a stick called Khatvanga which he is believed to have invented. If painted, Padmasambhava is clothed in a long red gown and often accompanied by his two famous disciples.

(7) Lama is a Tibetan word signifying a Buddhist and is applicable to all fully-ordained priests. Lamas are great in their devotion to pursuit of knowledge, great in their perseverance which alone sustains them in all kinds of difficulties, great in their penetrating insight into the structure of Buddhism, and great in the mastery which they acquire of various Buddhist works. The Lamas occupy themselves in Buddhist examination and must maintain in debate various theses in Buddhism. The Lamaistic Buddhist clery is composed of priests of various grades, some of whom follow a special course of Buddhist teaching. After studies, more or less long, in the Universities of monasteries where is taught the Tsauit, i.e. the distinctive

known as Tibetan Buddhism. Mahatmahirya Padmasambhava, the Lotus-born, is called by the Tibetans as Guru Rimpoche, or Precious Teacher. Padmasambhava was an adopted son of King Indrabhuti who was regarded as an authority on Mahayanic Buddhism and who wrote a large number of Buddhist works. At least 17 among Indrabhuti's works are preserved today in Tibetan translation, the most interesting being Jnanasiddhi which throws great light on the little-known Vajrayana school of Buddhism. Padmasambhava himself had 8 Indian gurus belonging to 8 different schools of Buddhist philosophy yet he was ordained by a guru belonging to one school only: the Tantrik Yogacharya school, and soon became renowned for his knowledge of dharani (mystical sentences) and of their efficacious application. Padmasambhava went to Tibet where he remained altogether about 50 years founding monasteries and teaching the Buddhist doctrine, glowing with zeal for the salvation of sentient beings. Padmasambhava did even visit China and most especially the great monasteries and sanctuaries of Wutaishan in Shansi province, which is nowadays a meeting-place for the Tibetan and Mongolian Lamas and the Chinese Buddhist monks.

(6) Guru Padmasambhava, worshipped in Tibet as only to the second Buddha, is generally represented seated on a lotus with the legs locked, the right hand brandishing the dorje or thunderbolt of Indra, and the left holding a human skull symbolizing renunciation of the world, in virtue of which he becomes masseas in Yogic and Tantrik Buddhist practices. Padmasambhava, the Crowned One, wears a peaked cap like a lotus flower in bud and with the left arm presses against his breast a stick called Khatvanga which he is believed to have invented. If painted, Padmasambhava is clothed in a long red gown and often accompanied by his two famous disciples.

(7) Lama is a Tibetan word signifying a Buddhist and is applicable to all fully-ordained priests. Lamas are great in their devotion to pursuit of knowledge, great in their perseverance which alone sustains them in all kinds of difficulties, great in their penetrating insight into the structure of Buddhism, and great in the mastery which they acquire of various Buddhist works. The Lamas occupy themselves in Buddhist examination and must maintain in debate various theses in Buddhism. The Lamaistic Buddhist clergy is composed of priests of various grades, some of whom follow a special course of Buddhist teaching. After studies, more or less long, in the Universities of monasteries where is taught the Tsanit, i.e. the distinctive

signs of the things of the quintessence, or the commentaries to Buddhist scriptures, the Lamas obtain successively the degrees of Bachelor, in Tibetan Dkahbou La ma; of Licentiate, in Tibetan Rabsbbyams-pa Lama; of Master, in Tibetan Snasrams-pa Lama; and of Doctor, in Tibetan Hla-rams-pa Lama. The Lamas usually wear the costume of one of the 3 holy colors: yellow, red and blue. The sacred colors symbolize the triple Gem of Buddhism: yellow representing Buddha, blue Sangha, the Community of monks, red Dharma the teaching. The age of the candidate is not the determining factor at a Lamaistic Buddhist ordination.

OCCULTISM & YOGA

(1) The secret clasp between members of our Mahayana school is to place both palms on the outside of both hands of the other person, i.e. one clasps the backs of the other man's hands.

(2) The use of the rosary by the Buddhist monks is for concentration. As the beads are slowly counted it helps to slow down and to regulate the breath. It also helps to calm the confused mind.

(3) Padmasambhava possessed the enemy-eradicating power of a very subtle kind. Concerning this power Western scholars know very little, and in this direction there exists an almost virgin field for scientific research. When Guru Padmasambhava arrived in Tibet in 747 A.D. he found the people there worried and tormented by obsessing evil spirits. Aided by unfavorable climatic conditions, the dark elementals projected their malignity into Tibetans producing insanity and various disorders in them. Padmasambhava knew how in nature all things influence one another. The exorcising rites to neutralize the disharmony in man's body, mind and surrounding were employed by Padmasambhava to heal all manner of sickness and malignant spirits. In order to exorcise the demoniacal beings, habituated to an existence of purely sensuous delights, Padmasambhava, sounding a human ~~f~~ thigh-bone trumpet and accompanied by a low chant on the part of his close disciples, performed his celebrated Buddhist Dance in order to destroy the powers of evil. Padmasambhava's dance inimical to evil influence was essentially a religious rite of purification symbolizing the utter destruction of a ll recognized evil in constant activity but unconscious to an ordinary man. This is the rite with a spear which I performed for your benefit. As Guru Padmasambhava danced ecstatically he visualized that he is treading under foot the prostrate forms of malignant illusory being which he thought of as being human corpses. A rhythmic motion

TIBET, cont'd (M.V.) (115)

signs of the things of the quintessence, or the commentaries to Buddhist scriptures, the Lamas obtain successively the degrees of Bachelor, in Tibetan Dkonbon La-ma; of Licentiate, in Tibetan Rabsbyams-pa Lama; of Master, in Tibetan Snaarma-pa Lama; and of Doctor, in Tibetan Mkha-rams-pa Lama. The lamas usually wear the costume of one of the 3 holy colors: yellow, red and blue. The sacred colors symbolize the triple Gem of Buddhism: yellow representing Buddha, blue Sangha, the Community of monks, red Dharma the teaching. The age of the candidate is not the determining factor at a Lamaistic Buddhist ordination.

OCCULTISM & YOGA

(1) The secret clasp between members of our Mahayana school is to place both palms on the outside of both hands of the other person, i.e. one clasps the backs of the other man's hands.

(2) The use of the rosary by the Buddhist monks is for concentration. As the beads are slowly counted it helps to slow down and to regulate the breath. It also helps to calm the confused mind.

(3) Padmasambhava possessed the enemy-eradicating power of a very subtle kind. Concerning this power Western scholars know very little, and in this direction there exists an almost virgin field for scientific research. When Guru Padmasambhava arrived in Tibet in 747 A.D. he found the people there worried and tormented by obsessing evil spirits. Aided by unfavorable climatic conditions, the dark elementals protected their malignity into Tibetans producing insanity and various disorders in them. Padmasambhava knew how in nature all things influence one another. The exorcising rites to neutralize the disharmony in man's body, mind and surrounding were employed by Padmasambhava to heal all manner of sickness and malignant spirits. In order to exorcise the demoniacal beings, habituated to an existence of purely sensuous delights, Padmasambhava, sounding a human thigh-bone trumpet and accompanied by a low chant on the part of his close disciples, performed his celebrated Buddhist Dance in order to destroy the powers of evil. Padmasambhava's dance intuited to evil influence was essentially a religious rite of purification symbolizing the utter destruction of all recognized evil in constant activity but unconscious to an ordinary man. This is the rite with a spear which I performed for your benefit. As Guru Padmasambhava danced ecstatically he visualized that he is treading under foot the prostrate forms of malignant illusory being which he thought of as being human corpses. A rhythmic motion

travels from Tantrik dancer's shoulders down to his arms, and through his wrists to his hands in mystic gestures. From the tips of his eloquent gesticulating fingers a wave of flame-like radiance passes on, but into the air, and falls with the might of a thunderbolt wheresoever the Tantrik Buddhist priest mentally projects it; against demons and antagonistic spirits with their followers, rendering them powerless to flee.

(4) Guru Padmasambhava had 25 principal and very carefully tested disciples, each of whom possessed mystic or yogic powers and a divine secret science called by the Tibetans Trongjug. Man inflamed with love of the worldly life does not know himself that the mind within oneself is the source of the most transcendental aspect of the secret lore concerning supra-mundane consciousness. But the disciple of Buddhism into whose heart the guru's teaching have entered is like unto one who has been made to see a treasure lying unnoticed within his reach. Padmasambhava imparted his secrets to all the 25 of his faithful disciples.

(5) Tibetan Lamas do possess amazing powers for the most skeptical English travellers witnessed in Tibet the so-called "miraculous" things, unknown to Western science. Many Lamas develop uncanny control over their senses, practise will-power, and can invoke supernatural forces. It is by no manner of means a wonder. It is not meaningless and not only suggests that the physical cannot be separated from the psychic. Telepathic communication can be made with the powers that are invoked.

(6) Buddhism has a high philosophic Tantricism which no outsider can understand. The Tantras, whether Hindu or Buddhist, contain both a philosophically profound doctrine and the praxis of intense introspective meditation.

(7) In Tantrik ceremonies a sacrificial vessel or a skull-cap (kapala) is usually filled with wine and offered to Kali the terrifying one. Well, it's the libation in honor of the Lotus Feet of Kali, the dust on which are millions of universes. It is believed that all the living things and universes are withdrawn at a time into the Ferocious One, and again, when the throes of rebirth are felt, are put forth from it each appearing in the form which its previous Karma or causation had prepared for it.

(8) There is Tantric Mahayana in Tibet, which says woman's embraces sexually may be enjoyed; in Tibet they practice it and believe they can use it as a means to Nirvana. They use it as a kind of meditation.

travels from Tantrik dancer's shoulders down to his arms, and through his wrists to his hands in mystic gestures. From the tips of his eloquent gesticulating fingers a wave of flame-like radiance passes on, but into the air, and falls with the might of a thunderbolt wheresoever the Tantrik Buddhist priest mentally projects it; against demons and antagonistic spirits with their followers, rendering them powerless to flee.

(4) Guru Padmasambhava had 25 principal and very careful-ly tested disciples, each of whom possessed mystic or yogic powers and a divine secret science called by the Tibetans Trongtug. Man inflamed with love of the world-ly life does not know himself that the mind within oneself is the source of the most transcendental aspect of the secret lore concerning supra-mundane consciousness. But the disciple of Buddhism into whose heart the guru's teaching have entered is like unto one who has been made to see a treasure lying unnoticed within his reach. Padmasambhava imparted his secrets to all the 25 of his faithful disciples.

(5) Tibetan Lamas do possess amazing powers for the most skeptical English travellers witnessed in Tibet the so-called "miraculous" things, unknown to Western science. Many Lamas develop uncanny control over their senses, practise will-power, and can invoke supernatural forces. It is by no manner of means a wonder. It is not meaning-less and not only suggests that the physical cannot be separated from the psychic. Telepathic communication can be made with the powers that are invoked.

(6) Buddhism has a high philosophic Tantrism which no outsider can understand. The Tantras, whether Hindu or Buddhist, contain both a philosophically profound doc-trine and the praxis of intense introspective meditation.

(7) In Tantrik ceremonies a sacrificial vessel or a skull-cap (kapala) is usually filled with wine and offer-ed to Kali the terrifying one. Well, it's the libation in honor of the lotus feet of Kali, the dust on which are millions of universes. It is believed that all the living things and universes are withdrawn at a time into the Personless One, and again, when the throes of rebirth are felt, are put forth from it each appearing in the form which its previous Karma or causation had prepared for it.

(8) There is Tantric Maharana in Tibet, which says woman's embraces sexually may be enjoyed; in Tibet they practise it and believe they can use it as a means to Nirvana. They use it as a kind of meditation.

(9) The seat of the adept hierarchical world rule is forever changing, being only temporarily prevalent in one country, as a sign of the impermanence of all things.
(10) The gods do exist. We are candidates to become them. They are higher than humans. They live in deva-worlds. There are great powerful human beings who are almost on point of graduating into devaship. They become powerful rulers and kings. Devas are born and die. They exist both in invisible and visible worlds and planets.
(11) The gods as agents have works to do, such as defence of virtue, wisdom, gods of Art, literature, etc.
(12) There are gods of frightful appearance in some Tibetan Mahayana schools. We have not to be frightened of them, as they are illusory.

MAHAYANA IN INDIA AND ABROAD

(1) There is a secret tradition which has combined and united Hinduism, the religion of many Gods, and Buddhism, the religion without a God. There was a time when both faiths even dwelt outwardly together in complete harmony, with interchangeable rites, symbols and dogmas. The tradition itself was limited by the mental incapacity of the masses to the circle of a few sages and their immediate disciples. Present-day Vedanta and Mahayana are corruptions of this pure doctrine but of all known systems they come ~~to~~ closest to it.
(2) The nearest conception to Adi-Buddha in the Hindu teaching is Brahman. Even then there are certain differences.
(3) Shankara took and borrowed from Mahayana (which is far older than Advaita) many ideas, gave them new names, kept some ideas intact but altered others. Mahayana Buddhism and prehistoric Hinduism were one and the same. Pali has still kept this same primal Hinduism to our times.
(4) Advaita is quite similar to Madhamika Mahayana Buddhism. Sankara's one fallacy, however, is his teaching of Mahadeva, the Great God who is everywhere. Before Sankara, the Hindus like the Buddhists believed in thousands of Gods who were agents to play individual parts. Buddhists do not believe in one eternal God, however. The Vedantin's one reality is the same as the Suchness, the Nirvana of Buddhism. Advaita Vedants is so close to ~~Buddhism and Hinduis~~ Mahayana that it once was a part of it. Originally true Buddhism and Hinduism were one.

(9) The seat of the adept hierarchical world rule is forever changing, being only temporarily prevalent in one country, as a sign of the impermanence of all things.
(10) The gods do exist. We are candidates to become them. They are higher than humans. They live in deva-worlds. There are great powerful human beings who are almost on point of graduating into devaship. They become powerful rulers and kings. Devas are born and die. They exist both in invisible and visible worlds and planets.
(11) The gods as agents have works to do, such as defence of virtue, wisdom, gods of Art, literature, etc.
(12) There are gods of frightful appearance in some Tibetan Mahayana schools. We have not to be frightened of them, as they are illusory.

MAHAYANA IN INDIA AND ABROAD

(1) There is a secret tradition which has combined and united Hinduism, the religion of many Gods, and Buddhism, the religion without a God. There was a time when both faiths even dwelt outwardly together in complete harmony, with interchangeable rites, symbols and dogmas. The tradition itself was limited by the mental incapacity of the masses to the circle of a few sages and their immediate disciples. Present-day Vedanta and Mahayana are corruptions of this pure doctrine but of all known systems they come the closest to it.
(2) The nearest conception to Adi-Buddha in the Hindu teaching is Brahman. Even then there are certain differences.
(3) Shankara took and borrowed from Mahayana (which is far older than Advaita) many ideas, gave them new names, kept some ideas intact but altered others. Mahayana Buddhism and prehistoric Hinduism were one and the same. Pali has still kept this same primal Hinduism to our times.
(4) Advaita is quite similar to Madhamika Mahayana Buddhism. Sankara's one fallacy, however, is his teaching of Maindeva, the Great God who is everywhere. Before Sankara, the Hindus like the Buddhists believed in thousands of Gods who were agents to play individual parts. Buddhists do not believe in one eternal God, however. The Vedantin's one reality is the same as the Suchness, the Nirvana of Buddhism. Advaita Vedanta is so close to Buddhism and Hinduism Mahayana that it once was a part of it. Originally true Buddhism and Hinduism were one.

MAYANA,&c. cont'd.

(4 continued) Mahayana was the early and true form. Hinayana was the least important and popular form. Mahayana was esoteric; it was for the few who could grasp it; Hinayana was given to the masses. The original Hinayana was the elementary part of Mahayana, but it became lost in time so that the Hinayana of today is not even the authentic Hinayana of Gotama's day.

(5) The Tibetan biography of Sankara shows why he persecuted Buddhism. It was Karmic, this antagonism of his. The Indian biographies are inaccurate and biased.

(6) Hindus' belief in God today is corrupted and incorrect and not as it was correctly in the primal Hindu-Buddhist days of ~~Mahayans~~ Mahayans. Modern Hinduism in India became corrupted by invaders and bad teachers, and hence true primal Hinduism is found only in Tibet. Hinduism is incomplete without Buddhism.

(7) Buddhism is incomplete without the Hindu Gods, their union makes the proper religion for Aryans. Gotama came not to destroy Hinduism, but to complete it.

(8) Mahayana - Hinduism flourished most in South India during its Indian period.

(9) The learned Aztecs and Incas were the American Buddhists. Their fair Buddhist temples, magnificent houses and palaces and everything that remained of Aztec and Mayan civilization was destroyed. Splendid temple-pyramids in Mexico and Peru and artistically carved stones in Vancouver are today the only evidence of a lost civilization. (The first party of Buddhist priests were reported to have crossed the Pacific from Asia to the north of America about the year 458 A.D.).

(10) Jesus Christ himself was to a certain extent influenced by the Mahayana Buddhism.

(11) One who pays homage to Brahma the Creator, has to worship Vishnu the Maintainer too, and one who renders homage to Vishnu the Maintainer has to show the same veneration towards Shiva the Destroyer.

(12) Orthodox Hinayana believes only in sacredness of Pali language. But this was artificial, like esperanto Sanskrit was earlier, more authentic. The general idea that Mahayana is corrupt Buddhism is false. Most ancient Buddhistic scriptures were in Sanskrit and not in Pali.

(MV)
(118)

MAYANA, &c. cont'd.

(4 continued) Mahayana was the early and true form. Hinayana was the least important and popular form. Mahayana was esoteric; it was for the few who could grasp it; Hinayana was given to the masses. The original Hinayana was the elementary part of Mahayana, but it became lost in time so that the Hinayana of today is not even the authentic Hinayana of Gotama's day.

(5) The Tibetan biography of Sankara shows why he perverted Buddhism. It was Karmic, this antagonism of his. The Indian biographies are inaccurate and biased.

(6) Hindus' belief in God today is corrupted and incorrect and not as it was correctly in the primal Hindu-Buddhist days of ~~Mahayana~~ Mahayana. Modern Hinduism in India became corrupted by invaders and bad teachers, and hence true primal Hinduism is found only in Tibet. Hinduism is incomplete without Buddhism.

(7) Buddhism is incomplete without the Hindu Gods, their union makes the proper religion for Aryans. Gotama came not to destroy Hinduism, but to complete it.

(8) Mahayana - Hinduism flourished most in South India during the Indian period.

(9) The learned Aztecs and Incas were the American Buddhists. Their fair Buddhist temples, magnificent homes and palaces and everything that remained of Aztec and Mayan civilization was destroyed. Splendid temple-pyramids in Mexico and Peru and artistically carved stones in Vancouver are today the only evidence of a lost civilization. (The first party of Buddhist priests were reported to have crossed the Pacific from Asia to the north of America about the year 458 A.D.).

(10) Jesus Christ himself was to a certain extent influenced by the Mahayana Buddhism.

(11) One who pays homage to Brahma the Creator, has to worship Vishnu the Maintainer too, and one who renders homage to Vishnu the Maintainer has to show the same veneration towards Shiva the Destroyer.

(12) Orthodox Hinayana believes only in sacredness of Pali language. But this was artificial, like esperanto. Sanskrit was earlier, more authentic. The general idea that Mahayana is corrupt Buddhism is false. Most ancient Buddhistic scriptures were in Sanskrit and not in Pali.

(13) Mahayana accepts very many of the Hinayana scriptures, including Tripitaka, as reliable, but says they are only for beginners.

(14) There are no books in English upon our school of Mahayana. The Maharaja of Baroda has been publishing editions of Mahana Buddhist scriptures in Gaikwar's institute, Oriental Institute, Baroda, called the Gaekwad Series. The Maharaja of Baroda did good work in rescuing rare and lost Mahayana work.

(15) Hinayana teaches individual, selfish salvation, Mahayana teaches universal salvation and the spiritual service of mankind to help others to attain too.

MAHAYANA IN CHINA

(1) Chinese are a very refined and kind people. The Chinese were the only civilized people when many nations lived much like animals and had no tools with which to cut down trees and change them into houses. The science of astronomy and mathematics had reached in China a very high standard already in the beginning of Chinese history. China has the oldest civilization which was for millenniums highest in the world.

(2) The introduction of Buddhist wisdom from India to China dates back to the thirtieth year of the first emperor of the Chin i.e. about 217 B.C. Buddhist viewpoints of philosophy were since gradually adopted by the Chinese. Buddhist sutras began to sift in over the Chinese borders. Hundreds of Indian Buddhist monks proceeded to China and settled down there. Finally Buddhism became nationally established in native forms in China.

(3) Vegetarian banquets were ordered in China for those converted to Buddhism since Eastern Han Dynasty, namely, since Emperor Ming Ti who together with his brother Prince Liu Ying of Chu were deeply interested in newfangled Buddhist faith. Near every holy mountain or Buddhist sanctuary in China there is a little town given up to the sale of temple requisites and a number of vegetarian restaurants. Individual vegetarians are called in Chinese "chai-p'o" and vegetarian associations "chai-kung." The practice of vegetarianism underlies all Chinese Buddhism.

(4) Chinese Buddhist monks and lay men are vegetarians, whereas Hinayana, Ceylon, Burmese and Siamese are meat-eaters, contrary to Buddha's clear prohibition. The Hinayanists say that Buddha died of eating Pork, which

(13) Mahayana accepts very many of the Hinayana scriptures, including Tripitaka, as reliable, but says they are only for beginners.

(14) There are no books in English upon our school of Mahayana. The Maharaja of Baroda has been publishing editions of Mahana Buddhist scriptures in Gaikwar's Institute, Oriental Institute, Baroda, called the Gaekwad Series. The Maharaja of Baroda did good work in rescuing rare and lost Mahayana work.

(15) Hinayana teaches individual, selfish salvation, Mahayana teaches ~~was~~ universal salvation and the spiritual service of mankind to help others to attain too.

MAHAYANA IN CHINA

(1) Chinese are a very refined and kind people. The Chinese were the only civilized people when many nations lived much like animals and had no tools with which to cut down trees and change them into houses. The science of astronomy and mathematics had reached in China a very high standard already in the beginning of Chinese history. China has the oldest civilization which was for millenniums highest in the world.

(2) The introduction of Buddhist wisdom from India to China dates back to the thirtieth year of the first emperor of the Chin i.e. about 217 B.C. Buddhist viewpoints of philosophy were since gradually adopted by the Chinese Buddhist sutras began to sift in over the Chinese borders Hundreds of Indian Buddhist monks proceeded to China and settled down there. Finally Buddhism became nationally established in native forms in China.

(3) Vegetarian banquets were ordered in China for those converted to Buddhism since Eastern Han Dynasty, namely, since Emperor Ming Ti who together with his brother Prince Liu Ying of Chu were deeply interested in newfangled Buddhist faith. Near every holy mountain or Buddhist sanctuary in China there is a little town given up to the sale of temple requisites and a number of vegetarian restaurants. Individual vegetarians are called in Chinese "chai-p'o" and vegetarian associations "chai-hung." The practice of vegetarianism underlies all Chinese Buddhism.

(4) Chinese Buddhist monks and lay men are vegetarians, whereas Hinayana, Ceylon, Burmese and Siamese are meat-eaters, contrary to Buddha's clear prohibition. The Hinayanists say that Buddha died of eating Pork, which

M ayanists deny. We say that the word for pork is same as a kind of mushroom, and he was poisoned by a fungus.

(5) Mahayana considers every language sacred, hence studies can be made in the local language such as Chinese, not necessarily in Sanskrit or Pali.

SIAM

(1) The Siamese are imitators. The Khmer was the real spiritual race. Siamese have copied from them. Like Japs they are not creators. It was Siamese who destroyed Angkor. Their present Buddhism is feeble, uninspired. A disaster will overtake them.

(2) The Siamese have produced no outstanding personages their Buddhist priesthood have produced no great Soul; and lack more than mediocre intelligence.

(3) Khmer have bequeathed great relics of their artistic culture to places all over Thailand, viz. Bimai ruins, Lopburi and Bangkok.

MAHAYANA IN ANGKOR

(1) The people of Angkor worshipped Light as a very god and the rite of sun-worship was carried on in vast stone-paved courts which were open to the sky and faced the temples.

(2) Angkor Vat being the most important and illustrious stronghold of this school and seat of learning for seekers after Truth from all lands. Our Anuttara Mahayan a Adibuddha school was the dominant form of Buddhism in Indo-China for centuries. Mahayana Buddhism and true Hinduism were thus inseparable there during many centuries, beginning with the reign of the King Jayavarman II, the greatest Mahayanist at the close of the 8th century to the reign of the King Shrindrajayavarman, in the first half of the 14th century A.D. Then 600 years ago Angkor Vat was destroyed for the first time by the Siamese Hinayana invaders who committed a great number of acts of vandalism against Mahayanist images in Indo-China. Mahayana priests were massacred. Later everything pertaining to Mahayana was destroyed by the Siamese.

(3) The Khmer civilization at Angkor did build their now existent ruined buildings about the period which archaeologists assign, but their culture was far older. They were

M ayanists deny. We say that the word for pork is same as a kind of mushroom, and he was poisoned by a fungus.

(5) Mahayana considers every language sacred, hence studies can be made in the local language such as Chinese, not necessarily in Sanskrit or Pali.

SIAM

(1) The Siamese are imitators. The Khmer was the real spiritual race. Siamese have copied from them. Like Japs they are not creators. It was Siamese who destroyed Angkor. Their present Buddhism is feeble, unimpaired. A disaster will overtake them.

(2) The Siamese have produced no outstanding personages their Buddhist priesthood have produced no great Soul; and lack more than mediocre intelligence.

(3) Khmer have bequeathed great relics of their artistic culture to places all over Thailand, viz. Binat rutna, Lopburi and Bangkok.

MAHAYANA IN ANGKOR

(1) The people of Angkor worshipped Light as a very god and the rite of sun-worship was carried on in vast stone-paved courts which were open to the sky and faced the temples.

(2) Angkor Vat being the most important and illustrious stronghold of this school and seat of learning for seekers after Truth from all lands. Our Amitaya Mahayana Adibuddha school was the dominant form of Buddhism in Indo-China for centuries. Mahayana Buddhism and true Hinduism were thus inseparable there during many centuries, beginning with the reign of the King Jayavarman II, the greatest Mahayanist at the close of the 8th century to the reign of the King Shrindravarman, in the first half of the 14th century A.D. Then 600 years ago Angkor Vat was destroyed for the first time by the Siamese Hinayana invaders who committed a great number of acts of vandalism against Mahayanist images in Indo-China. Mahayana priests were massacred. Later everything pertaining to Mahayana was destroyed by the Siamese.

(3) The Khmer civilisation at Angkor did build their now existent ruined buildings about the period which archaeologists assign, but their culture was far older. They were

spread out over Cambodia and parts of China, Siam, Malaya and Java into one large community at one time. The Siamese are a different race, the Thai race.

(4) The Khmer was an initiated culture because it contained the elements of primal Hinduism with Buddhism, i.e. Mahayana, the original faith which was one. Siamese temples although built by a different race and one with Hinayana faith, have incorporated many elements of Khmer art and architecture because the Siamese are gifted with faculty of imitation like Japs. Although they destroyed Khmers of Cambodia, they adopted much of their architecture.

(5) The restoration and protection of Angkor ruins has brought great good Karma to France. They were on the point of being defeated in the great war, but they were saved, although they did not know, it is Angkor Karma which saved them. The French restored Angkor with materialistic object of attracting travelers' money. Still it was a meritorious act and brought immense good Karma.

SUN WORSHIP

(1) When mankind developed intelligence they pondered how we are here in this world, who created it and other religious questions. It was easy to see that the visible source of all life is the Sun. Hence he began to worship the sun. But developed men seek something more complicated and evolved than this sun-worship. Some great teachers then deepened and made this sun worship more complex for man. They named it Brahma, who is nothing else than the creative power of the sun, Vishnu is its preserving protective and nourishing power and Siva is its destructive force. These three gods are simply three powers of the sun and not three individual beings. They are only poetical symbols born of human mind; i.e. created illusions, they do not exist anywhere else. The sun is real, Brahma and Siva are fictitious and symbolic only; this shows the richness of the human mind. All Gods exist only in imaginations. Invisible gods are all fancies or theories which we do not know. It is better ~~and therefore worthy of~~ to worship what we do not, i.e. the Sun. The Sun is visible and therefore worthy of worship. Sun is the true Adi-Buddha principle and was used as one of its symbols.

spread out over Cambodia and parts of China, Siam, Malaya and Java into one large community at one time. The Siamese are a different race, the Thai race.

(4) The Khmer was an initiated culture because it contained the elements of primal Hinduism with Buddhism, i.e. Mahayana, the original faith which was one. Siamese temples although built by a different race and one with Hinayana faith, have incorporated many elements of Khmer art and architecture because the Siamese are gifted with faculty of imitation like Japs. Although they destroyed Khmers of Cambodia, they adopted much of their architecture.

(5) The restoration and protection of Angkor ruins has brought great good Karma to France. They were on the point of being defeated in the great war, but they were saved, although they did not know, it is Angkor Karma which saved them. The French restored Angkor with materialistic object of attracting travelers' money. Still it was a meritorious act and brought immense good Karma.

SUN WORSHIP

(1) When mankind developed intelligence they pondered how we are here in this world, who created it and other religious questions. It was easy to see that the viable source of all life is the Sun. Hence he began to worship the sun. But developed men seek something more complicated and evolved than this sun-worship. Some great teachers then deepened and made this sun worship more complex for man. They named it Brahma, who is nothing else than the creative power of the sun, Vishnu is the preserving protective and nourishing power and Siva is its destructive force. These three gods are simply three powers of the sun and not three individual beings. They are only poetical symbols born of human mind; i.e. created illusions, they do not exist anywhere else. The sun is real, Brahma and Siva are fictitious and symbolic only; this shows the richness of the human mind. All Gods exist only in imaginations. Invisible gods are all fancies or theories which we do not know. It is better ~~and therefore worship it~~ to worship what we do not, i.e. the Sun. The Sun is visible and therefore worthy of worship. Sun is the true Adi-Buddha principle and was used as one of its symbols.

(2) Although life is full of suffering every one wants to continue to live. Whence comes this desire for life? It comes from the sun. Hence it is natural for man to thank sun and worship it. Critics object (a) Why bow before a created object; why not its creator? (b) Why worship an unfeeling indifferent sea of flame? Our answer is: As friend of morality we are duty bound to express gratitude to the sun whether it feels it or not. (c) A man who wants to live and won't worship the sun is shameless before his benefactor. He looks in impossible places for invisible God and won't worship this visible God confronting him. Karma demands our returning reverence and gratitude to the sun. We must acknowledge the source of our life with respect to sun, as we do to parents.

(3) But really we must grant that the universal life principle or energy is highly intelligent as is evidenced in the order and design of universe, and therefore its source, the Sun, is also intelligent. But this does not mean the need of a separate God to created world.

(4) From the tiny cell to the great star, everything is in a constant growth or decay, thanks to the sun's power. Even substances like stone, wood and metal come into existence through the workings of sun force. The sages knew also, however, that even the human mind gets its vitality from this same force, causing it to reincarnate again and again upon the earth.

(5) According to the treatises of our School, Brahma Vishnu and Shiva are emanations of the eternal Adi Buddha, the mystic primordial Buddha, not the man Gotama.

P.B.

(1) When a scripture has been translated from Sanskrit or Tibetan, it is good enough. It is not necessary to learn Sanskrit or Tibetan, unless one wants to study the original books. Mahayana demands <u>everything</u> to be translated, ever single word even the word Buddha has been translated into Tibetan, Chinese (Fo) and Jap (Butsu). Hence your idea of eliminating Sanskrit terms and interpreting ideas only is good Mahayana practice, but the West cannot find better words than the Sanskrit terms Nirvana, Dharma, Karma

(2) Although life is full of suffering every one wants to continue to live. Whence comes this desire for life? It comes from the sun. Hence it is natural for man to thank sun and worship it. Critics object (a) Why bow before a created object; why not its creator? (b) Why worship an unfeeling indifferent sea of flame? Our answer is: As friend of morality we are duty bound to express gratitude to the sun whether it feels it or not. (c) A man who wants to live and won't worship the sun is abandoned before his benefactor. He looks in impossible places for invisible God and won't worship this visible God confronting him. Karma demands our returning reverence and gratitude to the sun. We must acknowledge the source of our life with respect to sun, as we do to parents.

(3) But really we must grant that the universal life principle or energy is highly intelligent as is evidenced in the order and design of universe, and therefore its source, the Sun, is also intelligent. But this does not mean the need of a separate God to created world.

(4) From the tiny cell to the great star, everything is in a constant growth or decay, thanks to the sun's power. Even substances like stone, wood and metal come into existence through the workings of sun force. The sages knew also, however, that even the human mind gets its vitality from this same force, causing it to reincarnate again and again upon the earth.

(5) According to the treatises of our School, Brahma Vishnu and Shiva are emanations of the eternal Adi Buddha, the mystic primordial Buddha, not the man Gotama.

P.S.

(1) When a scripture has been translated from Sanskrit or Tibetan, it is good enough. It is not necessary to learn Sanskrit or Tibetan, unless one wants to study the original books. Mahayana demands everything to be translated, ever single word even the word Buddha has been translated into Tibetan, Chinese (Fo) and Jap (Butsu). Hence your idea of eliminating Sanskrit terms and interpreting ideas only is good Mahayana practice, but the West cannot find better words than the Sanskrit terms Nirvana, Dharma, Karma

(2) "You are the first white man to prostrate himself before me for many years. I am deeply moved. Your prostration will be more than merely symbolic: it will bring you great return."

(3) Greater masters than myself wish you to study in Angkor and used me to get you to do it. It is Angkor Vat where I recommend you to meditate, so that you can pick up again the invisible influence of our Anuttara school and thus be benefited by it. Such influence of sacred spots still exists in them, and we who have lived and studied there in former lives can be helped by revisiting there in this life. There are great masters still in Angkor, in spiritual bodies, When a great Yogi is about to die and composes himself in meditation samadhi to prepare for passing out, he will continue in meditation for hundreds of years after death, linked to the same place. Hence visitors will find the atmosphere highly spiritual and earnest and advanced seekers can gain great benefit by entering the aura of these masters at Angkor. Even tourists who are orginarily materialistic people will unconsciously derive spiritual benefit by visiting Angkor, even though this benefit may not shine forth till many years later.

(4) Great spiritual beings are working with and through you, and you have a work of service of tremendous importance to do in the future. The prediction has been made in Tibet, and with truth, that the White races will save the truth for mankind in our age.

DEATH, REBIRTH & KARMA

(1) Cremation is essential because the illusory ego continues to suffer so long as the corpse exists. There is no suffering to the mind during cremation. Only after the flesh has totally turned to dust can a new body be taken. Such rebirth may occur almost immediately therefore and certainly very generally within a year of cremation.

(2) Bad Karma can be modified and lessened and made easier, but not eliminated. The gratitutde of those you helped comes to modify your sufferings in bad karma.

(3) It is black magic not to cremate a corpse immediately. The Siamese cremate very slowly, taking several hours; thus cooking the body (roasting) and producing bad small all over the town. This is black magic. Egyptian mummification of dead was also evil as the illusory ego cannot get away to reincarnate. It often contemplates and approaches its corpse. God men should be cremated quickly.

(M.V.)(125)

(2) "You are the first white man to penetrate himself before me for many years. I am deeply moved. Your penetration will be more than merely symbolic: it will bring you great return."

(3) Greater masters than myself wish you to study in Angkor and used me to get you to do it. It is Angkor Vat where I recommend you to meditate, so that you can pick up again the invisible influence of our Amittara school and thus be benefited by it. Such influence of sacred spots still exists in them, and we who have lived and studied there in former lives can be helped by revisiting there in this life. There are great masters still in Angkor, in spiritual bodies. When a great Yogi is about to die and composes himself in meditation samadhi to prepare for passing out, he will continue in meditation for hundreds of years after death, linked to the same place. Hence visitors will find the atmosphere highly spiritual and earnest and advanced seekers can gain great benefit by entering the aura of these masters at Angkor. Even tourists who are ordinarily materialistic people will unconsciously derive spiritual benefit by visiting Angkor, even though this benefit may not shine forth till many years later.

(4) Great spiritual beings are working with and through you, and you have a work of service of tremendous importance to do in the future. The prediction has been made in Tibet, and with truth, that the White races will save the truth for mankind in our age.

DEATH, REBIRTH & KARMA

(1) Cremation is essential because the illusory ego continues to suffer so long as the corpse exists. There is no suffering to the mind during cremation. Only after the flesh has totally turned to dust can a new body be taken. Such rebirth may occur almost immediately therefore and certainly very generally within a year of cremation.

(2) Bad Karma can be modified and lessened and made easier but not eliminated. The gratitude of those you helped comes to modify your sufferings in bad karma.

(3) It is black magic not to cremate a corpse immediately. The Siamese cremate very slowly, taking several hours; thus cooking the body (roasting) and reducing bad smell all over the town. This is black magic. Egyptian mummification of dead was also evil as the illusory ego cannot get away to reincarnate. It often contemplates and appreciates its corpse. God men should be cremated quickly.

(4) Since its emancipation from Christian clerical supremacy European science lends full support to the Buddhist doctrine of Karma, which is, in fact, the scientific teaching of the indestructibility of force applied to man's mental and bodily actions. And the teaching concerning rebirth follows that of Karma as a natural corollary. Palingenesis is the very foundation on which the whole edifice of Buddhism is erected. The doctrine of reincarnation reveals in the world an orderly harmony under seeming incoherence and incongruity, and absolute justice under seeming injustice or iniquity. Scoffers and unbelievers have to read "Evolution and Ethics" by T. H. Huxley or the "Varieties of Religious Experiences" by W. James to recognise the scientific impregnability of Buddhist doctrine. In Palingenesis, which is the only logical explanation of the unequalities in human society, Buddhism triumphs over all other religions.

(5) The Jews' troubles and sufferings are the karma of their feelings of superiority over other races, due to their egoistic self separation.

(6) This planet is best for attaining Nirvana, paradoxical as that seems. On higher, more advanced planets where life is beautiful, easier, full of happiness and with little suffering, the mind naturally tends to become lulled and to go to sleep spiritually, without becoming bad however. Here the suffering of existence drives people to seek a remedy, which puts them on the Path.

(7) The Buddhist teaching does not accept the Christian idea of a divine soul-individual in each man. There is only the illusionary ego, which is consciousness (vignana). This survives death, lives a dream-like existence and is reincarnated. Only this vijnana-consciousness, this ego, can be reborn, but no divine soul.

(8) Rebirth often occurs in the same year as death. Generally people are born very soon again after death.

(9) Buddhism teaches that every man's future is in his own hands.

(10) If a Guru dies his teachings and ideas enter his chief disciple, and he gives permission to the latter to become a guru in his turn, if it has not been done before. The latter initiates another before he dies also. But Mahayana does not agree with the Hindu idea that the spirit (conscious mind) of the guru passes at death into his chela. The Mahaana doctrine on this point of guru's

(4) Since its emancipation from Christian clerical supremacy European science lends full support to the Buddhist doctrine of Karma, which is, in fact, the scientific teaching of the indestructibility of force applied to man's mental and bodily actions. And the teaching concerning rebirth follows that of Karma as a natural corollary. Palingenesis is the very foundation on which the whole edifice of Buddhism is erected. The doctrine of reincarnation reveals in the world an orderly harmony under seeming incoherence and incongruity, and absolute justice under seeming injustice or iniquity. Scoffers and unbelievers have to read "Evolution and Ethics" by T. H. Huxley or the "Varieties of Religious Experiences" by W. James to recognize the scientific impregnability of Buddhist doctrine. In Palingenesis, which is the only logical explanation of the unequalities in human society, Buddhism triumphs over all other religions.

(5) The Jews' troubles and sufferings are the karma of their feelings of superiority over other races, due to their egotistic self separation.

(6) This planet is best for attaining Nirvana, paradoxical as that seems. On higher, more advanced planets where life is beautiful, easier, full of happiness and with little suffering, the mind naturally tends to become lulled and to go to sleep spiritually, without becoming bad however. Here the suffering of existence drives people to seek a remedy, which puts them on the Path.

(7) The Buddhist teaching does not accept the Christian idea of a divine soul-individual in each man. There is only the illusionary ego, which is consciousness (vijnana). This survives death, lives a dream-like existence and is reincarnated. Only this vijnana-consciousness, this ego, can be reborn, but no divine soul.

(8) Rebirth often occurs in the same year as death. Generally people are born very soon again after death.

(9) Buddhism teaches that every man's future is in his own hands.

(10) If a Guru dies his teachings and ideas enter his chief disciple, and he gives permission to the latter to become a guru in his turn, if it has not been done before. The latter initiates another before he dies also. But Mahayana does not agree with the Hindu idea that the spirit (conscious mind) of the guru passes at death into his chela. The Mahayana doctrine on this point of guru's

death and chela is: at least there must be a single disciple before death. If however, guru is old and cannot find a suitable disciple before death, then, if it is a time of impending catastrophe for the world, he may hypnotise or telepathically influence a strange man, who need not be at all interested in spiritual things, and when the Guru dies this man is suddenly converted and apparently changed and the Guru works through him. This is extremely rare, and is not used, if possible, because it is just like killing the other man, for his spirit is driven out.

(11) The gods exist. They are beings higher developed than humans. Some are in spiritual non-visible bodies and others are in material bodies. In the latter case they are living on other physical planets. The other planets are inhabited, some by beings higher in evolution than our humanity, others by beings lower in the scale. Any human who has developed so high that he has outgrown the usefulness of our planet to him, has thereby earned the right to reincarnate on a planet bearing more advanced beings and he may do so. But in general, the majority of mankind continue to be reborn on our own planet. Some of the highly advanced god-like beings on higher planets have deliberately reincarnated themselves on our planet in order to help our humanity. This has occurred in several cases.

ANGKOR

(6) The Khmer race gave to the Thai invaders the ennobling religiong of Our Lord Buddha Gautama. As members of the great Caucasian family of the so-called white peoples, the Khmer were highly civilized. They were devout ~~devout~~ Buddhists and left in Siam unforgettable monuments of their intense Buddhistic civilization and great religious achievements. This Khmer nation conceived and built the world-famous Ankor Vat, one of the Seven Wonders of the world, Ankor Thom, Bayon and many other marvels of exquisite Buddhist architecture.

(7) In the days of old, the territory of the present-day Siam or Thailand and the geographical area allaround it, were inhabited by a Hindu-Aryan people, known as the Khmer.

angkor?

death and ends is: at least there must be a single disciple before death. If however, guru is old and cannot find a suitable disciple before death, then, if it is a time of impending catastrophe for the world, he may hypnotise or telepathically influence a stranger man, who need not be at all interested in spiritual things, and when the Guru dies this man is suddenly converted and apparently changed and the Guru works through him. This is extremely rare, and is not used, if possible, because it is just like killing the other man, for his spirit is driven out.

(11) The gods exist. They are beings higher developed than humans. Some are in spiritual non-visible bodies and others are in material bodies. In the latter case they are living on other physical planets. The other planets are inhabited, some by beings higher in evolution than our humanity, others by beings lower in the scale. Any human who has developed so high that he has outgrown the usefulness of our planet to him, has thereby earned the right to reincarnate on a planet bearing more advanced beings and he may do so. But in general, the majority of mankind continue to be reborn on our own planet. Some of the highly advanced god-like beings on higher planets have deliberately reincarnated themselves on our planet in order to help our humanity. This has occurred in several cases.

ANGKOR

(6) The Khmer race gave to the Thai invaders the enno-bling religiong of Our Lord Buddha Gautama. As member of the great Caucasian family of the so-called white peoples, the Khmer were highly civilized. They were devout Buddhists and left in Siam unforgettable monuments of their intense Buddhistic civilisation and great religious achievements. This Khmer nation conceived and built the world-famous Angkor Vat, one of the Seven Wonders of the world, Angkor Thom, Bayon and many other marvels of exquisite Buddhist architecture.

(7) In the days of old, the territory of the present-day Siam or Thailand the geographical area allaround it, were inhabited by a Hindu-Aryan people, known as the Khmer.

BLAVATSKY & ADEPTS

(1) Blavatsky's work was to help humanity. In Lhassa the High Lamas have often discussed it. The Great Mahatmas used her as their chosen instrument. She saw much in Tibet. There are strong reasons why Theosophical Society is weak now. It has completed its mission.

(2) Help will go to West from Mahayana, but not soon. It will take time. Blavatsky prepared the way. She opened their eyes to Eastern Truths, but she was just a fore-runner in the West for it.

(3) Mahayana has several schools but only one is the highest. It is the Anuttara and Adibuddha. It had its central headquarters at different places in the course of the times. It was once in India, then shifted to Tibet, Nepal, China and Cambodia. Angkor Vat was the great centre of our school in the middle ages under the Khmers.

H.P.B. smoked too much and partly hence died so soon.(?)

(4) Blavatsky knew a great deal more than what she wrote but her Master would not let her publish more than a little fragment. The world was unready. Even today it is still not quite ready, and the time is not ripe for the revelation of the full truth. First the catastrophe of another war will have to happen. Blavatsky found that people were not ready for the No-God idea, and so did not call it Mahayana, but Theosophy, i.e. divine vision. She did good work.

written FEB 1939

(5) The Russian people rejected Blavatsky and said that she was the daughter of Satan and thus they incurred a great evil karma, as a result, showing in unhappy catastrophe and revolution. Her name was constantly insulted in Russia and she was cursed by the Russian Church. She was a great prophetess and a great soul. The Russian people were blessed by her birth among them. They rejected her, and so had to suffer.

(6) When she was a girl and fled from her husband, she accidentally met a group of Russian Buddhist Kalmucks who were proceeding by a roundabout route on pilgrimage to the Dalai Lama of Tibet. She joined the caravan as a means of escape from her husband. One of them was a Buddhist guru. He took care of her and protected her and brought her to ~~Lhassa~~ Lhassa. She was initiated in due course into the secret tradition. She visited other parts of Tibet and also India. Before the existence of Angkor ruins was known in the West, she was sent there to continue her studies and to receive a certain contact

(H.V.)

BLAVATSKY & ADEPTS (136)

(1) Blavatsky's work was to help humanity. In Theosophical teachings the High Lamas have often discussed it. The Great Mahatmas used her as their chosen instrument. She saw much in Tibet. There are strong reasons why Theosophical Society is weak now. It has completed its mission.

(2) Help will go to West from Mahayana, but not soon. It will take time. Blavatsky prepared the way. She opened their eyes to Eastern Truths, but she was just a forerunner in the West for it.

(3) Mahayana has several schools but only one is the highest. It is the Amuttara and Adibuddha. It had its central headquarters at different places in the course of the times. It was once in India, then shifted to Tibet, Nepal, China and Cambodia. Angkor Vat was the great centre of our school in the middle ages under the Khmers.

H.P.B. smoked too much and partly hence died so soon.(?)

(4) Blavatsky knew a great deal more than what she wrote but her Master would not let her publish more than a little fragment. The world was unready. Even today it is still not quite ready, and the time is not ripe for the revelation of the full truth. First the catastrophe of another will have to happen. Blavatsky found that people were not ready for the No-God idea, and so did not call it Mahayana, but Theosophy, i.e. divine vision. She did good work.

(5) The Russian people rejected Blavatsky and said that she was the daughter of Satan and thus they incurred a great evil karma, as a result, showing in unhappy catastrophe and revolution. Her name was constantly insulted in Russia and she was cursed by the Russian Church. She was a great prophetess and a great soul. The Russian people were blessed by her birth among them. They rejected her, and so had to suffer.

(6) When she was a girl and fled from her husband, she accidentally met a group of Russian Buddhist Kalmucks who were proceeding by a roundabout route on pilgrimage to the Dalai Lama of Tibet. She joined the caravan as a means of escape from her husband. One of them was a Buddhist guru. He took care of her and protected her and brought her to Theosophy. She was initiated in due course into the secret tradition. She visited other parts of Tibet and also India. Before the existence of Angkor ruins was known in the West, she was sent there to continue her studies and to receive a certain contact

by meditation in the temples. H.P.B. went but experienced great difficulty in travelling through the uncleared jungle; however she bravely suffered all the discomforts like a man. Later she was introduced by this guru to a co-disciple, who eventually became a High Lama and a personal adviser to the Dalai Lama. He was the son of a Mongolian prince, but for public purposes took the name of "the Thunderbolt," i.e. "Dorje." On account of his personal knowledge of and interest in Russia, he gradually altered it to "Dorjeff." Before their guru died he instructed Blavatsky to give a most elementary part of the secret tradition to the Western people, while he instructed Dorjeff to follow her further career with watchful interest. Dorjeff gave her certain advice, she went to America and founded the Theosophical Society. Her guru had forbidden her to give out his name. It is quite possible that H.P.B. came back to Tibet a second time and met her two masters M and K.H. but I do not know of them. Moreover she knew much more of the teachings than she revealed. But she was always fearful of saying too much, so she constantly created what she called 'blinds' and wrapped her truthful secrets in imaginary clothes. I may say no more. However, the poor woman was unjustly maligned by her enemies. Her sole desire was to help humanity. The could never understand her peculiar character nor her Oriental methods. Her society did an enormous service to white people by opening their eyes to Eastern truths. But its real mission is over; hence its present weak condition. A new instrument will take up the work in 1939 and give a higher revelation to the world which is now better prepared. But the beginning of this work will be as quiet and unnoticed as the planting of a seed. It is 108 years since H.P.B's birth. There are 108 steps on the path to Nirvana. A man may have unconsciously passed through 50 out of these 108 initiations already. Amongst all the yogis of the Himalayas, 108 is regarded as the most sacred number. It is also kabbalistically connected with the year 1939 in a most important way. Therefore this year will witness very great world changes and also the departure of the adepts from Tibet. Their location was always a secret, even most of the High Lamas never knew it. Tibet has lost its value for them, its isolation has begun to disappear rapidly and its rulers no longer respond faithfully to them. They leave Tibet seven hundred years after their arrival.

(M.V.)

by meditation in the temples. H.P.B. went but experienced great difficulty in travelling through the uncleared jungle; however she bravely suffered all the discomforts like a man. Later she was introduced by this guru to a co-disciple, who eventually became a High Lama and a personal adviser to the Dalai Lama. He was the son of a Mongolian prince, but for public purposes took the name of "the Thunderbolt," i.e. "Dorje." On account of his personal knowledge of and interest in Russia, he gradually altered it to "Dorjeff." Before their guru died he instructed Blavatsky to give a most elementary part of the secret tradition to the Western people, while he instructed Dorjeff to follow her further career with watchful interest. Dorjeff gave her certain advice, she went to America and founded the Theosophical Society. Her guru had forbidden her to give out his name. It is quite possible that H.P.B. came back to Tibet a second time and met her two masters M and K.H. but I do not know of them. Moreover she knew much more of the teachings than she revealed. But she was always fearful of saying too much, so she constantly created what she called 'blinds' and wrapped her truthful secrets in imaginary clothes. I may say no more. However, the poor woman was unjustly maligned by her enemies. Her sole desire was to help humanity. The could never understand her peculiar character nor her Oriental methods. Her society did an enormous service to white people by opening their eyes to Eastern truths. But its real mission is over; hence its present weak condition. A new instrument will take up the work in 1939 and give a higher revelation to the world which is now better prepared. But the beginning of this work will be as quiet and unnoticed as the planting of a seed. It is 108 years since H.P.B's birth. There are 108 steps on the path to Nirvana. A man may have unconsciously passed through 50 out of these 108 initiations already. Amongst all the yogis of the Himalayas, 108 is regarded as the most sacred number. It is also kabbalistically connected with the year 1939 in a most important way. Therefore this year will witness very great world changes and also the departure of the adepts from Tibet. Their location was always a secret, even most of the High Lamas never knew it. Tibet has lost its value for them, its isolation has begun to disappear rapidly and its rulers no longer respond faithfully to them. They leave Tibet seven hundred years after their arrival.

(7) There is an unbroken line of sages who held and taught this doctrine. The idea of great Adepts governing the world is true. These beings direct spiritual and political destiny of the world. The line of sages which had penetrated into the secret of The First and ~~ga~~ gave these symbolic religions to the masters has shifted its headquarters from epoch to epoch. From the 6th to the 13th centuries it flourished in Angkor, but for 700 years before that period it flourished in South India. Reminders of this earlier centre exist in plenty in the architectural forms and sculptural details. Even the Sanskrit alphabet used by the highest Brahmin priests in Cambodia is of Pallava (South Indian) origin. But the wheel of Karma turned, the Cambodian empire declined and disappeared with a rapidity which outran the fall of the Romans. The rulers were dazzled by wealth and conquest and failed to heed the advice of Sages. The latter withdrew and migrated to Tibet.

MAHAYANA PHILOSOPHY

(1) We cannot grasp it until we are prepared to give up all other ideas.

(2) Mahayana also teaches the two standpoints, philosophic and practical.

(3) No discovery of science has ever disproved a tenet of Buddhism, no discovery could do so.

(4) The Buddha's teachings are called the Dharma and they are true at all times and under all conditions. The fact is that Buddhism is no orginary religion. It teaches individuals to depend on themselves. For Buddha said: "Do not accept my doctrine from reverence, but first try it as gold is tried by fire."

(5) Lord Buddha Gautama Sakyamuni said clearly that ignorance arises the Evil. "From Ignorance arises Evil./ Ignorance being absent, Evil ceases" -- And the value of value of Buddhism does not lie only in the fact that it explains the origin of Evil, but also in the fact that Buddhism possesses that very insignt by which the source of evil is destroyed. (Ignorance in Sanskrit - Avidya).

(6) The present-day orthodoxy of Hindu Brahmins (Sanatanism) prides itself on having Sankaracharya's gospel, but this gospel of dogmatism is at least in our opinion, only the inheritance of historical Sankaracharya's certain "stubborn " disciples. (Smertas) Sankaracharya himself after having taught for a long time the God-concept realized finally his grave mistakes and came back to the

(7) There is an unbroken line of sages who held and taught this doctrine. The idea of great Adepts governing the world is true. These beings direct spiritual and political destiny of the world. The line of sages which had penetrated into the secret of The First and ~~He~~ gave these symbolic religions to the masters has shifted its headquarters from epoch to epoch. From the 6th to the 13th centuries it flourished in Angkor, but for 700 years before that period it flourished in South India. Members of this earlier centre exist in plenty in the architectural forms and sculptural details. Even the Sanskrit alphabet used by the highest Brahmin priests in Cambodia is of Pallava (South Indian) origin. But the wheel of Karma turned, the Cambodian empire declined and disappeared with a rapidity which outran the fall of the Romans. The rulers were dazzled by wealth and conquest and failed to heed the advice of Sages. The latter withdrew and migrated to Tibet.

MAHAYANA PHILOSOPHY

(1) We cannot grasp it until we are prepared to give up all other ideas.

(2) Mahayana also teaches the two standpoints, philosophic and practical.

(3) No discovery of science has ever disproved a tenet of Buddhism, no discovery could do so.

(4) The Buddha's teachings are called the Dharma and they are true at all times and under all conditions. The fact is that Buddhism is no ordinary religion. It teaches individuals to depend on themselves. For Buddha said: "Do not accept my doctrine from reverence, but first try it as gold is tried by fire."

(5) Lord Buddha Gautama Sakyamuni said clearly that Ignorance arises the Evil. "From Ignorance arises Evil." Ignorance being absent, Evil ceases" -- And the value of value of Buddhism does not lie only in the fact that it explains the origin of Evil, but also in the fact that Buddhism possesses that very insight by which the source of evil is destroyed. (Ignorance in Sanskrit - Avidya).

(6) The present-day orthodoxy of Hindu Brahmins (Sanatanism) prides itself on having Sankaracharya's gospel, but this gospel of dogmatism is at least in our opinion, only the interference of historical Sankaracharya's certain "stubborn " disciples. (Smartas) Sankaracharya himself after having taught for a long time the God-concept realized finally his grave mistakes and came back to the

high and noble principles of real Hinduism. The Anuttara Mahayana Adibuddha School have a deep-rooted admiration for the true Hinduism or Brahminism because its tradition has "developed some of most subtle themes which the world has ever seen or known. Sankaracharya's first conception of Brahma was not in conformity with the ancient Yeddo spirit. Finding, however, in the Creator-belief no help towards the solution of the problems of metaphysics and moral philosophy, he renounced, after various tribulations his God Mahadava (Jehovah), changed his religious views and became the historical Buddha Gotama Sakyamuni's admirer, a course which won for him the contempt of a number of his pupils. It must also be strongly borne in mind that the difference between ancient and present-day Brahminism is very considerable.

(7) Dharmakirti was the head of the Buddhist University of Nalanda, flourished in the 7th century. The greatest of all logicians and one of the cleverest philosophers of Hindustan after Lord Buddha was Sri-Dharmakirti, called by some the "Hindu Kant". He is a true mine of treasure awaiting students, Eastern and Western. Sri Dharmakirti's original Sanskrit works, a marvel of patience and care and a monument to their author, written on palm leaves, were carries to the "Kingdom of Snoq", Tibet, from India about 1000 years ago. Sri Dharmakirti was called in Tibetan Chos Kyi grags-pa. He was born in Southern India. The Tibetan books tell us how Sri Dharmakirti went first to one and then to another of the holy men who claimed to have found the answers which he sought. His penetrating intellect found discrepancies and fallacies in all the systems of Hindu theological dogmatism. At the age of 18 Sri Dharmakirti decided to strike out a Buddhist line of his own based on pure logic. To this end he became a Buddhist monk. He showed the emptiness of the Hindu atmaka (soul) theories. For this reason, and because he had no use for the One Deity, he was regarded by Brahmins as a dangerous heretical teacher.

Dharmakirti taught that all things or objects are illusive, phenomenal and subjective, being, in fact, the products of our own mind only, or one's own inward experience. There are two kinds of knowledge; the direct knowledge and the indirect knowledge, for there are two kinds of beings too; the particular and the general. The particular being or existence (bhava) corresponding to

high and noble principles of real Hinduism. The Amritsara Mahayana Adibuddha School have a deep-rooted admiration for the true Hinduism or Brahminism because its tradition has "developed some of most subtle themes which the world has ever seen or known. Sankaracharya's first conception of Brahma was not in conformity with the ancient Vedic spirit. Finding, however, in the Creator-belief no help towards the solution of the problems of metaphysics and moral philosophy, he renounced, after various tribulations his God Mahadeva (Jehovah), changed his religious views and became the historical Buddha Gotama Sakyamuni's admirer, a course which won for him the contempt of a number of his pupils. It must also be strongly borne in mind that the difference between ancient and present-day Brahminism is very considerable.

(7) Dharmakirti was the head of the Buddhist University of Nalanda, flourished in the 7th century. The greatest of all logicians and one of the cleverest philosophers of Hindustan after Lord Buddha was Sri-Dharmakirti, called by some the "Hindu Kant". He is a true mine of treasure awaiting students, Eastern and Western. Sri Dharmakirti's original Sanskrit works, a marvel of patience and care and a monument to their author, written on palm leaves, were carried to the "Kingdom of Snow", Tibet, from India about 1000 years ago. Sri Dharmakirti was called in Tibetan Chos Kyi grags-pa. He was born in Southern India. The Tibetan books tell us how Sri Dharmakirti went first to one and then to another of the holy men who claimed to have found the answers which he sought. His penetrating intellect found discrepancies and fallacies in all the systems of Hindu theological dogmatism. At the age of 18 Sri Dharmakirti decided to strike out a Buddhist line of his own based on pure logic. To this end he became a Buddhist monk. He showed the emptiness of the Hindu atman (soul) theories. For this reason, and because he had no use for the One Deity, he was regarded by Brahmins as a dangerous heretical teacher.

Dharmakirti taught that all things or objects are illusive, phenomenal and subjective, being, in fact, the products of our own mind only, or one's own inward experience. There are two kinds of knowledge; the direct knowledge and the indirect knowledge, for there are two kinds of beings too; the particular and the general. The particular being or existence (bhava) corresponding to

the ideal moment (ksana), the base of all reality; the general being corresponds to the synthetic construction of one's imagination. Things are not what they seem to be and no objects are independent of us. The Macrocosm is not separable from the Microcosm. In other words, the perceiver of phenomena and the phenomena themselves have no absolute existence, but merely a relative one, founded on the law of causation. He taught: we may speak of a bird, but there is no such thing as a bird in general. It is always either a jungle crow or a king-fisher, a golden plover or a flower pecker, this bird or that, but bird is only an abstraction, a name (samjna), a concept of our own mind.

The same applies to all beings and objects; they are only names with nothing corresponding to them, the true nature of things being neither what they seem to be, nor what they do not seem to be. To the logical reason of Dharmakirti, the ego (or soul) is no more than a reflection of the moon seen in water, he said. Men generally fail to comprehend the constant flux of all component objects. Our ego is ephemeral, Dharmakirti explained, for this ego is dependent for its relative existence upon an interminable series of sense-impressions (pratyaksam), instantaneously arising and passing away second after another in an inseparable connection.

The whole aim of Buddhist logic is to dissipate the condition of mental obscuration called Ignorance and to guide the reasoner-dialectician to what the Buddhists call Right Knowledge. A master of logic must possess control over all arguments as complete as that an expert driver has over a motor-car in our days. His mentality must always remain in the adamantine logically disciplined state.

BUDDHA

(1) Buddha was not its founder. It is the eternalTruth. There are many Buddhas before him. Truth always existed. He merely re-stated it. The principal goal of Mahayana is to become "Wisdom" like Buddha. Every man can theoretically become a Buddha.

(2) A guru is essential in Mahayana. The initiate must always be egoless, i.e, Bodisattvic.

(3) Buddhism was not a new religion founded by Buddha. Gotama "the Buddha" is correct. To speak of Buddha is wrong as it is only an adjective with the meaning enlightened. Gotama, the man became enlightened. Hence you can say "the Buddha", but not Buddha as a man.

the ideal moment (khana), the base of all reality; the general being corresponds to the synthetic construction of one's imagination. Things are not what they seem to be and no objects are independent of us. The Macrocosm is not separable from the Microcosm. In other words, the perceiver of phenomena and the phenomena themselves have no absolute existence, but merely a relative one, founded on the law of causation. It taught: we may speak of a bird, but there is no such thing as a bird in general. It is always either a jungle crow or a king-fisher, a golden plover or a flower pecker, this bird or that, but bird is only an abstraction, a name (nama), a concept of our own mind.

The same applies to all beings and objects; they are only names with nothing corresponding to them, the true nature of things being neither what they seem to be, nor what they do not seem to be. To the logical reason of Dharmakirti, the ego (or soul) is no more than a reflection of the moon seen in water, he said. Men generally fail to comprehend the constant flux of all componemt objects. Our ego is ephemeral, Dharmakirti explained, for this ego is dependent for its relative existence upon an interminable series of sense-impressions (pratyakaam), instantaneously arising and passing away second after another in an inseparable connection.

The whole aim of Buddhist logic is to dissipate the condition of mental obscuration called Ignorance and to guide the reasoner-dialectician to what the Buddhists call Right Knowledge. A master of logic must possess control over all arguments as complete as that an expert driver has over a motor-car in our days. His mentality must always remain in the adamantine logically disciplined state.

BUDDHA

(1) Buddha was not its founder. It is the eternalTruth. There are many Buddhas before him. Truth always existed. He merely re-stated it. The principal goal of Mahayana is to become "Wisdom" like Buddha. Every man can theoretically become a Buddha.

(2) A guru is essential in Mahayana. The initiate must always be egoless, i.e, Bodisattvic.

(3) Buddhism was not a new religion founded by Buddha. Gotama "the Buddha" is correct. To speak of Buddha is wrong as it is only an adjective with the meaning enlightened. Gotama, the man became enlightened. Hence you can say "the Buddha", but not Buddha as a man.

(4) Buddhism always existed for ages; different enlightened men taught it; it is same as Sanatana Dharma of the Hindus. It means eternal truth, and not a new truth. Gotama merely restated it. Buddha is not a personal name, like Jesus or Mohamed; it is an adjective.

(5) Buddhism has no founder. The plurality of Buddhas is exemplified by a most holy Buddhist Sutra, namely Lalitavistara Nama Sutra, which begins with a salutation to all Buddhas and teaches that immense is the number of Buddhas who appeared in former ages in this world. Every Buddha is called Tathagata, the highest epithet of a Buddha which may be translated as one who in coming into the world is like the coming of his predecessors. It is already obvious from this epithet alone that the historical Buddha Sakyamuni or Gautama was not the founder of the faith. Buddha is the generic name for expressing the superhuman or the highest intelligence in the Buddhistic system. One who possesses the knowledge of a Buddha, the preceptor of the world, possesses an intellectual knowledge of causes that cannot be exceeded. He makes wise of all the ignorant--therefore is he called the Buddha.

The doctrine taught by Buddha Sakyamuni did not form a new element in the world. The word Buddha is and must be used as an appellation for all the Enlightened Ones. All beings have within them the seed-germ that may become a Buddha, and can, therefore, be certain of reaching the Nirvana, the highest stage of bliss or "the blowing out of the flame of selfish longing." Buddha Sakyamuni founded and left behind his ~~s~~ nothing new. He formulated the essential stuff of the Dharma just like all the previous Buddhas had done before him, for Buddhism is an axiom. A Buddha, the Omniscient Master, comes to every era and views our life and this world as an inseparable whole, beginningless and endless.

(6) Mahayana Buddhists reject the utterly selfish Hinayana thought of crossing alone the sea of Becoming (in Sanskrit Samsara) and register the vow to attain Omniscience, in order that they may also convey other sentient beings across that sea of conditioned existence. The Mahayana Buddhism lays infinitely greater stress on love than the Hinayana Buddhism and aims at the salvation of every living being.

(7) Feeling death at hand, Buddha laid himself down on his right side, his face turned towards the north, and merged thus into Parinirvana. Why did he turn his face towards

(M.V.)

(4) Buddhism always existed for ages; different enlightened men taught it; it is same as Sanatana Dharma of the Hindus. It means eternal truth, and not a new truth. Gotama merely restated it. Buddha is not a personal name, like Jesus or Mohamed; it is an adjective.

(5) Buddhism has no founder. The plurality of Buddhas is exemplified by a most holy Buddhist Sutra, namely Lalitavistara Mama Sutra, which begins with a salutation to all Buddhas and teaches that immense is the number of Buddhas who appeared in former ages in this world. Every Buddha is called Tathagata, the highest epithet of a Buddha which may be translated as one who in coming into the world is like the coming of his predecessors. It is already obvious from this epithet alone that the historical Buddha Sakyamuni or Gautama was not the founder of the faith. Buddha is the generic name for expressing the superhuman or the highest intelligence in the Buddhistic system. One who possesses the knowledge of a Buddha, the preceptor of the world, possesses an intellectual knowledge of causes that cannot be exceeded. He makes wise of all the ignorant--therefore is he called the Buddha.

The doctrine taught by Buddha Sakyamuni did not form a new element in the world. The word Buddha is and must be used as an appellation for all the Enlightened Ones. All beings have within them the seed-germ that may become a Buddha, and can, therefore, be certain of reaching the Nirvana, the highest stage of bliss or "the blowing out of the flame of selfish longing." Buddha Sakyamuni founded and left behind him ~~x~~ nothing new. He formulated the essential stuff of the Dharma just like all the previous Buddhas had done before him, for Buddhism is an axiom. A Buddha, the Omniscient Master, comes to every era and views our life and this world as an inseparable whole, beginningless and endless.

(6) Mahayana Buddhists reject the utterly selfish Hinayana thought of crossing alone the sea of Becoming (in Sanskrit Samsara) and register the vow to attain Omniscience, in order that they may also convey other sentient beings across that sea of conditioned existence. The Mahayana Buddhism lays infinitely greater stress on love than the Hinayana Buddhism and aims at the salvation of every living being.

(7) Feeling death at hand, Buddha laid himself down on his right side, his face turned towards the north, and merged thus into Parinirvana. Why did he turn his face towards

the north? It was in order to come to north, to help the white men living in the north.

(8) Mahayana makes Gotama a God, a divine being; Hinayana, only a man.

(9) In Samboyakaya the Buddhas are separate, individual spiritual beings, but in Dharmakaya all are merged into one.

(10) Mahayana teaches every one without exception must become a Buddha. A Buddha-seed is in every man and in every animal.

(11) Buddha said "All is changing." And so the customs and expressions and images of Buddha are different in different times and places. This is quite as it should be. The truth is eternal but it may adapt itself to its age and land.

(12) Buddha's upraised palm sends out blessing on world. He did this when he begged food, and thus returned good merit to those who gave him food in his bowl.

(13) Buddha never overshadows disciples because they may be brilliant, and that would subordinate their genius. He gives them teachings and blessings and that is all. Gurus should not overshadow.

RELIGION

(1) Temple architecture and art play an important part in Mahayana partly because its significant meanings must be learned, and partly because of its beauty reflecting the mind favorably. Hence, to visit the right sort of temples is helpful to the seeker, but enlightened teachers must explain the meanings and direct the mind in appreciation; otherwise it is not very useful. Churches and Synagogues are (dead(because they are only four empty walls, whereas Mahayana temples are filled with statues, images, pictures, paintings, rites, incense burning, candles that impress and exalt the mind; hence they are superior. Meditation is necessary, but so are rites and ceremonies to the masses.

(2) The so-called scientists who attempt to reconcile science and Christianity and whose words on God "adorn" already eleven successive covers of the Bangkok Review, limps woefully in their arguments. They regard God as the artificer of the electrons or protons within the atoms. But God is supposed to be equipped with some anthropomorphic mental ~~qu~~ qualities, and there is no evidence in ether or electron of human qualities.

(3) Religious education produces in the end a single mass of unthinking individuals because ~~it~~ knowledge and thought for him are proscribed. It plunges the world into an

(M.V.)

the north? It was in order to come to north, to help the white man living in the north.

(8) Mahayana makes Gotama a God, a divine being; Hinayana, only a man.

(9) In Sambojakaya the Buddhas are separate, individual spiritual beings, but in Dharmakaya all are merged into one.

(10) Mahayana teaches every one without exception must become a Buddha. A Buddha-seed is in every man and in every animal.

(11) Buddha said "All is changing." And so the creeds and expressions and images of Buddha are different in different times and places. This is quite as it should be. The truth is eternal but it may adapt itself to its age and land.

(12) Buddha's upraised palm sends out blessing on world. He did this when he begged food, and thus returned good merit to those who gave him food in his bowl.

(13) Buddha never overshadows disciples because they may be brilliant, and that would subordinate their genius. He gives them teachings and blessings and that is all. Gurus should not overshadow.

RELIGION

(1) Temple architecture and art play an important part in Mahayana partly because its significant meanings must be learned, and partly because of its beauty reflecting the mind favorably. Hence, to visit the right sort of temples is helpful to the seeker, but enlightened teachers must explain the meanings and direct the mind in appreciation; otherwise it is not very useful. Churches and Synagogues are (dead(because they are only four empty walls, whereas Mahayana temples are filled with statues, images, pictures, paintings, rites, incense burning, candles that impress and exalt the mind; hence they are superior. Meditation is necessary, but so are rites and ceremonies to the masses.

(2) The so-called scientists who attempt to reconcile science and Christianity and whose words on God "adorn" already eleven successive covers of the Bangkok Review, limp wofully in their arguments. They regard God as the artificer of the electrons or protons within the atoms. But God is supposed to be equipped with some anthropomorphic mental qualities, and there is no evidence in ether or electron of human qualities.

(3) Religious education produces in the end a single mass of unthinking individuals because ~~it~~ knowledge and thought for him are proscribed. It plunges the world into an

abyss of ignorance.
(4) Generally speaking the Western Mind has matured enough to do without an anthropomorphic imaginary God. God illusion in the West is yielding with increasing rapidity to truth. Faith in a Creator is nothing but a prejudice begotten by ignorance. The spirit of sincere regard for truth wheresoever it may lead is affecting Europe and America. West will glorify social ethics and sane decent living. Out of the dimness and stagnation of religious belief the Western history will in the end look clearly toward the line of human Buddhas, All-knowing Ones.
(5) Buddhism clearly disavows imbecility. Lord Buddha said that whatsoever accords with experience, and after thorough investigation is found to agree with reason or logic only, that should be accepted as true.
(6) Buddhism teaches that moral goodness is the highest virtue, not belief in doctrines. The salvation in Buddhism devolves entirely upon oneself. Buddhist priests are not "redeemers"; they can do no more than point out to men the way of salvation.
(7) Whereas Christianity possessed only a single Saviour, Buddhism believes in millions upon millions of Saviours. Every true Mahayana Buddhist priest is a Saviour. To understand this our solemn statement one must read the following canonical self-dedication of a Mahayana Buddhist priest to the work of salvation. "I rejoice exceedingly in all creatures' good works that end the sorrows of their evil lot; may the sorrowful find happiness. In reward for my righteousness that I have won by my work I would fain become a soother of all the sorrows of all creatures. The stillness lies in the surrender of all things, and my spirit is fain for all stillness; if I must surrender all, it is best to give it for fellow creatures. May mishap never befall any one of them by reason of me. May all who slander me, or do me hurt, or jeer at me, gain a share in enlightenment. I would be a protector of the unprotected, a guide of wayfarers, a ship, a dyke, a bridge for them who seek the further shore. I summon the entire world to the Estate of Enlightenment, and meanwhile to happiness."
(8) Hitler's neo-pagans are not following Oriental Aryan ideas but invented ones of their own.
(9) Everyone including a lay man should build up an altar table in a corner of his room. Three offerings to the Buddha are essential to go on the table (1) Fire--thin candles, oil lamps, or electricity. An ever-burning lamp

(.V.M)

abyss of ignorance.

(4) Generally speaking the Western Mind has matured enough to do without an anthropomorphic imaginary God. God illumination in the West is yielding with increasing rapidity to truth. Faith in a Creator is nothing but a prejudice begotten by ignorance. The spirit of sincere regard for truth wheresoever it may lead is affecting Europe and America. West will glorify social ethics and sane decent living. Out of the dimness and stagnation of religious belief the Western history will in the end look clearly toward the line of human Buddhas, All-knowing Ones.

(5) Buddhism clearly disavows imbecility. Lord Buddha said that whatsoever accords with experience, and after thorough investigation is found to agree with reason or logic only, that should be accepted as true.

(6) Buddhism teaches that moral goodness is the highest virtue, not belief in doctrines. The salvation in Buddhism devolves entirely upon oneself. Buddhist priests are not "redeemers"; they can do no more than point out to men the way of salvation.

(7) Whereas Christianity possessed only a single Saviour, Buddhism believes in millions upon millions of Saviours. Every true Mahayana Buddhist priest is a Saviour. To understand this our solemn statement one must read the following canonical self-dedication of a Mahayana Buddhist priest to the work of salvation. "I rejoice exceedingly in all creatures' good works that end the sorrows of their evil lot; may the sorrowful find happiness. In reward for my righteousness that I have won by my work I would fain become a soother of all the sorrows of all creatures. The stillness lies in the surrender of all things, and my spirit is fain for all stillness; if I must surrender all, it is best to give it for fellow creatures. May misery never befall any one of them by reason of me. May all who slander me, or do me hurt, or jeer at me, gain a share in enlightenment. I would be a protector of the unprotected, a guide of wayfarers, a ship, a dyke, a bridge for them who seek the further shore. I summon the entire world to the Estate of Enlightenment, and meanwhile to happiness."

(8) Hitler's neo-pagans are not following Oriental Aryan ideas but invented ones of their own.

(9) Everyone including a lay man should build up an after table in a corner of his room. Three offerings to the Buddha are essential to go on the table (1) Fire--this candles, oil lamps, or electricity. An ever-burning lamp

is good indeed. It may burn all night too, it can be tiny. (2) Water. Pure water put in glasses or copper, gold or silver bowls. (3) Flowers. Living flowers, images, pictures also can be used. The image of Buddha should be on a raised stand to dominate the whole shrine. "There is no life without fire. Hence it is sacred." Even our body and stomach works by heat. The primitive man was very low in scale because he did not know fire. No rite may be done by Buddhist Church without fire in candles, etc. Again no life is possible without water. Our bodies are mostly water. In evolution we begin as bacteria, which is half-water. Water also is a symbol of cleanliness and purity, mental and physical. Spiritually, water is to purify our emotions. There are cycles of evolution and involution, the creation of the world and destruction. All life is born out of water and fire. There is destruction of the world either by fire or water. In cosmic cycles progress is followed by downfall and always there is change. Even the myriad microcosms in water will evolve and become monks and seekers one day. Flowers symbolize beauty. All our life conditions should be beautiful, our homes, dress and bodies should be arranged in the nicest way possible. One may find happiness through meditating on flowers. When offering flowers on the altar think also they are living beings, who will finally be born as human beings. Thus you help them to quicken their evolution. There is no altar in Tibet without water. Photographs of great Gurus and unspoiled landscape, etc. may also be placed in the shrine.

MENTALISM

(1) The teaching that the world is only our idea is correct, but who created the idea? Not a God nor any cosmic mind, but only our own individual minds. It is true that many different individual minds share the same general idea of the world, but this is explained in Buddhist books. It is however exceedingly difficult to comprehend the explanation.

(2) Time and space have no separate existence. They are substantially identical because they are both in consciousness. The present moment is momentary and passes away. It is inseparable from the future or the past. All the three are really one. Buddha discovered that Time and Space were identical, thus anticipating Einstein's discov-

(M.V.)

is good indeed. It may burn all night too, it can be tiny.
(2) Water. Pure water put in glasses or copper, gold or silver bowls. (3) Flower. Living flower, images, pictures also can be used. The image of Buddha should be on a raised stand to dominate the whole shrine. "There is no life without fire. Hence it is sacred." Even our body and stomach works by heat. The primitive man was very low in scale because he did not know fire. No rite may be done by Buddhist Church without fire in candles, etc. Again no life is possible without water. Our bodies are mostly water. In evolution we begin as bacteria, which is half-water. Water also is a symbol of cleanliness and purity, mental and physical. Spiritually, water is to purify our emotions. There are cycles of evolution and involution, the creation of the world and destruction. All life is born out of water and fire. There is destruction of the world either by fire or water. In cosmic cycles progress is followed by downfall and always there is change. Even the myriad microcosms in water will evolve and become monks and seekers one day. Flower symbolize beauty. All our life conditions should be beautiful, our homes, dress and bodies should be arranged in the nicest way possible. One may find happiness through meditating on flowers. When offering flowers on the altar think also they are living beings, who will finally be born as human beings. Thus you help them to quicken their evolution. There is no altar in Tibet without water. Photographs of great Gurus and unspoiled landscape, etc. may also be placed in the shrine.

MENTALISM

(1) The teaching that the world is only our idea is correct, but who created the idea? Not a God nor any cosmic mind, but only our own individual minds. It is true that many different individual minds share the same general idea of the world, but this is explained in Buddhist books. It is however exceedingly difficult to comprehend the explanation.

(2) Time and space have no separate existence. They are substantially identical because they are both in consciousness. The present moment is momentary and passes away. It is inseparable from the future or the past. All the three are really one. Buddha discovered that Time and Space were identical, thus anticipating Einstein's discov-

ery of the same fact. The world is beginningless. So there is no point where it started. Time is all one piece. You can's separate past and present and future. Every moment merges into and is part of the other moments preceding and succeeding it. Time succession exists only in mind, therefore.

(3) All universal appearance and dissolution are but dreams. From the relative standpoint objects are real but from absolute standpoint both they and thoughts do not exist. Because all material things are ultimately known only in consciousness, we say that the highest reality (from the popular and lower viewpoint only) of anything is our consciousness of it. But from highest standpoint (Nirvanic) neither the thing nor the thought exists. In Nirvana there is neither consciousness nor unconsciousness. It transcends both.

(4) Energy's reality is Mind, as it exists in consciousness only.

(5) The body is only consciousness and hence not different from the ego.

(6) Invisible beings do exist. Invisible worlds are but mind worlds.

COSMOGONY

(1) Mahayana does not believe in creation of world; there is no beginning; there are cycles of endlessness; these cycles apply to all existence.

(2) Mahayana rejects Hindu theory of evolution of spirit into matter. It is not interested in cosmogony, as latter is illusory and has no real existence. The world is a mental illusion. Things are ideas or imaginations, which are not cosmis mind's or God's but originate in our own individual minds.

(3) Mahayana says that all world is emanated from Adi-Buddha.

(4) That the matter which is now perceptible to us is indestructible is a proposition whose truth is so evident at first sight that no demonstration can make it plainer. Matter cannot be destroyed, and the same applies backwards, therefore matter never was created out of nothing. The matter has always been and will always be. It was Buddha who taught the beginninglessness and timelessness of matter. Great Frenchman, Lavoisier confirmed the same

(MV) (358)

ery of the same fact. The world is beginningless. So there is no point where it started. Time is all one piece. You can's separate past and present and future. Every moment merges into and is part of the other moments preceding and succeeding it. Time succession exists only in mind, therefore.

(3) All universal appearance and dissolution are but dreams. From the relative standpoint objects are real but from absolute standpoint both they and thoughts do not exist. Because all material things are ultimately known only in consciousness, we say that the highest reality (from the popular and lower viewpoint only) of anything is our consciousness of it. But from highest standpoint (Nirvanic) neither the thing nor the thought exists. In Nirvana there is neither consciousness nor unconsciousness. It transcends both.

(4) Energy's reality is Mind, as it exists in consciousness only.

(5) The body is only consciousness and hence not different from the ego.

(6) Invisible beings do exist. Invisible worlds are but mind worlds.

COSMOGONY

(1) Mahayana does not believe in creation of world; there is no beginning; there are cycles of endlessness; these cycles apply to all existence.

(2) Mahayana rejects Hindu theory of evolution of spirit into matter. It is not interested in cosmogony, as latter is illusory and has no real existence. The world is a mental illusion. Things are ideas or imaginations, which are not cosmic mind's or God's but originate in our own individual minds.

(3) Mahayana says that all world is emanated from Adi-Buddha.

(4) That the matter which is now perceptible to us is indestructible is a proposition whose truth is so evident at first sight that no demonstration can make it plainer. Matter cannot be destroyed, and the same applies backwards, therefore matter never was created out of nothing. The matter has always been and will always be. It was Buddha who taught the beginninglessness and timelessness of matter. Great Frenchman, Lavoisier confirmed the same

in the West by discovery of his famous law: 'Rien ne se perd, rien ne se cree.' This well known law exists, beyond the shadow of doubt, without any lawgiver, for the Law of the Nature does not imply any originator. Universe is the expressions of the following Law: Being is not involved in time or space, and there has never been a first point at which and from which matter started and before which, or beyond which there is nothing.

(5) (3) Buddhism teaches that living beings are in a world of constantly changing phenomena, that moreover our globe exists an immense period of millions of years, that the universe is the expression of Law, not the creation of chance. Buddhist science has already established that human beings existed on our globe millions of years.

(6) Gandhara period statuettes of Buddha belonging to Greeco-Buddhist period of Greek influence on Buddhist art show a leaf-shaped oval border around the background of a repeated series of flames. These mean LIGHT the light-body of Buddha.

(7) We use a bell in our Mahayana rites because its sound is supposed to carry across the world the thoughts and intention of our rites to friends distant. As we ring the bell we direct our concentrated wishes to those friends who are willing to receive our help, and the teaching is that these wishes are carried telepathically across space to them.

(8) Events of near future are often revealed to you in dreams or in meditation. These dreams can come during daytime or in meditation.

(continued from page 113)

DORJIEFF by Sir Charles Bell: "He was a Buriat, a people who are pure Mongol and who inhabit an extensive country in Siberia under Russian rule. Dorjieff was of wide learning. He had studied in the Drepung Monastery of Tibet, largest in the world, and won a high theological degree. He held the post of "The Servant of Philosophy" or "The Abbot of Metaphysics and was in charge of the Dalai Lama's Libraries as well as his private tutor. D. was clever and pushful. He accompanied the Dalai Lama on his flight from Lhasa to Mongolia at the time of the British invasion of 1904, and at a later time visited Peking with him."

COSMOGONY:

In the West by discovery of his famous law: 'Rien ne se perd, rien ne se cree.' This well known law exists, beyond the shadow of doubt, without any lawgiver, for the law of the Nature does not imply any originator. Universe is the expressions of the following law: Being is not involved in time or space, and there has never been a first point at which and from which matter started and before which, or beyond which there is nothing.

(5) Buddhism teaches that living beings are in a world of constantly changing phenomena, that moreover our globe exists an immense period of millions of years, that the universe is the expression of law, not the creation of chance. Buddhist science has already established that human beings existed on our globe millions of years.

(6) Gandhara period statuettes of Buddha belonging to Greeco-Buddhist period of Greek influence on Buddhist art show a leaf-shaped oval border around the background of a repeated series of flames. These mean LIGHT the light-body of Buddha.

(7) We use a bell in our Mahayana rites because its sound is supposed to carry across the world the thoughts and intention of our rites to friends distant. As we ring the bell we direct our concentrated wishes to those friends who are willing to receive our help, and the teaching is that these wishes are carried telepathically across space to them.

(8) Events of near future are often revealed by [illegible]

DORJIEFF

by Sir Charles Bell: "He was a Buriat, a people who are pure Mongol and who inhabit an extensive country in Siberia under Russian rule. Dorjieff was of wide learning. He had studied in the Drepung Monastery of Tibet, largest in the world, and won a high theological degree. He held the post of "The Servant of Philosophy" or "The Abbot of Metaphysics" and was in charge of the Dalai Lama's libraries as well as his private tutor. D. was clever and pushful. He accompanied the Dalai Lama on his flight from Lhasa to Mongolia at the time of the British invasion of 1904, and at a later time visited Peking with him."

(WORLD CRISIS)

(1) Everything which is happening to-day in the world for the best; is what the world needs and because it is world's karma.

(2) Eastern Society must be saved by Western illumined men; the west will be saved by eastern culture.

(3)The next world-war will be followed by some awakening through its suffering. Present day materialism is the lowest possible, and there can only be a better state. Modern civilization, culture, society, inventions, transport of West are coupled with the superstition of organised humanity. The western people try to enforce their spiritually destructive ideas on peaceful Orientals. White men have false superiority complex; yet the Oriental he despises is not so low spiritually as the Western man; whose present positon is the worst of all. If white man's power over the Orient is broken it will be good for both. It may lead West to respect Orient and next to inquire into d Oriental ideas.

(4) The Jap Government are materialistic, and not interested in spiritualistic life. But in ancient days when Shoguns wer ruling, the rulers were spiritually minded. Japan is no longer a Buddhist state. The truth is that many Buddhists still live in Japan but the Government is not Buddhistic in outlook. If the Jap rulers were real Buddhists

(Tsu)

(4) Eastern society must be saved by Western illumined men; the west will be saved by eastern culture.

(5)The post world-war will be followed by some awakening through its suffering. Present day materialism is the lowest possible, and there can only be a better state. Modern civilization, culture, society, invention, transport of West are coupled with the superstition of organized humanity. The Western people try to enforce their spiritually destructive ideas on peaceful Orientals. White men have false superiority complex; yet the Oriental he despises is not so low spiritually as the Western man; whose present position is the worst of all. If white man's power over the Orient is broken it will be good for both. It may lead West to respect Orient and next to inquire into Oriental ideas.

(6) The Jap Government are materialistic, and not interested in spiritualistic life. But in ancient days when Shoguns were ruling, the rulers were spiritually minded. Japan is no longer a Buddhist state. The truth is that many Buddhists still live in Japan but the Government is not Buddhistic in outlook. If the Jap rulers were real Buddhists

MAHACHARYA VAHINDRA: (WORLD CRISIS)

they would not have invaded China. But the war is helping China inwardly.

(5) Mahayana agrees with you that a paralled material and spiritual development must be sought for the higher civilization, but not too excess in either direction.

(6) Westernisation of the Orient is good, but must be done very carefully.

(7) Communistic atheism in Russia and Spain are undesirable but at least they are preferable to Franco's Catholicism and Russian Church-rule. Atheism is more tolerant and free thinking than these persecuting intolerant faiths. Russia's spiritual state is actually better now. They are free to seek any religion, whereas before it was forbidden to hold any other one or seek with a free mind. Russia must suffer. Even now there are seekers for truth in Communist Russia.

(8) Mahayana teaches that a perfect Buddhist nation must be both spiritually and materially developed. India is onesided, not materially developed, hence imperfect from our standpoint.

(9) The Anuttara Mahayana Adi-buddha School is almost extinct in the world today, but still may be found, hidden from the uninitiated, in Tibet and Nepal. This school is destined to come one day out of oblivion into the full light and in all it former grandeur.

(ULTRA-MYSTICISM)

(1) The highest goal is to dissolve the individuality and to be lost in the universal, the One. It is possible to attain a certain degree of Nirvana and still attend to outer life. But it is a lower stage of Nirvana. A Bodisattva is one who has attained this lower Nirvana, but not the final one. Final Nirvana happens only after death as we are entirely cut off from this world then.

(2) Mahayana is hopeful because we do not know when but Enlightenment, or wisdom, may come suddenly, even while working or walking. Some take longer; others are more prepared and so they get ti quickly. Once attained the Enlightenment is swift. A few minutes may suffice to attain Nirvana. And then it remains unchanged, undeveloped thereafter. It is fixed after once being attained. The stage of preparation demands work, ~~virtue~~, egolessness.

MAHACHARYA VAHINDRA: (WORLD CRISIS)

they would not have invaded China. But the war is helping China inwardly.

(5) Mahayana agrees with you that a parallel material and spiritual development must be sought for the higher civilisation, but not too excess in either direction.

(6) Westernisation of the Orient is good, but must be done very carefully.

(7) Communistic atheism in Russia and Spain are undesirable but at least they are preferable to Franco's Catholicism and Russian Church-rule. Atheism is more tolerant and free thinking than these persecuting intolerant faiths. Russia's spiritual state is actually better now. They are free to seek any religion, whereas before it was forbidden to hold any other one or seek with a free mind. Russia must suffer. Even now there are seekers for truth in Communist Russia.

(8) Mahayana teaches that a perfect Buddhist nation must be both spiritually and materially developed. India is crippled, not materially developed, hence imperfect from our standpoint.

(9) The Amitabha Mahayana Adi-Buddha School is almost extinct in the world today, but still may be found, hidden from the uninitiated, in Tibet and Nepal. This so cool is destined to come one day out of oblivion into the full light and in all it former grandeur.

(ULTRA-MYSTICISM)

(1) The highest goal is to dissolve the individuality and be lost in the universal, the One. It is possible to attain a certain degree of Nirvana and still attend to outer life. But it is a lower stage of Nirvana. A Bodhisattva is one who has attained this lower Nirvana, but not the final one. Final Nirvana happens only after death as we are entirely cut off from this world then.

(2) Mahayana is hopeful because we do not know when but enlightenment, or wisdom, may come suddenly, even while working or walking. Some take longer; others are more prepared and so they get it quickly. Once attained the enlightenment is swift. A few minutes may suffice to attain Nirvana. And then it remains unchanged, undeveloped thereafter. It is fixed after once being attained. The stage of preparation demands work, virtue, egolessness.

(ULTRA-MYSTICISM)

(3) Yoga is good but alone it is insufficient. There should also be philosophy and rites.

(4) Karma, cause-effect, is the principle behind universal development, but it does not exist from the final standpoint. Belief in it is a subtle obstacle to Nirvana. Entry into Nirvana destroys Karma.

(5)Mahayana sees that Nirvana and Samsara are so connected that we cannot separate them. If we regard them as two things we cannot get beyond duality, and thus cannot enter Nirvana. Mahayana priests do not want to escape from this world of Samsara therefore, but Hinayana ascetics do. Mahayana says that we need not be afraid of Samsara and we may enjoy it as illusion.

(6) The Hinayana statements that Buddha said in our present Kali Yoga no one can attain enlightenment during the second half of 5000 years, is absurdly wrong. They are hopeless, pessimistic and ignorant of esoteric Buddhism. Mahayana says on the contrary, everyone can still attain Nirvana.

(ANTI-ASCETICISM)

(1) Hinayaists selfishly try to attain in monasteries, whereas Mahayana says you may stay in the world and not renounce it outwardly, but still you can obtain Nirvana.Hinayana says lay-men are worthless, except to feed priests and to try to incarnate as a Bhikku, whereas Mahayana says that everyone can attain, even lay-men can attain Nirvana. It is unnecessary to don the yellow robe.

(2) Mahayana says salvation can be obtained not only by monks, but also by lay men who are living in the world. Such a lay man may become Boddhisattva, and meditate for Buddhahood, which is very near Nirvana. Bodhisattva, for instance, is what Gotama was until the moment under Bo Tree he obtained Nirvana. Mahayana is both for priests and worldly men. In Mahayana laymen may preach Buddhism, but it is not allowed by Hinayana. Mahayana says salvation is attainable in our present age also. Along with painting and music, religious dancin g is an exquisite art in Mahayanic Buddhism.

(3) Mahayana Buddhism makes no discrimination on account of sex: a woman can share w th man the glory of the Buddhadharma and if spiritually qualified, aid in its dissemination. Guru Padmasambhava's chief female disciple in Tibet was Tsho-Gyalma.

(

MAHACHARYA VAMINDRA: (ULTRA-MYSTICISM)

(5) Yoga is good but alone it is insufficient. There should also be philosophy and rites.

(4) Karma, cause-effect, is the principle behind universal development, but it does not exist from the final standpoint. Belief in it is a subtle obstacle to Nirvana. Entry into Nirvana destroys Karma.

(3)Mahayana sees that Nirvana and Samsara are so connected that we cannot separate them. If we regard them as two things we cannot get beyond duality, and thus cannot enter Nirvana. Mahayana priests do not want to escape from this world of Samsara therefore, but Hinayana ascetics do. Mahayana says that we need not be afraid of Samsara and we may enjoy it as illusion.

(2) The Hinayana statements that Buddha said in our present Kali Yoga no one can attain enlightenment during the second half of 5000 years, is absurdly wrong. They are hopeless, pessimistic and ignorant of esoteric Buddhism. Mahayana says on the contrary, everyone can still attain Nirvana.

(ANTI-ASCETICISM)

(1) Hinayanists selfishly try to attain in monasteries, whereas Mahayana says you may stay in the world and not renounce outwardly, but still you can obtain Nirvana.Hinayana says lay-men are worthless, except to feed priests and to try to incarnate as a Bhikku, whereas Mahayana says that everyone can attain, even lay-men can attain Nirvana. It is unnecessary to don the yellow robe.

(2) Mahayana says salvation can be obtained not only by monks, but also by lay men who are living in the world. Such a lay man may become Bodhisattva, and meditate for Buddhahood, which is very near Nirvana. Bodhisattva, for instance, is what Gotama was until the moment under Bo Tree he obtained Nirvana. Mahayana is both for priests and worldly men. In Mahayana laymen may preach Buddhism, but it is not allowed by Hinayana. Mahayana says salvation is attainable in our present age also. Along with painting and music, religious dancin g is an exquisite art in Mahayanic Buddhism.

(3) Mahayana Buddhism makes no discrimination on account of sex: a woman can share w th man the glory of the Buddhahoma and if spiritually qualified, aid in its dissemination. Guru Padmasambhava's chief female disciple in Tibet was Tsno-Gyalma.

(4) Buddhist is justified also to defend his most primitive rights in his owh land even violently, when only violence can check the dark aggressor. He would not be content to ask the shamless assaulters to go away. He would have to drive them away by force. If not he would become a partaker in the guilt.

(5) In Mahayana woman is equal to man spiritually.

(6) Smoking is ve y harmful spiritually. He lays himself more easily open to attacks by evil powers and to be destroyed by them. It must be a stoong point never to smoke. As for drinking wine, it is useful in moderation. It is used in Tibet in every rite. Wine should be regarded as sacred to give the joy of truth symbolically. Hinayana, however, regards wine as harmful, which is wrong. A wise man gets mental pleasure from wine.

(7) On taking of vermin life: In the killing of vermin reason must be used. Life is impossible without killing. We are not vegetarians merely because we do not want to take life, as plants are living things, salads contain millions of living bacteria. Without taking life we cannOt live. Adi-Buddha gives intelligence, which we must use, and sometimes it tells us that it is quite alright to kill under certain conditions. Hence when it becomes necessary, we must kill mosquitoes. But of course, all this is to be done carefully. Thus we monks keep our female dogs away from the males during mating period, to avoid killing puppies which are not needed. There are degrees of right and wrong in taking life. All life is a struggle. As long as we live in Samsara we can't escape from struggle. But we must always use intelligence in dealing with such problems. If a Buddish monk is attacked by a worlf, he is justified in killing it in self-defense, because he has decided that his life is more useful to the world. We are vegetarians also because plants are lower forms of life than animals.

(8)Mahayana says all art and beauty may be enjoyed, provided we know it is illusion. We enjoy it as illusion, not as reality. Hinayana is ascetic because it is materialistic. All the artistic paraphernalia, images and rites of Mahayana are illusions, but they are useful illusions, appoaches to final reality.

(9)In Hinayana there is no art, no joy or music, no dance, no beauty, it is cold and dead.(10) Hinayana monks look down on all laymen with contempt.They are wrong.Mahayana does not.

MAHACHARYA VARINDRA: (ANTI-ASCETICISM)

(4) Buddhist is justified also to defend his most primitive rights in his own land even violently, when only violence can check the dark aggressor. He would not be content to ask the shameless assaulters to go away. He would have to drive them away by force. If not he would become a partaker in the guilt.

(5) In Mahayana woman is equal to man spiritually.

(6) Smoking is very harmful spiritually. He lays himself more easily open to attacks by evil powers and to be destroyed by them. It must be a strong point never to smoke. As for drinking wine, it is useful in moderation. It is used in Tibet in every rite. Wine should be regarded as sacred to give the joy of truth symbolically. Hinayana, however, regards wine as harmful, which is wrong. A wise man gets mental pleasure from wine.

(7) On taking of vermin life: In the killing of vermin reason must be used. Life is impossible without killing. We are not vegetarians merely because we do not want to take life, as plants are living things, salads contain millions of living bacteria. Without taking life we cannot live. Adi-Buddha gives intelligence, with we must use, and sometimes it tells us that it is quite alright to kill under certain conditions. Hence when it becomes necessary, we must kill mosquitoes. But of course, all this is to be done carefully. Thus we monks keep our female dogs away from the males during mating period, to avoid killing puppies which are not needed. There are degrees of right and wrong in taking life. All life is a struggle. As long as we live in Samsara we can't escape from struggle. But we must always use intelligence in dealing with such problems. If a Buddhist monk is attacked by a wolf, he is justified in killing it in self-defense, because he has decided that his life is more useful to the world. We are vegetarians also because plants are lower forms of life than animals.

(8)Mahayana says all art and beauty may be enjoyed, provided we know it is illusion. We enjoy it as illusion, not as reality. Hinayana is ascetic because it is materialistic. All the artistic paraphernalia, images and rites of Mahayana are illusions, but they are useful illusions, approaches to final reality.

(9)In Hinayana there is no art, no joy or music, no dance, no beauty, it is cold and dead.(10) Hinayana monks look down on all laymen with contempt.They are wrong.Mahayana does not.

MAHACHARYA VAHINDRA: (ADI-BUDDA)

(1) 'Anuttara' means Highest. Adi-Buddha means the First power which created all the others.

(2) The ascription in various books on Angkor of the four-faced towards there to Lodesvara (the same as Avalokesvara) is not correct. Lokesvara representations are very similar and hence the error of the Orientalists. The Angkor effigies represent the Chatur Maharajas (Four Kings in Tibetan) your Sacred F ur, and primarily Adi-Buddha, who is everywhere present symbolized by facing in all four directions of compass. In the Wall painted decorations representing to the Ramayana, in the Grand Palace wall just inside the compound of Temple of Emerald Buddha, you see painted a Lingam tower with the four faces on each side, definitely showing it is Adi-Buddha.

(2) The ascription in various books on Angkor of the four-faced towards there to Lokesvara (the same as Avalokesvara) is not correct. Lokesvara representations are very similar and hence the error of the Orientalists. The Angkor effigies represent the Chatur Mahārāja (Four Kings in Tibetan) your Sacred Ψ or, and primarily Adi-Buddha, who is everywhere presented symbolized by facing in all four directions of compass. In the Wall painted decorations representing to the Ramayana, in the Grand Palace wall just inside the compound of Temple of Emerald Buddha, you see painted a Lingam tower with the four faces on each side, definitely showing it is Adi-Buddha.

(3) All living Gods, buddhas and creatures emanated from this first Life-Principle of Adibuddha. Every living form in every kingdom of Nature has emerged from it. It is formless and shapeless and universal.

(4) Some of the great Tibetan sacred texts begin " I bow to that Lingam which the great Munis(sages worship." This shows that Lingam (pennis) worship is not phallic, material, but spiritual and symbolic of Adi-Buddha, the primeval life-current. The great Mahayana temples of South India and Cambodia show it.

(5) Genuine Adi-Buddha statues may be recognised by their gigantic size, because Hinayana figures are not permitted to exceed a certain maximum height, and also by the profound expression on their faces. Adi-buddha is not Gotama, latter being but an emanation.

(6) See also my Mogul note in 'Eyes', chapter under 'Nepal.'

(7) Adi-Buddha is a single universal Life-Principle which the sages name, "The First" or "The Origin." In itself it has not shape, cannot be divided into parts, and is quite impersonal--like a man's mind when in the state of deep sleep. Yet it is the root of every shaped thing, creature, person and substance which has appeared in the universe. Even mind has come out of it

(8) The symbol of the male organ of sex represents Adi-Buddha. It appeared as a cone-like tower on some temples and as a tapering single column set up in the centre of the building. To Western eyes it is a strange and unsuitable symbol. But the people were plainly taught to look upon it as a picture of the life-current which animates everything. Orientals in general and primitive people everywhere feel less shame about natural organs and functions than Westerners. Anyway the temples of Angkor never linked this symbol with the worship of lust. Its existence never degraded them. Hardly a man escapes seeing the miracle of sex, whereby a tiny seed grows into a fully-matured human being composed of different parts, thus teaching the possibility of the First becoming the Many.

(9) 'Anuttara' literally means 'than which there is nothing higher. 'Adibuddha' literally means 'the first Buddha or wisdom-principle. It also means 'the Void, having neither form nor figure & being above all attributes. Blavatsky says Adi-buddha is Infinite Space and also the Absolute Consciousness

(3) All living Gods, buddhas and creatures emanate from this first Life-Principle of Adibuddha. Every living form in every kingdom of Nature has emerged from it. It is formless and shapeless and universal.

(4) Some of the great Tibetan sacred texts begin " I bow to that Lingam which the great Bhuta(sages worship." This shows that Lingam (penis) worship is not phallic, material, but spiritual and symbolic of Adi-Buddha, the primeval life-current. The great Mahayana temples of South India and Cambodia show it.

(5) Genuine Adi-Buddha statues may be recognised by their gigantic size, because Bhavyana figures are not permitted to exceed a certain maximum height, and also by the profound expression on their faces. Adi-buddha is not Gotama, latter being but an emanation.

(6) See also My Mogul note in 'Eyes', chapter under 'Nepal.'

(7) Adi-Buddha is a single universal Life-Principle which the sages name, "The First" or "The Origin." In itself it has not shape, cannot be divided into parts, and is quite impersonal--like a man's mind when in the state of deep sleep. Yet it is the root of every shaped thing, creature, person and substance which has appeared in the universe. Even mind has come out of it

(8) The symbol of the male organ of sex represents Adi-Buddha. It appeared as a cone-like tower on some temples and as a tapering single column set up in the centre of the building. To Western eyes it is a strange and unsuitable symbol. But the people were plainly taught to look upon it as a picture of the life-current which animates everything. Orientals in general and primitive people everywhere feel less shame about natural organs and functions than Westerners. Anyway the temples of Angkor never linked this symbol with the morals of lust. Its existence never degraded them. Hardly a man escapes seeing the miracle of sex, whereby a tiny seed grows into a fully-matured human being composed of different parts, thus teaching the possibility of the First becoming the Many.

(9) 'Anuttara' literally means 'then which there is nothing higher. 'Adibuddha' literally means 'the first Buddha or wisdom-principle. It also means 'the Void', having neither form nor figure & being above all attributes. Bivavately says Adi-buddha is Infinite Space and also the Absolute Consciousness

(10) Sir Charles Eliot: "The topics treated of in the Tantras are divided into Kriya (ritual), Carya (apparently corresponding to Vinaya), Yoga, and Anuttara-yoga. Sometimes the first three are contrasted with the fourth and sometimes the first two are described as lower, the third and fourth as higher. But the Anuttara-yoga is always considered the highest and most mysterious. Taranatha says that the Tantras began to appear simultaneously with the Mahayana sutras but adds that the Anuttara-yoga tantras appeared gradually. The Lamas in Tibet have a similar theory of progressive tantric revelation. This accords with other statements to the effect that the Kalachakra tantra was introduced in 965 A.D. from Shambhala, a my mysterious country in Central Asia. This system is said to be Vishnuite rather than Sivaite. It specially patronizes the cult of the mystic Buddhas such as Kalachakra and Heruka, all of whom appear to be regarded as forms of Adi-Buddha or the primordial Buddha essence. This doctrine, had less importance in India than in Tibet."

MAHACHARYA VAJIRINDRA:

(10) Sir Charles Eliot: "The topics treated of in the Tantras are divided into Kriya (ritual), Carya (appropriately corresponding to Vinaya), Yoga, and Anuttara-yoga. Sometimes the first three are contrasted with the fourth as sometimes the first two are described as lower, the third and fourth as higher. But the Anuttara-yoga is always considered the highest and most mysterious. Taranatha says that the Tantras began to appear simultaneously with the Mahayana sutras but adds that the Anuttara-yoga tantras appeared gradually. The lamas in Tibet have a similar theory of progressive tantric revelation. This accords with other statements to the effect that the Kalachakra tantra was introduced in 965 A.D. from Shambhala, a mysterious country in Central Asia. This system is said to be Vishnuite rather than Sivaite. It specially patronizes the cult of the mystic Buddhas such as Kalachakra and Dar-

LAMA DAWASANDUP ON ANUTTARA:

(1) "There are four classes or degrees in Tibetan Buddhism--through which the disciple has to pass, if he means to attain Enlightenment in one or 3 lifetimes. These are called the (1) Kriya (2) Upaya (3) Yoga and (4) Anuttara ..(2) All of them lead to the obtainment of the Quiescent state of mind called samadhi-a super-conscious state of the mind in which the ordinary perceptive and responsive functions of the mind are held passive and a keen thrilling consciousness shines forth clearly, the duration of which state is marked by a state of inexpressible and ecstatic bliss at the beginning. But as the disciple gets used to it, the feeling of bliss wears off and only the state of clearness and super-consciousness remains.

to attain Enlightenment in one or 3 lifetimes. These are called the (1) Kriya (2) Upaya (3) Yoga and (4) Anuttara ..(4)All of them lead to the obtainment of the Quiescent state of mind called samadhi-a super-conscious state of the mind in which the ordinary perceptive and responsive functions of the mind are held passive and a keen thrilling consciousness shines forth clearly, the duration of which state is marked by a state of inexpressible and ecstatic bliss at the beginning. But as the disciple gets used to it, the feeling of bliss wears off and only the state of clearness and super-consciousness remains.

(3) This state of mind is believed to be the foretaste of the Eternal Blissful state of perfect Buddahood. By immersing oneself into the samadhi, the mental faculties all get refreshed, strengthened and expanded. Samadhi is the pure intellectual Reservoir and Filter wherein the dregs of selfish ideas get thoroughly strained off and the mind gets a fresh impulse of Faith, Energy, Zeal, and clearness. The mind by frequent enjoyment of samadhi acquires expanse, depth, purity, and strength. It is the crucible where every illusory idea of an individual and independent existence apart from the Dharma Kaya gets at first expunged and finally destroyed. It is this state of the mind in which clairvoyants enjoy retrospective and premonitory visions, telepathists read thoughts and saints get their inspirations, etc. (4). The fourth and last stage of his development and initiation is the initiation into the Anuttara Mandala (the circle or conclave of beings above whom there is no other Deity). Here he regards his own personality as being made up of several others and these others again, are all divine beings, Universal Forces, Laws, and Rays of Mercy and Love. He no longer occupies the situation of an entity existing in space, but he is an inseparable portion of the Cosmic Whole. Space exists in him. Time exists in him. He is in the universe and the Universe is in him.. Then his least exertions, actions, motions, become significant and full of importance. They become graceful and harmonious and beneficial. His least words, sentences, and utterances, become all sacred truths. They partake of the nature of Dharma. His thoughts and wishes when formed, are as potent as the thunderbolt, irresistible, and enduring as Time."

(3)

This state of mind is believed to be the foretaste of the Eternal Blissful state of perfect Buddahood. By immersing oneself into the samadhi, the mental faculties all get refreshed, strengthened and expanded. Samadhi is the pure Intellectual Reservoir and Filter wherein the dregs of selfish ideas get thoroughly strained off and the mind gets a fresh impulse of Faith, Energy, Zeal, and clearness. The mind by frequent enjoyment of samadhi acquires expanse, depth, purity, and strength. It is the crucible where every illusory idea of an individual and independent existence apart from the Dharma Kaya gets first exposed and finally destroyed. It is this state of the mind in which clairvoyants enjoy retrospective and premonitory visions, telepathists read thoughts and saints get their inspirations, etc.(4). The fourth and last stage of his development and initiation is the initiation into the Amitabha Mandala (the circle or conclave of beings above whom there is no other Deity). Here he regards his own personality as being made up of several others and these others again, are all divine beings, Universal Forces, Laws, and Rays of Mercy and Love. He no longer occupies the situation of an entity existing in space, but he is an inseparable portion of the Cosmic Whole. Space exists in him. Time exists in him. He is in the universe and the Universe is in him.. Then his least exertions, actions, motions, become significant and full of importance. They become graceful and harmonious and beneficial. His least words, sentences, and utterances, become all sacred truths. They partake of the nature of Dharma. His thoughts and wishes when formed, are as potent as the thunderbolt, irresistible, and enduring as Time."

THE MASTER MAHASAYA, alias "M"

(1) In the heart of Calcutta, I visited M.N. Gupta, the "M" of Ramakrishna's Group of Disciples half a century ago, and the author of the famous "Gospel of Sri Ramakrishna."

He received ~~me~~ at the top of a large house, built around an open courtyard in front. In an attic opening into the roof, I was bidden to wait his arrival, he being in one of the lower rooms. After some minutes he appeared- a benevolent-patriarch type of old man; a figure from the Bible turned to flesh. Large reflective eyes, white beard and whiskers, his figure slightly bent, slow in motion and speech. He is now 76 years old.

For some hours we conversed upon spiritual themes, with interludes of reminiscence about his Master. "M" is one of the four surviving disciples who were in direct contact with Ramakrishna. "M" said: "I was in Ramakrishna's constant society for the last five years of his life. I was 27 when I first met him. Those were wonderful days. All the group which had gathered around him then had remarkable experiences and were frequently exalted in spiritual experiences. I myself became a changed man; my whole attitude towards life was reversed. All this was due to the strange influence of this God-man, Ramakrishna. He cast a spiritual spell upon all who visited him. He literally charmed them, fascinated them. Even materialistic people who came to scoff, became dumb in his presence.

"But how could such people be aware of his spirituality? How could they be sensitive to his greatness, since they came in an unreceptive attitude?" I interposed.

"M" smiled and answered: "Two persons taste red pepper. One does not know the name; perhaps has never seen it before. The other is acquainted with it. Will it not taste the same to both? Will they not <u>both</u> have the burning sensation on their tongues? So, too, ignorance of Ramakrishna's spiritual greatness did not debar materialistic persons from "tasting" the radiant influence of spirituality which he emanated."

"Ramakrishna was a simple man. He was humble in appearance and humbler still in mode of life. He taught us that pride, riches, honour, wealth, worldly position - these things are as nothing- fleeting illusions that deceive men. He was an

THE MASTER MAHASAYA, alias "M"

(I) In the heart of Calcutta, I visited M.M. Gupta, the "M" of Ramakrishna's Group of Disciples half a century ago, and the author of the famous "Gospel of Sri Ramakrishna."

He received me at the top of a large house, built around an open courtyard in front. In an attic opening into the roof, I was bidden to wait his arrival, he being in one of the lower rooms. After some minutes he appeared - a benevolent-patriarch type of old man; a figure from the Bible turned to flesh. Large reflective eyes, white beard and whiskers, his figure slightly bent, slow in motion and speech. He is now 76 years old.

For some hours we conversed upon spiritual themes, with interludes of reminiscence about his Master. "M" is one of the four surviving disciples who were in direct contact with Ramakrishna. "M" said: "I was in Ramakrishna's constant society for the last five years of his life. I was 27 when I first met him. Those were wonderful days. All the group which had gathered around him then had remarkable experiences and were frequently exalted in spiritual experiences. I myself became a changed man; my whole attitude towards life was reversed. All this was due to the strange influence of this God-man, Ramakrishna. He cast a spiritual spell upon all who visited him. He literally charmed them, fascinated them. Even materialistic people who came to scoff, became dumb in his presence.

"But how could such people be aware of his spirituality? How could they be sensitive to his greatness, since they came in an unreceptive attitude?" I interposed.

"M" smiled and answered: "Two persons taste red pepper. One does not know the name; perhaps has never seen it before. The other is acquainted with it. Will it not taste the same to both? Will they not both have the burning sensation on their tongues? So, too, ignorance of Ramakrishna's spiritual greatness did not deter materialistic persons from "tasting" the radiant influence of spirituality which he emanated."

"Ramakrishna was a simple man. He was humble in appearance and humbler still in mode of life. He taught us that pride, riches, honour, wealth, worldly position - these things are as nothing. Fleeting illusions that deceive men. He was an

Avatar, just as Jesus and Krishna were Avatars. He made us aware of our spiritual natures and gave us a thirst for God-Realization."

"But had he any message for people like we Westerners, who must perforce live amid intense outer activity; who are unable to give up society and retire into the wilderness? " I asked.

"Yes ", replied "M". "Ramakrishna taught us that meditation is only one of the paths to God. The path of work without attachment can also be a path of realization. You may live an active existence, be a busy member of society, but always strive to remain unattached to the fruits of action; keep yourself free from dependence upon results. The philosophy of inspired Action which is expounded in the Bhagavad Gita would be the one most suitable for you Westerners. Still, even karma yogis ought to retire occasionally for a little while into solitude, to turn their faces away from worldly affairs entirely and face God in meditation and prayer."

"Higher men are necessary to help us. Spiritual gurus turn our minds and wills towards God. Constant association with those who have renounced the world in order to give their whole time to spiritual pursuit, assists us to grow."

"But if one cannot find a teacher," I objected, "if one lives in a land where holy men are rare or almost non-existent, what is one to do?"

"If you cannot find a guru, pray constantly to God for one. Deep intense prayer is necessary if you wish to grow spiritually in any case. But ask God for a guru and one will surely be sent to you; otherwise God Himself will guide you. Ramakrishna himself prayed to God to send him spiritually-inclined people, and soon after that those who later became his disciples or devotees began to appear."

"Prayer is a tremendous force: use it."

In connection with his words re karma yoga, "M" said his Master's favourite illustration was the hen hatching an egg. The hen keeps on cocking its head about, looking this way and that, but all the time its mind is intently conscious of the egg it is trying to hatch. So, too, we may be busily engaged in external activities, but all the time our minds and hearts must be steeped in the spiritual centre."

While I had been chatting with "M", various Indians had been arriving one by one and silently sitting down around us. Finally, when I was about to leave, there was a group of about 15. "M" told me these were spiritually-minded persons who came frequently and regularly to him for study,

Avatar, just as Jesus and Krishna were Avatars. He made us aware of our spiritual natures and gave us a thirst for God-Realization."

"But had he any message for people like we Westerners, who must perforce live amid intense outer activity; who are unable to give up society and retire into the wilderness?" I asked.

"Yes", replied "M". "Ramakrishna taught us that meditation is only one of the paths to God. The path of work without attachment can also be a path of realization. You may live an active existence, be a busy member of society, but always strive to remain unattached to the fruits of action; keep yourself free from dependence upon results. The philosophy of Inspired Action which is expounded in the Bhagavad Gita would be the one most suitable for you Westerners. Still, even karma yogis ought to retire occasionally for a little while into solitude, to turn their faces away from worldly affairs entirely and face God in meditation and prayer."

"Higher men are necessary to help us. Spiritual guru turn our minds and wills towards God. Constant association with those who have renounced the world in order to give their whole time to spiritual pursuit, assists us to grow."

"But if one cannot find a teacher," I objected, "if one lives in a land where holy men are rare or almost non-existent, what is one to do?"

"If you cannot find a guru, pray constantly to God for one. Deep intense prayer is necessary if you wish to grow spiritually in any case. But ask God for a guru and one will surely be sent to you; otherwise God Himself will guide you. Ramakrishna himself prayed to God to send him spiritually inclined people, and soon after that those who later became his disciples or devotees began to appear."

"Prayer is a tremendous force: use it."

In connection with his words re karma yoga, "M" said his Master's favourite illustration was the hen hatching an egg. The hen keeps on cocking its head about, looking this way and that, but all the time its mind is intently concerned of the egg it is trying to hatch. So, too, we may be busily engaged in external activities, but all the time our minds and hearts must be steeped in the spiritual centre."

While I had been chatting with "M", various Indians had been arriving one by one and silently sitting down around us. Finally, when I was about to leave, there was a group of about 15. "M" told me these were spiritually-minded persons who came frequently and regularly to him for study,

meditation and general association upon exalted themes; also to hear his reminiscences or explanations of Ramakrishna and the latter's teaching. Then "M" led me out to the flat roof of his house; a full moon was shining amid the stars. He pointed to it and went into prayer for a brief while. As I stood in his presence I seemed to see the shining spirit of his Master appear at our side so that where there had been two persons, there were now three. And Ramakrishna touched his disciple's shoulder and I put my hand in "M"s and the latter gave me his blessing, in parting. I became aware, too, of a strong flow of bliss and wisdom into me, and I drank in the nectar of this sweet radiation.

I visited "M" a few more times. His devotees and all the R.K. swamis call him "Master" and regard him as a God-realized man. Even the present Head of the Ramakrishna Order- Swami Shivananda- is said to revere "M". The aura around "M" is so beautiful to one who is sensitive to it, so full of love, tenderness, wisdom and spirituality, that my heart melted inwardly with the comfort and solace he gave me. I could sit by his side all day though he uttered no words. In fact, it was not the things he told me upon which I fixed my mind, but the bliss that he radiated. When the time came to bid him my last farewell, my eyes filled with tears. Something inside me (my soul, perhaps) seemed in anguish, and the thought of parting made my heart heavy.

(2) Other teachings of Mahasaya

If you want to devote yourself to God, you ought not to marry. It is better to be a bachelor. The whole-time man can realize God, but the married man can give only part of his time to God. Marriage is a hindrance.

(3) Ramakrishna was uneducated. He was so illiterate that he could not even sign his name- let alone write a letter. (In this respect we may remember that another God-man, Mahomet, was equally illiterate and could never write.

(4) Prayer is the last, the ultimate resort. If you want to distinguish the true Avatar from false claimants, pray to God for guidance night after night, and you will be led to the true one.

(5) Frequent association with holy men is essential to stimulate the longing for spiritual life. It is very important as the first step, and often it is the last, as Ramakrishna used to say.

(6) The intellect cannot bring you into Truth, but prayer will do so.

(7) Ramakrishna was the Avatar for this age.

meditation and general association upon exalted themes; also to hear his remarkscence or explanations of Ramakrishna and the latter's teaching. Then "M" led me out to the flat roof of his house; a full moon was shining amid the stars. He pointed to it and went into prayer for a brief while. As I stood in his presence I seemed to see the shining spirit of his Master appear at our side so that where there had been two persons, there were now three. And Ramakrishna touched his disciple's shoulder and I put my hand in "M"s and the latter gave me his blessing, in parting. I became aware, too, of a strong flow of bliss and wisdom into me, and I drank in the nectar of this sweet revelation.

I visited "M" a few more times. His devotees and all the R.K. swamis call him "Master" and regard him as a God-realized man. Even the present Head of the Ramakrishna Order- Swami Shivanamda- is said to revere "M". The aura around "M" is so beautiful to one who is sensitive to it, so full of love, tenderness, wisdom and spirituality, that my heart melted inwardly with the comfort and solace he gave me. I could sit by his side all day through he uttered no words. In fact, it was not the things he told me upon which I fixed my mind, but the bliss that he radiated. When the time came to bid him my last farewell, my eyes filled with tears.Something inside me (my soul, perhaps) seemed in anguish, and the thought of parting made my heart heavy.

(8) Other teachings of Mahasaya

If you want to devote yourself to God, you ought not to marry. It is better to be a bachel or. The whole-time man can realize God, but the married man can give only part of his time to God. Marriage is a hindrance.

(9) Ramakrishna was uneducated. He was so illiterate that he could not even sign his name- let alone write a letter. (In this respect we may remember that another God-man, Mahomet, was equally illiterate and could never write.

(4) Prayer is the last, the ultimate resort. If you want to distinguish the true Avatar from false claimants, pray to God for guidance night after night, and you will be led to the true one.

(5) Frequent association with holy men is essential to stimulate the longing for spiritual life. It is very important as the first step, and often it is the last, as Ramakrishna used to say.

(6) The intellect cannot bring you into Truth, but prayer will do so.

(7) Ramakrishna was the Avatar for this age.

Path of Brahma Chinta

SUDHEI BABU

(1) "How is one to obtain samadhi for the first time?" The practice is this: Have a quiet room where you can be alone. Sit down for one hour every day. If you cannot give so much time, then give a half-hour. Keep the body still and do nothing. Sit quietly- as quietly as a lizard waiting for its prey. Random thoughts will fly in and out of your mind. It is well too if you plug the ears with cotton-wool and wax during your early efforts. Try not to think of anything in particular but just before you begin remember God and ask His help. The random thoughts will go on but if you keep the body perfectly still, with the deep desire to attain inward quietness, they will slowly diminish their activity. All sorts of thoughts and desire-pictures will enter the mind. Deeds done years ago will be remembered. The emotions of the same day may come again. But maintain the inward desire for blankness, for the vacuum mind, which our sage Bhrigu teaches is the easiest way to attain knowledge of God, for persons of your temperament)

"Somewhere in the region of the forehead you may see occasional flashes of light. This is a good sign of progress. Now the second step possesses some difficulty. For you will begin to feel drowsy; sleep will almost overcome the mind. Do not yield to it, otherwise progress is stopped. Nine persons out of ten do not go beyond this stage; do you be the tenth. Those who yield too frequently to sleep when performing this exercise will develop the faults of inertia and laziness in their characters.

"If you carry on with this exercise every day you will be rewarded by attaining the third stage. In this an inward tenderness, a suffusing happiness is felt. A great peace will fall upon your mind also. The result upon your character will be to make you kindlier towards others and to be well disposed even to your enemies. And the joy in your heart will compensate for the patience needed to endure this practice in the early efforts. The power of thoughts and desires to interrupt the mind during the hour of practice will greatly weaken in the third stage. You will be only half-conscious of them.

"Never forget that your greatest desire is to achieve mental blankness. Do not fear this; you will not be harmed in the least way. No truth-seeker who is sincerely searching for God can come to grief with this practice; dangers are only for those foolish ones who seek occult

SUMMERI SADU

(1) "How is one to obtain samadhi for the first time?"

The practice is this: Have a quiet room where you can be alone. Sit down for one hour every day. If you cannot give so much time, then give a half-hour. Keep the body still and do nothing. Sit quietly- as quietly as a lizard waiting for its prey. Random thoughts will fly in and out of your mind. It is well too if you plug the ears with cotton-wool and wax during your early efforts. Try not to think of anything in particular but just before you begin remember God and ask Him help. The random thoughts will go on but if you keep the body perfectly still, with the deep desire to attain inward quietness, they will slowly diminish their activity. All sorts of thoughts and desire-pictures will enter the mind. Deeds done years ago will be remembered. The emotions of the same day may come again. But maintain the inward desire for blankness, for the vacuum mind, which our sage Ehrigu teaches is the easiest way to attain knowledge of God, for persons of your temper-

(2) "Somewhere in the region of the forehead you may see occasional flashes of light. This is a good sign of progress. Now the second step possesses some difficulty. For you will begin to feel drowsy; sleep will almost overcome the mind. Do not yield to it, otherwise progress is stopped. Nine persons out of ten do not go beyond this stage; do you be the tenth. Those who yield too frequently to sleep when performing this exercise will develop the faults of inertia and laziness in their characters.

"If you carry on with this exercise every day you will be rewarded by attaining the third stage. In this an inward tenderness, a surfeiting happiness is felt. A great peace will fall upon your mind also. The result upon your character will be to make you kindlier towards others and to be well disposed even to your enemies. And the joy in your heart will compensate for the patience needed to endure this practice in the early efforts. The power of thoughts and desires to interrupt the mind during the hour of practice will greatly weaken in the third stage. You will be only half-conscious of them.

"Never forget that your greatest desire is to achieve mental blankness. Do not fear this; you will not be harmed in the least way. No truth-seeker who is sincerely searching for God can come to grief with this practice; dangers are only for those foolish ones who seek occult

powers to gratify vanity or selfishness, or who have evil motives in their hearts.

"In the fourth stage the Holy Light will appear. It will seem as though you saw the sky within your head, even though the eyes are closed. You may also see a sun shining in this sky; if it should be there do not direct your attention to the sun or the thread of meditation will be broken. Presently the fifth stage will come. Your attention will be drawn to a point between the eyebrows and in consciousness it will seem that a funnel-shaped object is over it, with mouth facing you. Within the mouth it is likely that an emblem will appear -- the crescent moon and star. All this you see by a kind of inward vision of the mind's eye. Then all your consciousness will be quite withdrawn from your surroundings and you will feel as though you were passing into the tube of the funnel. It will be perfectly dark there. Do not fear but go through it.

"Day by day carry on with your exercise and the sixth stage will come. Your consciousness will emerge out of the darkness and a great golden sun appear. At the same moment a great love will be born in you for all the universe and for all God's creatures. There may even be a reaction of feverish tendencies in the body as a result, but be not afraid; they will pass away and cannot endanger you.

"So eventually you enter the seventh stage. Another sun will appear and in its light you will recognize the unity of life and sense how one Soul animates the universe. "All is myself" will be your feeling. In birds and beasts, landscapes and men, you will feel that one Soul pervades everywhere.

"The eighth stage consists of deepening visions of different suns until twelve suns in all have been seen, including those I mentioned as belonging to earlier stages. The next brings a vision of a great triangle, with a star in the centre. This star is really the point whence emerge the universal forces of creation, preservation and destruction. Proceed - and the triangle itself will vanish. Ultimately your concentration will deepen until the star disappears from your mental sight and then all thought dies out, all visions are gone, and samadhi itself is reached. No thinking can take place during this wonderful experience, for you will be wholly occupied with realizing your oneness with God. The body will appear to an observer to be in a trance.

powers to gratify vanity or selfishness, or who have evil motives in their hearts.

"In the fourth stage the Holy Light will appear. It will seem as though you saw the sky within your head, even though the eyes are closed. You may also see a sun shining in this sky; if it should be there do not direct your attention to the sun or the thread of meditation will be broken. Presently the fifth stage will come. Your attention will be drawn to a point between the eyebrows and in consciousness it will seem that a funnel-shaped object is over it, with mouth facing you. Within the mouth it is likely that an emblem will appear -- the crescent moon and star. All this you see by a kind of inward vision of the mind's eye. Then all your consciousness will be quite withdrawn from your surroundings and you will feel as though you were passing into the tube of the funnel. It will be perfectly dark there. Do not fear but go through it.

"Day by day carry on with your exercises and the sixth stage will come. Your consciousness will emerge out of the darkness and a great golden sun appear. At the same moment a great love will be born in you for all the universe and for all God's creatures. There may even be a reaction of feverish tendencies in the body as a result, but be not afraid; they will pass away and cannot endanger you.

"So eventually you enter the seventh stage. Another sun will appear and in its light you will recognize the unity of life and sense how one Soul animates the universe. "All is myself" will be your feeling. In birds and beasts, landscapes and men, you will feel that one Soul pervades everywhere.

"The eighth stage contains of deepening visions of different suns until twelve suns in all have been seen, including those I mentioned as belonging to earlier stages. The next brings a vision of a great triangle, with a star in the centre. This star is really the point where emerge the universal forces of creation, preservation and destruction. Proceed - and the triangle itself will vanish. Ultimately your concentration will deepen until the star disappears from your mental sight and then all thought dies out, all visions are gone, and samadhi itself is reached. No thinking can take place during this wonderful experience, for you will be wholly occupied with realizing your oneness with God. The body will appear to an observer to be in a trance.

"Before you enter this final stage either pray to God to awaken you within a certain time or arrange with a (148) friend to awaken you by placing a thin piece of wood upon your head and gently tapping it."

(2) According to the Sage Bhrigu, there are four stages on the Path: (The Principles of Brahma-Chinta)

1st Simplicity - a child-like nature

2nd Faith in God - We then absolutely believe in his existence, his omnipotence and his power to lead us.

3rd Total Dependence on His Will - We give up the idea of free-will, by realizing there is really no free-will; whatever happens is by His will and that which seems like free will is His Power.

4th Complete Surrender to God - We give our whole self- body, mind, actions and soul- up to the will of the Almighty.

(3) General Practices- There are three.

1. Before getting out of bed in the morning, pray to God. Ask him to save you from disaster, from trouble, from evil-doing, and from every kind of wrong-doing. After this, carry out your usual meditations and then go out on your daily work.

2. While out on your usual avocation, in every action worship Him. At the time of doing anything, think that God is doing it through you (this body). Carry the remembrance of the Lord into everything, even while working at your profession. Even while walking in the crowded streets you can fill the mind with the thought of God.

3. In every action or speech, think thrice of God-before you begin, in the middle, and after you finish. It is the time in the middle that is hardest. This can apply to eating food also. Or if you are speaking to a man, before you utter the first word, think of God- and so on.

(4) Special Practices -

1. To obtain the shakti from God (for Power)

Stand up erect, toes together, both feet touch each other side by side. Raise arms steadily forward and then above your head, looking upwards. As you do this ask God to put his Power into this body. Then lower your hands and let them touch your heart. Then drop them down. As you do this give out your love and desire to serve mankind. This exercise need only be done once a day.

2. Electrifying process

Put tips of your fingers almost together so that they nearly touch but not actually. The wrists, too, must nearly touch. Then think of God for one minute. This will

"Before you enter this final stage either pray to God to awaken you within a certain time or arrange with a friend to awaken you by placing a thin piece of wood upon your head and gently tapping it."

(2) According to the Sage Burkan, there are four stages on the path: (The Principles of Brahma-Chinta)

1st Simplicity - a child-like nature

2nd Faith in God - We then absolutely believe in his existence, his omnipotence and his power to lead us.

3rd Total Dependence on His Will - We give up the idea of free-will, by realizing there is really no free-will; whatever happens is by His will and that which seems like free will is His Power.

4th Complete Surrender to God - We give our whole self-body, mind, actions and soul- up to the will of the Almighty.

(3) General Practices- There are three.

1. Before getting out of bed in the morning, pray to God. Ask him to save you from disaster, from trouble, from evil-doing, and from every kind of wrong-doing. After this, carry out your usual meditations and then go out on your daily work.

2. While out on your usual avocation, in every action worship Him. . At the time of doing anything, think that God is doing it through you (this body). Carry the remembrance of the Lord into everything, even while working at your profession. Even while walking in the crowded streets you can fill the mind with the thought of God.

3. In every action or speech, think thrice of God-before you begin, in the middle, and after you finish. It is the time in the middle that is hardest. This can apply to eating food also. Or if you are speaking to a man, before you utter the first word, think of God- and so on.

(4) Special Practices -

1. To obtain the shakti from God (for Power)

Stand up erect, toes together, both feet touch each other side by side. Raise arms steadily forward and then above your head, looking upwards. As you do this ask God to put his Power into this body. Then lower your hands and let them touch your heart. Then drop them down. As you do this give out your love and desire to serve mankind. This exercise need only be done once a day.

2. Electrifying process

Put tips of your fingers almost together so that they nearly touch but not actually. The wrists, too, must nearly touch. Then think of God for one minute. This will

bring on a kind of divine intoxication- happiness. It electrifies you. Do this once a day. (149)

3. Navel Exercise

Uncover your abdomen and gaze at the navel for five minutes steadily. Think of God. This, too, induces a state of self-hypnosis of divine intoxication. Do it once a day.

4. For Kundalini

Imagine the chakra which is at the base of the spine. Then think that the power of God is over this chakra and flowing upwards to the head.

Path Two - Nada-Vidya - The Way of Sounds or God Through Sound - (Note this path seems remarkably like that described in H.P.B's "Voice of the Silence.)

(5) Preliminary: The ears must be stopped up. You may use cotton-wool, but the most efficient is a rubber fountain pen-filler padded with cotton-wool. With this shutting out of external sounds, the inner psychic sounds can be heard. These practices are best performed at midnight when the world is quiet or asleep. You will get results (hear the inner sounds*) very quickly with this path- perhaps the very first night you practice. Sit quietly and listen inwardly. The sounds will come in the following order. You may be able to hear all up to the highest and thus complete this path in six months, if you practice once a day for an hour or two:

1st sound is like a fire burning
2nd sound is a number of mingled notes, including the conch-horn
3rd sound is the ringing of bells
4th sound is like water gushing forth from a height
5th sound is like wind blowing through the trees
6th sound is a distant shrill voice like a whistle
7th sound is a very distant sound
8th stage is silence
9th and 10th Then while you are in absolute stillness of meditation, very suddenly and unexpectedly you will hear the roaring of a lion or tiger near to you. This will frighten you and you may lose presence of mind as some inner voice tries to prevent you going on, saying "stop!" But do not fear.
11th sound is of a distant harp
12th sound.. This will approach nearer and nearer. It is so musical and beautiful that it makes one mad with

bring on a kind of divine intoxication- happiness. It electrifies you. Do this once a day.

5. Navel Exercise

Uncover your abdomen and gaze at the navel for five minutes steadily. Think of God. This, too, induces a state of self-hypnosis of divine intoxication. Do it once a day.

4. For Kundalini

Imagine the chakra which is at the base of the spine. Then think that the power of God is over this chakra and flowing upwards to the head.

Path Two - Nada-Yoga - The Way of Sounds

or God Through Sound - (Note this path seems remarkably like that described in H.P.B.'s "Voice of the Silence.")

(5) Preliminary: The ears must be stopped up. You may use cotton-wool, but the most efficient is a rubber tourten pen-filler padded with cotton-wool. With this shutting out of external sounds, the inner psychic sounds can be heard. These practices are best performed at midnight when the world is quiet or asleep. You will get results (hear the inner sounds*) very quickly with this path- perhaps the very first night you practice. Sit quietly and listen inwardly. The sounds will come in the following order. You may be able to hear all up to the highest and thus complete this path in six months, if you practice once a day for an hour or two:

1st sound is like a fire burning
2nd sound is a number of mingled noises, including the conch-horn
3rd sound is the ringing of bells
4th sound is like water gushing forth from a height
5th sound is like wind blowing through the trees
6th sound is a distant shrill voice like a whistle
7th sound is a very distant sound
8th stage is silence
9th [illegible] you are in absolute stillness of meditation, very suddenly and unexpectedly you will hear the roaring of a lion or tiger near to you. This will fright- you and you may lose presence of mind as some inner voice tries to prevent you going on, saying "stop!" But do not fear.
11th sound is of a distant bell
12th sound. This will approach nearer and nearer. It is so musical and beautiful that it makes one mad with

joy, so at first it is not advisable to listen more than once or twice to it. (150)

After this 12th sound there is a dropping of a garland of flowers. Next is the breathing in and out, drawing God in and exhaling egoism, -hamsa. Then you will hear the sound of Prana. After this, silence. You will lose your own self.

Sounds 1, 2 and 3 will always occur in the order named, but sounds 4, 5 and 6 are variable. They may change their order.

Path three - This Path to be performed after the first two paths have been practiced.

(6) Try to slowly- very slowly - close the eyelids and then open them again very slowly. Do this six times. It will induce a tranquil state of mind. Within a short time it develops a "vacuum" mind. Then you will try the "vacuum sight" - to look without seeing. This path quickly brings on Samadhi.

(7) God may be attained by any one of these paths, but by doing two or three of them, Samadhi comes more easily.

(8) To remove headaches caused by these meditations (a) eat more butter, (b) practice the navel exercise (c) keep casting your eyes downwards.

(9) To awaken from Samadhi without external help: Before you meditate, pray to God to awaken you from it at the time you choose- say two or three hours later. And He will. This is the method Sudhei uses himself.

(10) One may have great illness or painful trouble in the body, but by going into Samadhi, one does not feel it.

(11) If you see any beauty in Nature, as a beautiful landscape for example, do not worship it for its own sake,but remember that it is beautiful because of the Deity present in it. Hence always worship the Transcendent God, see Him in objects and people, and do not worship them for their own sakes.

(12) It is true one can only fully help others when one has fully helped oneself and united with God. But still one can and ought to give some lesser help meantime. Just so, a boy in the third class can help one in the first; he need not wait until he reaches the seventh form before helping the pupil in the first. So try to help as far as you are able. Even if you only speak to someone,that is better than nothing when they are seeking help.

joy, so at first it is not advisable to listen more than
once or twice to it. (150)

After this 12th sound there is a dropping of a garland
of flowers. Next is the breathing in and out, drawing
God in and exhaling egoism, -dames. Then you will
hear the sound of Prana. After this, silence. You will
lose your own self.

Sounds 1, 2 and 3 will always occur in the order named,
but sounds 4, 5 and 6 are variable. They may change their
order.

Path three - This path to be performed after the first
two paths have been practised.

(6) Try to slowly- very slowly - close the eyelids and
then open them again very slowly. Do this six times. It
will induce a tranquil state of mind. Within a short time
it develops a "vacuum" mind. Then you will try the "vacuum
sight" - to look without seeing. This path quickly brings
on Samadhi.

(7) God may be attained by any one of these paths, but by
doing two or three of them, Samadhi comes more easily.
(8) To remove headaches caused by these meditations (a)
eat more butter, (b) practice the naval exercise (c) keep
casting your eyes downwards.
(9) To awaken from Samadhi without external help: Before
you meditate, pray to God to awaken you from it at the
time you choose- say two or three hours later. And He
will. This is the method Buddha uses himself.
(10) One may have great illness or painful trouble in the
body, but by going into Samadhi, one does not feel it.
(11) If you see any beauty in Nature, as a beautiful land-
scape for example, do not worship it for its own sake, but
remember that it is beautiful because of the Deity present
in it. Hence always worship the Transcendent God, see Him
in objects and people, and do not worship them for their
own sakes.
(12) It is true one can only fully help others when one has
has fully helped oneself and united with God. But still
one can and ought to give some lesser help meantime. Just
so, a boy in the third class can help one in the first;
he need not wait until he reaches the seventh form before
helping the pupil in the first. So try to help as far as
you are able. Even if you only speak to someone, that is
better than nothing when they are seeking help.

(13) In reality there is no creation; what we see as the universe is within us.

(14) Another proof that a guru is not necessary is this: If you have a guru, who is it that you worship, listen to and obey- the body of the teacher or his soul? It is the soul, of course. But if he is already one with God, his Soul is then the same soul that is in yourself. Why not then go direct to this divine Soul, which is God, in your own self? What can the guru give you which the God in you cannot give.

(15) When you feel the great love for others which God-knowing brings by this path of Brahma Chinta, you cannot help wanting to help, to serve them and to enlighten them unselfishly.

(16) The English have some fine points and I believe that God brought them to India for the latter's benefit. Before they came, life was unsafe and law and justice very partial. It is my hope that England will not leave India. We need their help, but it should be given in friendship,not force. If the English withdraw now, however, I think anarchy, chaos, civil strife and bloodshed would prevail, not only between Hindus and Moslems but among the Hindus themselves in the struggle for place and power.

(17) There must be meditation every day, if only five minutes, but no single day must pass without it.

(18) The stage of the vacuum is when the mind becomes empty of thought. No thinking now takes place. Then Samadhi supervenes with Realization. This path will lead to the goal very quickly.

(19) When working at your worldly activities, think you are doing them for God; so do them perfectly and efficiently. Think this before starting the work, once in the middle, and at the finish of it.

(20) Many occult powers will come to you as you go on with these practices. Reject them. But you may use them to help others spiritually. These powers include astral traveling, clairvoyance in space, etc.

(21) You may have visions of myself in your meditations or dreams, because I will try to help you henceforth. Similarly if you help someone else spiritually, that person will get visions of you. You will also get help from other Sages.

(22) The flashes of light you are daily seeing are a very good sign of progress.

(13) In reality there is no creation; what we see as the universe is within us.

(14) Another proof that a guru is not necessary is this: If you have a guru, who is it that you worship, listen to and obey- the body of the teacher or his soul? It is the soul, of course. But if he is already one with God, his Soul is then the same soul that is in yourself. Why not then go direct to this divine Soul, which is God, in your own self? What can the guru give you which the God in you cannot give.

(15) When you feel the great love for others which God- knowing brings by this path of Brahma Chinta, you cannot help wanting to help, to serve them and to enlighten them unselfishly.

(16) The English have some fine points and I believe that God brought them to India for the latter's benefit. Before they came, life was unsafe and law and justice very par- tial. It is my hope that England will not leave India. We need their help, but it should be given in friendship,not force. If the English withdrew now, however, I think anarchy, chaos, civil strife and bloodshed would prevail, not only between Hindus and Moslems but among the Hindus themselves in the struggle for place and power.

(17) There must be meditation every day, if only five minutes, but no single day must pass without it.

(18) The stage of the vacuum is when the mind becomes em- pty of thought. No thinking now takes place. Then Samadhi supervenes with Realisation. This path will lead to the goal very quickly.

(19) When working at your worldly activities, think you are doing them for God; so do them perfectly and efficient- ly. Think this before starting the work, once in the mid- dle, and at the finish of it.

(20) Many occult powers will come to you as you go on with these practices. Reject them. But you may use them to help others spiritually. These powers include astral traveling, clairvoyance in space, etc.

(21) You may have visions of myself in your meditations or dreams, because I will try to help you henceforth. Similarly if you help someone else spiritually, that per- son will get visions of you. You will also get help from other Sages.

(22) The flashes of light you are daily seeing are a very good sign of progress.

(23) You have placed your life entirely in the Lord's hands, therefore you will carry this to the logical conclusion of ceasing to care about future or past, ceasing to worry about woes, and being ready to accept your fate, however hard it be. Henceforth regard every event as sent by God, and do not resist it. So why worry about the future or about your horoscope?

(24) You can realize God while married. If God sends marriage to you, then it is His will. You can still go on and attain Him. You will not slip or fall from the path through marrying if beforehand you pray to God to protect you against this, and against all dangers.

(25) P rayer is necessary. Pray often and the L ord has protected me marvelously. I have had many troubles but through all of them, I felt His saving hand. "

(26) While walking one can practice meditation. This is very good.

(23) You have placed your life entirely in the Lord's hands, therefore you will carry this to the logical conclusion of ceasing to care about future or past, ceasing to worry about woes, and being ready to accept your fate, however hard it be. Henceforth regard every event as sent by God, and do not resist it. So why worry about the future or about your horoscope?

(24) You can realize God while married. If God sends marriage to you, then it is His will. You can still go on and attain Him. You will not slip or fall from the path through marrying if beforehand you pray to God to protect you against this, and against all dangers.

(25) Prayer is necessary. Pray often and the Lord has protected me marvelously. I have had many troubles but through all of them, I felt His saving hand."

(26) While walking one can practice meditation. This is very good.

MR. BURJOJI

(1) "Some years ago I tumbled into the spiritual line and of course, with great efforts, I reached a stage where I could easily foretell important events, and even at times get my prayers fulfilled simply for the asking! In fact my requests could provoke a perceptible response from the Unknown. This went on for a long time, until I began to misuse my supernatural powers by helping the public at large with my foretellings in a professional way, for gain, chiefly in connection withspeculations and gamblings. At first this work seemed very remunerative, so much so that I left my former vocation of engineer in order to attend the new "business" of foretelling. To my horror, I very soon found that the "Divine Gift" had left me! Now in spite of my best efforts, far greater than my original attempts, I cannot regain that "state". I cry day and night in vain, but there is no response from "Him". Apart from the financial benefit (which now I would never care for again) I cannot describe the intense joy and bliss I felt while in that former communion with Him."

SWAMI JNANANDA: (Through Disciples)

(1) His procedure with candidates is to give a mantram at initiation, study the man and prescribe one of the classic yoga paths as suited to him-bhakti, gana, etc--and leave him to work it out. Meditation has to be done daily but if inconvenient at any period may be omitted provided the thought of the quest is kept up, bhavana(attitude) being more important than regularity and thiss will lead to progress being made even if exercises are not done.

(2) Yoga may lead to madness if not properly carried out, prescribed, or by wrong impure persons.

(3) For the higher samadhis the body has to be purified. Hatha yoga is the means of doing so but on our path it need not be learnt. Each of its exercises that might be needed for such purification will come intuitively and spontaneously to the aspirant as and when needed by inner guidance. Thus as automatically did Nauli (a development of stomach retraction) during meditation.

(152)

MR. BURLOIX

(1) "Some years ago I tumbled into the spiritual life and of course, with great efforts, I reached a stage where I could easily foretell important events, and even at times get my prayers fulfilled simply for the asking! In fact my requests could provoke a perceptible response from the Unknown. This went on for a long time, until I began to misuse my supernatural powers by helping the public at large with my foretellings in a professional way, for gain, chiefly in connection with speculations and gambling. At first this work seemed very remunerative, so much so that I left my former vocation of engineer in order to attend the new "business" of foretelling. To my horror, I very soon found that the "Divine Gift" had left me! Now in spite of my best efforts, far greater than my original attempts, I cannot regain that "state". I cry day and night in vain, but there is no response from "Him". Apart from the financial benefit (which now I would never care for again) I cannot describe the intense joy and bliss I felt while in that former communion with Him."

SWAMI PRABHAVA: (Through Practices)

(1) His procedure with candidates is to give a mantram at initiation, study the man and prescribe one of the classic yoga paths as suited to him--Bhakti, jnana, etc--and leave him to work it out. Meditation has to be done daily but if inconvenient at any period may be omitted provided the thought of the quest is kept up. Bhavana(attitude) being more important than regularity and this will lead to progress being made even if exercises are not done.

(2) Yoga may lead to madness if not properly carried out, prescribed, or by wrong impure persons.

(3) For the higher ennobles the body has to be purified. Hatha yoga is the means of doing so but on our path it need not be learnt. Each of its exercises that might be needed for such purification will come intuitively and spontaneously to the aspirant as and when needed by inner guidance. (Thus he automatically did Basti (a development of stomach retraction) during meditation.

(1) If you first have the inner experience and then go back to Europe to work there for me, God will provide all the finances needful both for the journey and for the living there.

(2) The following meditation exercises are to be practiced here as your sadhana: (a) Whatever form you happen to see, whether a boy, tree, cow or coolie, think that you ARE that being and then that it is IN you. Identify yourself with it until you can identify yourself with the all universe. This self-identification with others is to be with their higher selves, not personal egos. This exercise can be practised at any time, informally; and anywhere. (b) The formal exercise to be done in your room at set times is to think: "I am Truth, Peace, Bliss, Unattached, Immortal" by turns, giving a separate period to each attribute. (c) From 8.30 P.M. to 8:35 P.M. I enter into samadhi every night for the benefit of chelas. So you are always to ~~see~~ spend those minutes meditating on my form as God. ~~S~~ (M.G.)

(3) Swami asked ~~her~~ (M.G.) to give one-half to 3/4s an hour daily to meditating in her room--usually at sunset. Each time he sat outside. Whenever he got up and went away, her meditation stopped automatically. On each occasion his form irresistibly entered her meditation for a few minutes, whatever its subject. Then she felt her head being jerked to the left. She would pull it straight again but it would once more be jerked by automatism. A power, which Swami said was kundalini, entered her feet through the big toes, passed along the sciatic nerve to the base of the spine, then mounted step by step up the spinal column to the point between the eyebrows. Swami said this centre was more difficult to open than the others and the centre at the top of the head was the final one, the most important, for it gave liberation.

(4) M.G. had to repeat mentally throughout the day, whatever she was doing, God's name (Ram).

(5) When M.G. was asked to practice inner devotion to the mental form of Mother Krishnabhai, she could not do it because she did not feel affinity with her. So Swami excused her from the exercise, saying that such bhakti contemplation was a non-essential kindergarten exercise.

(6) Swami gave two more meditation exercises; (a) To see

S = Swami Ramdas

(1) If you first have the inner experience and then go back to Europe to work there for me, God will provide all the finances needful both for the journey and for the living there.

(2) The following meditation exercises are to be practised here as your sadhana: (a) Whatever form you happen to see, whether a boy, tree, cow or cookie, think that you ARE that being and then that it is IN you. Identify yourself with it until you can identify yourself with the all universe. This self-identification with others is to be with their higher selves, not personal egos. This exercise can be practised at any time, informally; and anywhere. (b) The formal exercise to be done in your room at set times is to think: "I am Truth, Peace, Bliss, Unattached, Immortal" by turns, giving a separate period to each attribute. (c) From 8.30 P.M. to 8:35 P.M. I enter into samadhi every night for the benefit of chelas. So you are always to spend those minutes meditating on my form as God.

(3) Swami asked her to give one-half to 3/4s an hour daily to meditating in her room--usually at sunset. Each time he sat outside. Whenever he got up and went her meditation stopped automatically. On each occasion his form irresistibly entered her meditation for a few minutes, whatever its subject. Then she felt her head being jerked to the left. She would pull it straight again but it would once more be jerked by automatism. A power, which Swami said was kundalini, entered her feet through the big toes, passed along the sciatic nerve to the base of the spine, then mounted step by step up the spinal column to the point between the eyebrows. Swami said this centre was more difficult to open than the others and the centre at the top of the head was the final one, the most important, for it gave illumination.

(4) Wished to repeat mentally throughout the day, whatever she was doing, God's name (Ram).

(5) When M was asked to practise inner devotion to the mental form of Mother Krishnabhai, she could not do it because she did not feel affinity with her. So Swami excused her from the exercise, saying that such bhakti contemplation was a non-essential kindergarten exercise.

(6) Swami gave two more meditation exercises: (a) To see

S = Swami Ramdas

the guru as God in everything and everyone. M rebelled here, saying she could see nothing godlike in faulty human creatures. Swami insisted on her continuing it but she still refused. That was the end of her progress and the sadhana came to an abrupt end. "You are in my hands", he said, "and ought to obey". (b) The final exercise, which was to have followed this one, was to be self-identification with the guru himself. Swami ~~xx~~ said that so long as the rebellion continued after she left the ashram, so long would everything in both her inner and outer life go wrong henceforth. "However, whatever the Divine does to you, do not forget it."
(7) "The ego gives a lot of trouble" ~~said Krishnabhai on her rebellion.~~ He said when M Cr. rebelled ; Krishnabhai
(8) The passage of kundalini through the sciatic nerve incidentally cured M~~G~~of sciatica. It never came again.
(9) Swami: When the centre at the top of head is being prepared for opening, it feels like a million ants crawling there.
(10) Swami: I am God. I have the power to alter or annul the forces of a horoscope. I can change my devotee's bad karma by taking it on myself and thus freeing him of it. Hence I keep over my desk an inscription of the Gita verse where Krishna utters the equivalent of Christ 's "Come unto me and I shall give you rest from your burdens'
(11) I do not have any meditation for my own benefit. Why should I when I already possess that which meditators are trying to attain? Who and what am I to meditate upon when I am God?
(12) Krishnabhai: My state of realization is that it is like being nothing but empty Space.
(13) S: All the visitors here who come after living in Ramanasram as chelas there are, I find, hard cold and indifferent whereas those from Aurobindo 's asram seem softer kinder and sweeter.
(14) Christ and Krishna were the two Symbols who, S said, helped him most in the days of his own sadhana. (This devotion to Jesus explains his qualities of lovingkindness, service and his being so different from other self-centred Indian yogis.:-PB)

(14a) When my Guru gave me the mantram to practise I felt a power come with it from him. After that day meditation became much easier and lower thought s disappeared. The help of a Guru is essential.

the guru as God in everything and everyone. M rebelled here, saying she could see nothing godlike in frailty human creatures. Swami insisted on her continuing it but she still refused. That was the end of her progress and the sadhana came to an abrupt end. "You are in my hands", he said, "and ought to obey". (b) The final exercise, which was to have followed this one, was to be self-identification with the guru himself. Swami said that so long as the rebellion continued after she left the ashram, so long would everything in both her inner and outer life go wrong henceforth. "However, whatever the Divine does to you, do not forget it."

(7) "The ego gives a lot of trouble" said Krishnabai on her rebellion.

(8) The passage of kundalini through the sciatic nerve incidentally cured Miss sciatica. It never came again.

(9) Swami: When the centre at the top of head is being prepared for opening, it feels like a million ants crawling there.

(10) Swami: I am God. I have the power to alter or annul the forces of a horoscope. I can change my devotee's bad karma by taking it on myself and time freeing him of it. Hence I keep over my desk an inscription of the Gita verse where Krishna writes the equivalent of Christ 'a "Come unto me and I shall give you rest from your burdens'

(11) I do not have any meditation for my own benefit. Why should I when I already possess that which meditators are trying to attain? Who and what am I to meditate upon when I am God?

(12) Krishnabhai: My state of realisation is that it is like being nothing but empty Space.

(13) S: All the visitors here who come after living in Ramanasram as sholars there are, I find, hard cold and indifferent whereas those from Aurobindo 'a ashram seem softer kinder and sweeter.

(14) Christ and Krishna were the two Symbols who, S said, helped him most in the days of his own sadhana. (This devotion to Jesus explains his qualities of loving-kindness, service and his being so different from other self-centred Indian Yogis.:-PB)

(15)S: My spiritual energies are inexhaustible because they are drawn from the Infinite. They are not intermittent and sporadic but continuous, so that I don't have to recharge myself from time to time. Indeed, I find that the more help I give out, the more I receive from within.

(16) K: Keep your inner progress during meditation and its psychic experiences secret. If you inform others, there is the risk that any bad thought about it from them such as jealousy or scepticism, may interfere with it and harm it.

(17) S: to M on departure from asram: "I will always take care of you wherever you go provided you always remember not to forget me."

(18) When a horoscope is under adverse Saturn influence, bringing poverty and hardship, that period is valuable for spiritual progress if used rightly. The right way is to learn the lessons of it, to see possessions as ~~translate~~ transient and earthly things as fragile supports of happiness, to consider the period as a purifying one and a detaching one, and a chastening one. I myself got my realization during such a saturnine period. I lost everything material but found God.

(19) When I talk with you I don't use thinking faculty. Only when I wish for something, whether for myself or my chelas, do I have to concentrate and use intellectual energy, to think it. I say wish because I don't pray, being God myself.

(20) You have rebelled, but the moment you surrender again to the Divine (same as the guru) all these inner despairs will vanish. Why don 't you listen to your inner voice, which is my voice?

(21) During the two months of M's stay in asram the ~~ex~~-ecstasies occurred only three or four times and lasted only about 40 minutes each time.

(22) K: When devotees come to this asram and stay only a couple of days, their relations with us and with other chelas are always harmonious. But when they prolong their stay for weeks or months there is always disharmony and friction.

(23) S says he is God, but I noticed certain very human faults in him, such as losing temper with me. On mentioning this, he replied to my criticism by saying he was testing me through these supposed faults.

(15)S: My spiritual energies are inexhaustible because they are drawn from the Infinite. They are not intermittent and sporadic but continuous, so that I don't have to recharge myself from time to time. Indeed, I find that the more help I give out, the more I receive from within.

(16) K: Keep your inner progress during meditation and its psychic experiences secret. If you inform others, there is the risk that any bad thought about it from them such as jealousy or scepticism, may interfere with it and harm it.

(17) S: to Mona departure from ashram: "I will always take care of you wherever you go provided you always remember not to forget me."

(18) When a horoscope is under adverse Saturn influence, bringing poverty and hardship, that period is valuable for spiritual progress if used rightly. The right way is to learn the lessons of it, to see possessions as ~~impermanent~~ transient and earthly things as fragile supports of happiness, to consider the period as a purifying one and a detaching one, and a chastening one. I myself got my realisation during such a saturnine period. I lost everything material but found God.

(19) When I talk with you I don't use thinking faculty. Only when I wish for something, whether for myself or my chelas, do I have to concentrate and use intellectual energy, to think it. I say wish because I don't pray, being God myself.

(20) You have rebelled but the moment you surrender again to the Divine (same as Guru) all these inner despairs will vanish. Why don't you listen to your inner voice, which is my voice?

(21) During the two months of May in ashram the ecstasies occurred only three or four times and lasted only about 40 minutes each time.

(22) K: When devotees come to this ashram and stay only a couple of days, their relations with us and with other chelas are always harmonious. But when they prolong their stay for weeks or months there is always disharmony and friction.

(23) S: says he is God but I noticed certain very human faults in him, such as losing temper with me. On mentioning this, he replied to my criticism by saying he was testing me through these supposed faults.

(24) Maurice Frydman, who had often stayed with Ramdasasram, told me when I met him on my way there: "You will gloriously waste your time if you stay in asram to gain self-realization. They are useful for nothing more then places of rest". This was my experience."

(25) Problem of Evil: This is a phenomenal world. The pairs of opposites will eternally be there, now Good, now Bad, then Good again and so on. You cannot change its face, except here and there and that temporarily. So it's no use worrying over it at all. Never worry yourself about reforming the world in this or that particular. It is important to seek realization first so as to ensure the proper vision of the world as it truly is, i.e. as the very manifestation of God. "Let the world go to the dogs so long as you attend to self-realization." Before cosmic vision all these world problems melt like snow before the sun.

(26) The same attitude must be held regarding service. More harm than good may be done by service rendered before realization and one's egoism may be increased. If you realize first, then it will be God serving humanity through you, not the ego. The ego is a stumbling-block in the path of obtaining realization truly. By ego is meant the egoic way of thinking feeling and living as a seprative entity. To attempt service before realization is to keep up that egoist attitude and even strengthen it, which defeats the very object. Get the unitary consciousness and vision <u>first</u>, then you will see that there is little need for service except to help humanity out of its illusions and help it to see the world as it truly is. All reforms, utopias, philanthropy is tall talk and mere gibberish. But there is no objection to humble silent service.

(27) It is wrong to pick out the evil only and say "The world is evil". In fact, it is both good and evil. That is its very nature. You cannot change it. But when you first realize, then you see that as a manifestation of God it is really good. After all, evil is not in the world but in the mind. Change that. Purify the mind and obtain correct vision. Evil is really an illusion. For where is the evil to be seen in the world after realization when the whole world is seen as God's manifestation? Where is the need then for reforms, service,

(24) Maurice Frydman, who had often stayed with Ramdasa-
ram, told me when I met him on my way there: "You will
gloriously waste your time if you stay in ashram to gain
self-realisation. They are useful for nothing more than
places of rest". This was my experience."
(25) Problem of Evil: This is a phenomenal world. The
pairs of opposites will eternally be there, now Good,
now Bad, then Good again and so on. You cannot change
the face, except here and there and that temporarily.
So it's no use worrying over it at all. Never worry
yourself about reforming the world in this or that par-
ticular. It is important to seek realisation first so
as to ensure the proper vision of the world as it truly
is, i.e. as the very manifestation of God. "Let the world
go to the dogs so long as you attend to self-realisation"
Before cosmic vision all these world problems melt like
snow before the sun.
(26) The same attitude must be held regarding service.
More harm than good may be done by service rendered be-
fore realisation and one's egoism may be increased. If
you realise first, then it will be God serving humanity
through you, not the ego. The ego is a stumbling-block
in the path of obtaining realisation truly. By ego is
meant the egoic way of thinking feeling and living as a
separative entity. To attempt service before realisation
is to keep up that egoist attitude and even strengthen
it, which defeats the very object. Get the unitary con-
sciousness and vision first, then you will see that there
is little need for service except to help humanity out
of the illusions and help it to see the world as it truly
is. All reforms, utopias, philanthropy is tall talk and
mere gibberish. But there is no objection to humble
silent service.
(27) It is wrong to pick out the evil only and say "The
world is evil". In fact, it is both good and evil. That
is its very nature. You cannot change it. But when you
first realise, then you see that as a manifestation of
God it is really good. After all, evil is not in the
world but in the mind. Change that. Purify the mind
and obtain correct vision. Evil is really an illusion.
For where is the evil to be seen in the world after
realisation when the whole world is seen as God's mani-
festation? Where is the need then for reforms, service,

utopias? All such problems clear up automatically on realizing. So see the world as God sees it. All then appears to you as mere play. Hence it is that a realized man is always happy; there are no more sorrows evils problems for him. The only service he has to do is to help humanity gain the same vision as his own, i.e. as a manifestation of God. There is nothing further for him to do.

(28) The Turyatita stage is different from the Turya one in that although both give illumination, the first adds the shakti of God to work in you and thru you as H's instrument. That is real work. There is no egotism in it. It is purely impersonal for the good of creatures. Hence it is wiser to obtain cosmic vision first before launching out in service.

(29) Regarding scriptures, prayers, worship, studies and yogas and contemplation, none of these are needed if you only stick to Ramjapa with mind concentrated on God. Live every detail through the day in a Ramjapa spirit. The purification of mind which is indispensable to get realization is brought about easily by Ramjapa. So why use other methods, which are ~~dup~~ complicated, difficult and tedious? Ramajapa is a continuous dhyana, so special dhyana is unnecessary. Even Sankara has said that constant communion with the Supreme is better than Rajyoga. In fact he says that is the true Rajyoga. There are no graded stages, initiations, evolutionary steps, in this method. It is simply a question of surrender, more surrender, still more surrender to God. The ego gets smaller, still smaller and then it is wiped out. God takes its place. Ramdas' brother-in-law got in a short time results by Ramnama which he could not get in several decades by rituals and prayers.

(30) Realization can be got even in this same life, provided one is really ~~xx~~ earnest and constant at Ramjapa. It is not a question of time but of will. Do not bother about the length of time needed to reach the goal. Just begin japa here and now, leaving the rest to Him. The very fact that the aspiration is born in you shows that He has begun already to work in you. But even if you fail to realize before death, you may do so in the next world. Start japa now and keep it up.

(31) God is without name, form or qualities. But ths approach to God is through them. Gita & Upanisads support this view. Here is a metaphysical reason. God is

utopias? All such problems clear up automatically on realising. So see the world as God sees it. All then appears to you as mere play. Hence it is that a realised man is always happy; there are no more sorrows evils problems for him. The only service he has to do is to help humanity gain the same vision as his own, i.e. as a manifestation of God. There is nothing further for him to do.

(28) The Turyatita stage is different from the Turya one in that although both give illumination, the first adds the shakti of God to work in you and thru you as His instrument. That is real work. There is no egotism in it. It is purely impersonal for the good of creatures. Hence it is wiser to obtain cosmic vision first before launching out in service.

(29) Regarding scriptures, prayers, worship, studies and yogas and contemplation, none of these are needed if you only stick to Ramtapa with mind concentrated on God. Live every detail through the day in a Ramtapa spirit. The purification of mind which is indispensable to get realisation is brought about easily by Ramtapa. So why use other methods, which are day complicated, difficult and tedious? Ramatapa is a continuous dhyana, so special dhyana is unnecessary. Even Samkara has said that constant communion with the Supreme is better than Rajyoga. In fact he says that is the true Rajyoga. There are no graded stages, initiations, evolutionary steps, in this method. It is simply a question of surrender, more surrender, still more surrender to God. The ego gets smaller, still smaller and then it is wiped out. God takes its place. Ramdas' brother-in-law got in a short time results by Ramnama which he could not get in several decades by rituals and prayers.

(30) Realisation can be got even in this same life, provided one is really ex earnest and constant at Ramtapa. It is not a question of time but of will. Do not bother about the length of time needed to reach the goal. Just begin Japa here and now, leaving the rest to Him. The very fact that the aspiration is born in you shows that He has begun already to work in you. But even if you fail to realise before death, you may do so in the next world. Start Japa now and keep it up.

(31) God is without name, form or qualities. But the approach to God is through them. Gita & Upanisads support this view. Here is a metaphysical reason. God is

infinite. The finite can never be the opposite of the Infinite. Grasp that well. ~~If it be so~~ (If it be so) Infinity will no more be infinite. Infinity equals Infinite in infinite things in infinite ways. So the Infinite must be hidden in finite things, present in all its Infinitude in the finite without diminishing its own infinite aspect. Hence God can be present within the limits of name and form without dislocating His work. (This sounds like an echo of Spinoza's arguments to me--PB)

(32) Ramdas is not in the least interested in occultism. Once Krishna appeared to him in a vision for a few seconds which was utterly realistic, yet R. was dissatisfied with the experience, because it was dualistic. He wanted the unitary experience, not to see God but to become God--nothing less. When the sense of separation is gone, there is no need to see visions of great beings, departed souls, etc. Hence the occult powers required to do so are undesired and unnecessary. In true union with God, man nature and God fuse into one single subjective experience. Ramdas does not remember his previous births, but feels he could if he would try. But he has no desire to get such lower experience. Take the case next of a bereaved husband. Is he not much better off to know that she is one with him eternally than to occasionally meet her astrally and lose her again each time? It is union, not vision, for which Ramdas has any use. To know that a beloved person is one with you and lives in you is greater than astral visits to her.

(33) After realization there is neither desire nor need to be reincarnated, but if you wish you can be. In that case you are not forcibly drawn by karma. R himself likes to be born again for the mere play of it! After all, it is birth into God's world.

(34) The world is unreal as an appearance but real as a manifestation of God. To the realized man the world is not an objective but a subjective experience. The world to him is a play or art show of God. Manifestation takes place out of a flower.

(35) There are two worlds; the divine one, which is splendid, good, real; the world reported by human mind and sense, which is sorrowful, unreal and deceptive. Don't waste time trying to solve the problems of the latter one, for they are unending, but practise Ramjapa, which is enough to bring the real world into view. Nor does it matter whether the world is planned or not--get libera-

~~SWAMI RAMDAS~~

(1) If you first have the inner experience and then go ~~back to Europe to work there for me, God will provide all the finances needf~~

tion from it first. For if it is planned, you have to attain the goal. If it is not but a mere maya, you have to get rid of ignorance to attain jnana. All such questions drop away after realization.

(36) Regarding the problem of Suffering. Stand away from the body, senses and mind; they suffer, not you. Sorrows can be overcome by effecting this separation. Failing this, look at them philosophically and utilize them for spiritual growth. There are no sorrows in self-realization. The correct method of escape from suffering is not to run to its opposite, pleasure, but to obtain cosmic vision. There will always be the pairs of opposites; they can never be eradicated. So long as dualistic consciousness remains, sorrows will also remain in some form or other. War and peace will ever follow each other; they are mere play of God.

(37) R. has no use for meditation at special times for special periods. Real contemplation is the dissolution of the mind. For that Ramjapa is sufficient if done continuously in the correct way. This will bring the constant awareness of God's presence in all thoughts, feelings, happenings, day and night. Trances are to be shunned. They are hindrances to realization. He wants you to be alert and awake during meditation. If 'occult' incidents occur during meditation don't be drawn to them but go straight for God like the shaft of an arrow without turning to right or left. Yet trance is a stage one has to go thru before attaining Turya (Sahaja samadhi) state. There is no escaping it. It may come to the bhakti devotee or to the meditating yogee. But the first type of excessive ecstasy is bad, as it leads to automatisms, contortions of the body, and may be dangerous, whereas the second type enters trance very gradually, easily and safely, if he avoids tensions and exertions. Be easy. Surrender yourself utterly. Sink into God and become one with Him. When you come back from the trance, try to see God in all the forms around you.

(38) The mantram R gives is: Om Sri Ram Jaya Ram Jaya Jaya Ram. It means: "Salutation to Thee Oh Parabrahm Salutation again and again." This is to be used in Japa.

(39) The realized man changes in this way: all sense of separation from God, men and world is gone. He sees the world and all facts connected with it as God sees them, as a play, just as an artist creates his pictures--however tragic the pictures may be, he knows they are pictures. It is God knowing himself self-consciously through man. The motive-power of the man's life is no more than the separate ego and its thousand desires, plans, schemes,

tion from it first. For if it is planned, you have to attain the goal. If it is not but a mere maya, you have to get rid of ignorance to attain jnana. All such questions drop away after realisation.

(36) Regarding the problem of Suffering. Stand away from the body, senses and mind; they suffer, not you. Sorrows can be overcome by effecting this separation. Failing this, look at them philosophically and utilize them for spiritual growth. There are no sorrows in self-realisation. The correct method of escape from suffering is not to run to its opposite, pleasure, but to obtain cosmic vision. There will always be the pairs of opposites; they can never be eradicated. So long as dualistic consciousness remains, sorrows will also remain in some form or other. War and peace will ever follow each other; they are mere play of God.

(37) R. has no use for meditation at special times for special periods. Real contemplation is the dissolution of the mind, for that Samaya is sufficient if done continuously in the correct way. This will bring the constant awareness of God's presence in all thoughts, feelings, happenings, day and night. Trances are to be shunned. They are hindrances to realisation. He wants you to be alert and awake during meditation. If 'occult' incidents occur during meditation don't be drawn to them but go straight for God like the shaft of an arrow without turning to right or left. Yet trance is a stage one has to go thru before attaining Turya (Sahaja samadhi) state. There is no escaping it. It may come to the bhakti devotee or to the meditating yogee. But the first type of excessive ecstasy is bad, as it leads to automatisms, contortions of the body, and may be dangerous, whereas the second type enters trance very gradually, easily and safely, if he avoids tensions and exertions. Be easy. Surrender yourself utterly. Sink into God and become one with Him. When you come back from the trance, try to see God in all the forms around you.

(38) The mantram R gives is: Om Sri Ram Jaya Ram Jaya Jaya Ram. It means: "Salutation to Thee Oh Parabrahm Salutation again and again." This is to be used in Japa.

(39) The realised man changes in this way: all sense of separation from God, man and world is gone. He sees the world and all facts connected with it as God sees them, as a play, just as an artist creates his pictures--however tragic the pictures may be, he knows they are pictures. It is God knowing Himself self-consciously through man. The motive-power of the man's life is no more the ~~[illegible]~~ separate ego and its thousand desires, plans, schemes,

dreams, but God himself. He is now God's weapon. The realization may first start with visions of guru, saviour, then an unearthly peace falls on him, later he is merged or surrounded in Light, finally the universal consciousness dawns intermittently until in the end it becomes a permanent state. The ego is then completely dissolved, but the individuality remains as a focalized centre for the cosmic consciousness. This is the state of Turya and generally this is R's state. But sometimes when he raises his consciousness a little, even this individuality disappears and only universality prevails. That is Turiyatita state. It is the pure being of God alone, the 'whorl' of individuality being absent. But R prefers the lower state with its subject-object consciousness because he can keep the individuality and enjoy it. But the personal ego is of course quite gone even in this lower state. The cat has swallowed the rat.

(39) ~~I understand that R. got his realization when visiting the Ramana Maharshee.~~ (Impossible)

(40) How can you know whether R is really without ego? The test is that when all our stock of timber for building the ashram was burnt down I felt no misery but actually remained unmoved and even enjoyed the sight of the blazing flames.

(41) The question why God does not prevent famines, stop wars and eradicate pestilence is a wrong one. It is based on ignorance of the fact that these very things are one side of the pairs of opposites. If you are suffering He is also suffering with you. But God never created a world such as your senses see; it is maya. The real world of God's is so glorious, beautiful, good and blissful that utopias pale before it. None dare find fault with that world, the real one. All the evil and suffering in the world is manufactured by your human mind and senses. Dissolve the mind and the world of woe dissolves with it, along with the problems belonging to it. So it is no use blaming God. Neither is it any use reforming the world, for that will always be a mixture of good and evil. Get the cosmic vision and see the divine world. Why multiply your problems and questions and then have to seek unnecessary solutions and answers? That is a never-ending process

(41) The way to dissolve ego is to keep up mantrajap constantly throughout the day and night. The ego is not something positive and substantial; it is a negative effect like darkness. By constantly thinking that it is God at work in all your thoughts and actions and environments, acute self-consciousness is activated and that leads to cosmic consciousness; your life becomes purified for bad

dreams, but God himself. He is now God's weapon. The realization may first start with visions of guru, saviour, then an unearthly peace falls on him. Later he is merged or surrounded in light. Finally the universal consciousness dawns intermittently until in the end it becomes a permanent state. Then ego is then completely dissolved, but the individuality remains as a focalized centre for the cosmic consciousness. This is the state of Turiya and generally this is R's state. But sometimes when he raises his consciousness a little, even this individuality disappears and only universality prevails. That is Turiyatita state. It is the pure being of God alone, the 'world' of individuality being absent. But R prefers the lower state with its subject-object consciousness because he can keep the individuality and enjoy it. But the personal ego is of course quite gone even in this lower state. The cat has swallowed the rat.

(39) ~~I wonder about this R, was his realization when visiting the Ramana Maharshee,~~ [illegible]

(40) How can you know whether R is really without ego? The test is that when all our stock of timber for building the ashram was burnt down I felt no misery but actually remained unmoved and even enjoyed the sight of the blazing flames.

(41) The question why God does not prevent famines, stop wars and eradicate pestilence is a wrong one. It is based on ignorance of the fact that these very things are one side of the pairs of opposites. If you are suffering He is also suffering with you. But God never created a world such as your senses see; it is maya. The real world of God's is so glorious, beautiful, good and blissful that utopias pale before it. None dare find fault with that world, the real one. All the evil and suffering in the world is manufactured by your human mind and senses. Dissolve the mind and the world of woe dissolves with it, along with the problems belonging to it. So it is no use blaming God. Neither is it any use reforming the world, for that will always be a mixture of good and evil. Get the cosmic vision and see the divine world. Why multiply your problems and questions and then have to seek unnecessary solutions and answers? That is a never-ending process.

(42) The way to dissolve ego is to keep up mantra-jap constantly throughout the day and night. The ego is not something positive and substantial; it is a negative effect like darkness. By constantly thinking that it is God at work in all your thoughts and actions and environments, acute self-consciousness is activated and that leads to cosmic consciousness; your life becomes purified for bad

thoughts and deeds can't be allowed entry. The ego is gradually dropped and God really begins to work thru you Creative Energy and Pure Action flows out of you. The Ramjap is a spirit, not mere utterance through mouth. It burns up all sins and purifies the man and strengthens his will.

(42) Ramdas feels he is pure consciousness, not person or body. God is conscious in him. The ego is gone but individuality remains. Yet sometimes that disappears, like a whirlpool forming on the waters and sometimes disappearing only to reappear again. The whirl appears to be separate from the water but is not really so. It is God that is working doing speaking through this individuality. Hence he does not use the word 'I' in conversations but the name Ramdas, which is the name of his higher individuality, the ego's (birth) name being Vittal Rao He talks in the third person thus "Ramdas went this morning to the graden".

(43) The turiya state of higher individuality is the Witness-consciousness. It is universal and egoless. The Turiyatita is above this level of consciousness and is without even the higher individuality but the latter can be constantly regained whereas the ego is no longer regainable. R is usually in turiya but alternates it with the other state occasionally. Then there is a third state which is a lower level of consciousness than turiya. Here the ego is probably still present along with individualistic bliss.

(44) In feeling the oneness of all life, even the stones and trees are loved.

(45) Do not overdo satsang. Visit a guru only for short periods and occasionally. Otherwise you get spiritual diarrhoea!

(46) After spiritual rebirth the dark night of the soul occurs and may last several days. God is there still however and will protect his devotee even without an external guru.

(47) The realized man sees in each creature or thing God in all His infinity. And he sees the same God in a sinner as in a virtuous man. It is like seeing the gold in different gold vessels, irrespective if those vessels be beautiful or ugly, large or small.

(48) Once the vision has been obtained the goal is in sight. R first saw God within himself and the world outside as mere illusion. At a later stage even the world became God.

thoughts and deeds can't be allowed entry. Thereby is gradually dropped and God really begins to work thru you. Creative Energy and Pure Action flows out of you. The Gayatri is a spirit, not mere utterance through mouth. It burns up all sins and purifies the man and strengthens his will.

(12) Ramdas feels he is pure consciousness, not person or body. God is conscious in him. The ego is gone but individuality remains. Yet sometimes that disappears. Like a whirlpool forming on the waters and sometimes disappearing only to reappear again. The whirl appears to be separate from the water but is not really so. It is God that is working doing speaking through this individuality. Hence he does not use the word 'I' in conversations but the name Ramdas, which is the name of his higher individuality, the ego's (birth) name being Vittal Rao. He talks in the third person thus "Ramdas went this morning to the garden".

(13) The turiya state of higher individuality is the witness-consciousness. It is universal and egoless. The Turyatita is above this level of consciousness and is without even the higher individuality but the latter can be constantly regained whereas the ego is no longer retainable. It is usually in turiya but alternates it with the other state occasionally. Then there is a third state which is a lower level of consciousness than turiya. Here the ego is probably still present along with individualistic bliss.

(14) In feeling the oneness of all life, even the stones and trees are loved.

(15) Do not overdo asbsang. Visit a guru only for short periods and occasionally. Otherwise you get spiritual diarrhoea!

(16) After spiritual rebirth the dark night of the soul occurs and may last several days. God is there still however and will protect his devotee even if without an external guru.

(17) The realised man sees in each creature or thing God in all His infinity. And he sees the same God in a sinner as in a virtuous man. It is like seeing the gold in different gold vessels, irrespective if those vessels be beautiful or ugly, large or small.

(18) Once the vision has been obtained the goal is in sight. R first saw God within himself and the world outside as mere illusion. At a later stage even the world became God.

(49) In his ordinary everyday eating, enjoying and sleeping the sage does all this like a master; they are under his control--even sleep.

(50) The slight duality which exists in Turiya is R's delight because it keeps up Parabhakti towards God; it is more loveable than pure unity.

(51) It is important to have the satsang of a guru and get his grace. You need not invoke it. If you stand before a light, it just falls on you without effort on the light's side or on your side. So meeting a guru is important. You need not stay with him long. One week every three months will be quite enough. And if the sadhak has previously taken himself well in hand, is well purified, a moment's contact with a guru is then enough to illuminate him. The guru is then like a match to gunpowder. Although it is true that the inner light is the true guide, you need the guru's grace to find this inner light.

(52) When R writes articles for journals or letters to sadhaka it is God Himself doing it thru his human instrument or tool. R is not concerned about the results of these activities--one way or the other--for the egoic desires and fears are no longer there. If things go wrong, R is not the least bit worried. He knows that destruction is as much God's work as construction.

(53) The Witness consciousness of turiya remains permanent, i.e. you are awake not only during the daytime but also whilst dreaming and even in deep sleep. It is continuous. The higher individuality is retained in all three states. He sleeps while awake and is awake while sleeping!

(54) It is important to note that along with mantrajapa there should be the constant practice of the presence of God. These two are sufficient to gain full realization. They should be associated with humility, reverence, prayer and above all, utter surrender.

(55) It is also important to note by PB that R says in Turiyatita, the final state, there is still slight trace of the higher individuality, still presence, still a subtle difference between God and the man. Thus the play of love between them still goes on. Thus, whilst on earth, there is never complete merger, although there is more universality than individuality in that final state.

(56) The departure of the ego meant the arrival of bliss. Hence this is present in waking dream and deep sleep consciously. The ordinary man gets it in the last-named only but he is unaware of it at the time. He gets it because of the temporary absence of his ego.

(57) R first realized God as Love, later as wisdom and now as Power. Hence although he gave up worldly employment to

(49) In his ordinary everyday eating, enjoying and sleeping the sage does all this like a master; they are under his control--even sleep.

(50) The slight duality which exists in Turiya is B's delight because it keeps up Parabhakti towards God; it is more lovable than pure unity.

(51) It is important to have the satsang of a guru and get his grace. You need not invoke it. If you stand before a light, it just falls on you without effort on the light's side or on your side. So meeting a guru is important. You need not stay with him long. One week every three months will be quite enough. And if the sadhak has previously taken himself well in hand, is well purified, a moment's contact with a guru is then enough to illuminate him. The guru is then like a match to gunpowder. Although it is true that the inner light is the true guide, you need the guru's grace to find this inner light.

(52) When B writes articles for journals or letters to sadhaks it is God Himself doing it thru his human instrument or tool. B is not concerned about the results of these activities--one way or the other--for the egoic desires and fears are no longer there. If things go wrong, B is not the least bit worried. He knows that destruction is as much God's work as construction.

(53) The witness consciousness of turiya remains permanent, i.e. you are awake not only during the daytime but also whilst dreaming and even in deep sleep. It is continuous. The higher individuality is retained in all three states. He sleeps while awake and is awake while sleeping!

(54) It is important to note that along with mantra-japa there should be the constant practice of the presence of God. These two are sufficient to gain full realisation. They should be associated with humility, reverence, prayer and above all, utter surrender.

(55) It is also important to note by PB that B says in Turiyatita, the final state, there is still slight trace of the higher individuality, still presence, still a subtle difference between God and the man. Thus the play of love between them still goes on. Thus, whilst on earth, there is never complete merger, although there is more universality than individuality in that final state.

(56) The departure of the ego meant the arrival of bliss. Hence this is present in waking dream and deep sleep consciously. The ordinary man gets it in the just-named only but he is unaware of it at the time. He gets it because of the temporary absence of his ego.

(57) B first realised God as Love, later as wisdom and now as Power. Hence although he gave up worldly employment to

become Sanyassin. He is now interested in worldly work of a selfless nature, such as constructing schools, hospitals, etc. for harijana.

(58) Religious organizations set up rules, codes, etc. which are so many limitations, which is the opposite of Freedom. Spirituality is Freedom itself. Hence organizations can't lead to the highest results. Spontaneity and freedom will do so.

(59) There is too much intellectuality in the world today. This has led to atheism and agnosticism; it has driven faith from man. Faith is the essence of Spirituality. On the other hand excessive emotional religious devotion is also bad, leading to unbalance. R advocates a poise between the two attitudes, not too much of either. The maintenance of this balance will conduce to the free flow of intuition.

(60) When asked in 1941 about the world war then raging, R was very optimistic and said not to worry about it. The carnage was slight compared with the destruction that is going on in the cosmos on a colossal scale. Destruction and creation will go on eternally and no one can stop this alternation. It is inherent in the nature of the cosmos. Why waste time in worrying over it? Compared with it, the war is a mere storm in a teacup. And after all God's wisdom is behind it. Something good is bound to emerge from the wars. Your part is to attend to Ramjapa and get the vision of the real world, by force and persistence of will, 'here and now'. You will then see it as a whirl of ecstasy.

(61) He is not bothered by current world tragedy because he sees everything to be all right fundamentally.

(62) Coupled with ramjap and practice of the presence, there is a third part of his technique: it is absolute surrender to God in all external matters, in all happenings in life. Thus the other two are internal, this one is external. There is no need to become a monk and renounce the world, if it is faced in this spirit of surrender and of divine-presence practice.

(63) The Ram of Ramdas' talk and teaching is not the mythologic personage but Parabrahm itself, the Supreme or Absolute.

(64) The mantrajap is to be silently practiced in the heart. It is a constant cry for Grace.

R has stopped all mantrajapa now because he has no need for it. Vittal Rao (his ego birth-name) once had need for it but he is no more!

become Sanyassin. He is now interested in worldly work of a selfless nature, such as constructing schools, hospitals, etc. for harijans.

(58) Religious organisations set up rules, codes, etc. which are so many limitations, which is the opposite of Freedom. Spirituality is Freedom itself. Hence organisations can't lead to the highest results. Spontaneity and freedom will do so.

(59) There is too much intellectuality in the world today. This has led to atheism and agnosticism; it has driven faith from man. Faith is the essence of Spirituality. On the other hand excessive emotional religious devotion is also bad, leading to unbalance. R advocates a poise between the two attitudes, not too much of either. The maintenance of this balance will conduce to the free flow of intuition.

(60) When asked in 1941 about the world war then raging, R was very optimistic and said not to worry about it. The carnage was slight compared with the destruction that is going on in the cosmos on a colossal scale. Destruction and creation will go on eternally and no one can stop this alternation. It is inherent in the nature of the cosmos. Why waste time in worrying over it? Compared with it, the war is a mere storm in a teacup. And after all God's wisdom is behind it. Something good is bound to emerge from the wars. Your part is to attend to Ramjapa and get the vision of the real world, by force and persistence of will, 'here and now'. You will then see it as a world of ecstasy.

(61) He is not bothered by current world tragedy because he sees everything to be all right fundamentally.

(62) Coupled with ramjap and practice of the presence, there is a third part of his technique: it is absolute surrender to God in all external matters, in all happenings in life. Thus the other two are internal, this one is external. There is no need to become a monk and renounce the world, if it is faced in this spirit of surrender and of divine-presence practice.

(63) The Ram of Ramdas' talk and teaching is not the mythological personage but Paramatma itself, the Supreme or Absolute.

(64) The remark mantrajap is to be silently practised in the heart. It is a constant cry for Grace.

R has stopped all mantrajaps now because he has no need for it. Vittal Rao (his ego birth-name) once had need for it but he is no more!

(65) Ramjap gives you a proof that God is working within to help you because every few minutes, whenever you have forgotten the exercise, you are reminded about it. What else brings it back to your mind if not God Himself?
(66) The practice of accepting all happenings as God's will gives you poise and calmness and detachment. This is the external part of our technique. The practice of silent japa gives you communion with God. This is the internal part.
(67) ~~M~~ to Gwynn from Ramdas: Repetition of the Lord's Name is equivalent to meditation, is a form of it, in fact.
(68) Your weeping will not be in vain. Your begging piteously for divine crumbs is part of the way of attainment. It will be rewarded. Up to now sadhana has been dry knowledge. Now starts the tender and sweet love as between mother and child.
(69) G heard the word AUM during meditation come from the very centre of her being. She had not previously used it as a mantram; it came of itself. It produced mental waves inside the uppermost part of the head, which felt full of space. R observed that she would have to go beyond psychic sounds, even the sound of Aum, but it was a useful springboard whence to plunge into the waters beyond intellect.
(70) When I told him that I could not temperamentally take up the yoga of Mother-Worship which was suggested, he told me that I was beyond the stage of such forms and need not do so but could take to Vedantic meditation on the Formless instead.
M.G: (71) During meditation my body-consciousness became very slight; it was frightening at first as I thought I was going to die until I remembered that I am the Imperishable.
" (72) I can feel the Life-force(kundalini) entering the centres.
" (73) As a result of my meditation on the Formless, I am feeling that the Doer and the Witnesser are one.
(74) My whole technique is (a) mutter mantra continuously (b) practise seeing God's presence in all things, persons and events (c) do all actions for God. Neither Ramdas nor Ramana Maharishee nor Aurobindo got their realization thru living in any Ashram. This is positive proof that such a residence is not essential. Sat Sang is needed but this is not to be confused with ashram-residence. The two are different. We do not believe in the usefulness of teaching-and training-ashrams where seekers can undergo spiritual discipline. We tried that kind here for several years

(65) Ramtap gives you a proof that God is working within to help you because every few minutes, whenever you have forgotten the exercise, you are reminded about it. What else brings it back to your mind if not God Himself?

(66) The practice of accepting all happenings as God's will gives you poise and calmness and detachment. This is the external part of our technique. The practice of silent japa gives you communion with God. This is the internal part.

(67) To chant Rama Ramdas Repetition of the Lord's Name is equivalent to meditation. Is a form of it, in fact.

(68) Your weeping will not be in vain. Your begging piteously for divine crumbs is part of the way of attainment. It will be rewarded. Up to now sadhana has been dry knowledge. Now starts the tender and sweet love as between mother and child.

(69) G heard the word AUM during meditation come from the very centre of her being. She had not previously used it as a mantram; it came of itself. It produced mental waves inside the uppermost part of the head, which felt full of space. I observed that she would have to go beyond psychic sounds, even the sound of Aum, but it was a useful springboard whence to plunge into the waters beyond intellect.

(70) When I told him that I could not temperamentally take up the yoga of Mother-Worship which was suggested, he told me that I was beyond the stage of such forms and need not do so but could take to Vedantic meditation on the formless instead.

M.G.: (71) During meditation my body-consciousness became very slight; it was frightening at first as I thought I was going to die until I remembered that I am the Imperishable.

" (72) I can feel the Life-force(kundalini) entering the centres.

" (73) As a result of my meditation on the Formless, I am feeling that the Doer and the Witnesser are one.

(74) My whole technique is (a) muster mantra continuously (b) practise seeing God's presence in all things,persons and events (c) do all actions for God. Neither Ramdas nor Ramana Maharishee nor Aurobindo got their realisation thru living in any Ashram. This is positive proof that such a residence is not essential. Sat Sang is needed but this is not to be confused with ashram-residence. The two are different. We do not believe in the usefulness of teaching-and training-ashrams where seekers can undergo spiritual disciplines. We tried that kind here for several years

when we began Anandashram but found it to be a failure. So we gave it up and, profiting by the experience, have refused to allow sadhaks to remain here more than a short period of a few days or few weeks at most. We found that in the beginning they would make quick progress but later they would deteriorate and sometimes become even worse than worldly people. They become jealous of each other, treacherous intrigue develops and in the end they turn the asram into a hell. This is about their mutual relations. In their relation with the guru they become obsessed by his external personality and forget that the quest is to find the guru inside their own hearts as their own divine self. Thus they look outward to him and forget to look in the right direction--inward. The outer guru wants to lead them to find the inner one but they fail to perceive this on account of their obsession. So they deteriorate instead of advancing. The best method, which we now follow, is to permit aspirant to stay only a few days, give him the needed guidance and explanations and answers, infuse him with spiritual Grace, give him a glimpse of the goal and foretaste of the Real and then send him away to his home to work all this out for himself and in his own way and life for a long time. He may come again for similar brief visits only if and when the original inspiration is exhausted. This deterioration inside ashrams is not necessarily due to interference by evil spirits or adverse powers. It is usually due to the uprising of the ego itself showing its various faults which may have been quiet at the beginning.

(75) Pranayam is difficult and tedious. I tried it but failed. Name of God (or Guru) repetition is easy and pleasant and leads to same result. For in the course of its practice a stage is reached where the breath-rhythm alters of its own accord to the new one which is to express harmony of the individual and the universal self. Humanity has broken or lost this harmony. Pranayam, Yoga, etc. are intended to restore it.

(76) Guru cannot transform the aspirant overnight. He can only awaken the man to spiritual seeking or, if already a seeker, can guide his efforts along the correct lines and give Grace, an inner power, to strengthen those efforts. What a disciple gets from a guru, whether in spiritual or material benefit, depends upon the degree of faith and the intensity of aspiration present in him.

(77) Yes, a married life is permissible on the path provided it is a strictly controlled one. At least three quarters of the semen should be conserved and transmuted.

(78) On account of the danger involved, it is not advisable to raise kundalini forcibly and quickly by special methods

when we began Anandashram but found it to be a fail-
ure. So we gave it up and, profiting by the experience,
have refused to allow sadhaks to remain here more than a
short period of a few days or few weeks at most. We found
that in the beginning they would make quick progress but
later they would deteriorate and sometimes become even
worse than worldly people. They become jealous of each
other, treacherous intrigue develops and in the end they
turn the ashram into a hell. This is about their mutual
relations. In their relation with the guru they become
obsessed by his external personality and forget that the
quest is to find the guru inside their own hearts as their
own divine self. ~~There~~ Thus they look outward to him and
forget to look in the right direction--inward. The outer
guru wants to lead them to find the inner one but they fail
to perceive this on account of their obsession. So they
deteriorate instead of advancing. The best method, which
we now follow, is to permit aspirant to stay only a few
days, give him the needed guidance and explanations and
answers, inspire him with spiritual Grace, give him a
glimpse of the goal and foretaste of the Real and then
send him away to his home to work all this out for himself
and in his own way and life for a long time. He may come
again for similar brief visits only if and when the orig-
inal inspiration is exhausted. This deterioration inside
ashrams is not necessarily due to interference by evil
spirits or adverse powers. It is usually due to the up-
rising of the ego itself showing its various faults which
may have been quiet at the beginning.

(75) Pranayam is difficult and tedious. I tried it but
failed. Name of God (or Guru) repetition is easy and
pleasant and leads to same result. For in the course of
the practice a stage is reached where the breath-rhythm
alters of its own accord to the new one which is ex-
press harmony of the individual and the universal self.
Humanity has broken or lost this harmony. Pranayam, Yoga,
etc. are intended to restore it.

(76) Guru cannot transform the aspirant overnight. He can
only awaken the man to spiritual seeking or, if already a
seeker, can guide his efforts along the correct lines and
give Grace, an inner power, to strengthen those efforts.
What a disciple gets from a guru, whether in spiritual or
material benefit, depends upon the degree of faith and
the intensity of aspiration present in him.

(77) Yes, a married life is permissible on the path pro-
vided it is a strictly controlled one. At least three
quarters of the semen should be conserved and transmuted.

(78) On account of the danger involved, it is not advisable
to raise kundalini forcibly and quickly by special methods

If the method of keen spiritual aspiration and constant repetition of God's name is followed, the kundalini will be awakened of its own accord, without spiritual efforts. Such natural awakening will be safe. The results may be slower but they will be the same as by the dangerous method: that is, as each chakram is reached in kundalini's upward progress the qualities pertaining to it will manifest themselves.

(79) Wars will not cease. They are inevitable in a world where conflict is inherent in Nature. Just as through struggle and through suffering the spiritual aspirant grows, so through some kind of conflict Nature evolves. But the forms of war may change. Will there be a third world war? No--not for a long time yet. There is certainly a lot of violence, unrest and sporadic fighting still going on in China, Indonesia, Palestine, etc. as aftermath of the great war but it will die down eventually and peace will be established. (This contradicts page 122)

(80) The sufferings of war and crisis really have affected humanity, as they are intended to affect it. Whether you call it by God's will or by effects of past karma does not matter; they are really one and the same. These sufferings have really begun to arouse hunger for both inner and outer peace. The first kind of hunger may not be so apparent just now but it will rise to the surface before long, whilst the second kind is obvious. Ramdas is not pessimistic about humanity's future; he is an incorrigible optimist. And he bases this attitude partly on his own and all other individual experience. Just as an individual's inner life passes through phases of orthodox religion, atheistic doubt and then spiritual seeking, so the mass of humanity's general inner life passes through the same phases. Just as the individual is awakened by suffering from materialistic sloth to question life and seek spiritual solace, so will it happen to all mankind.

(81) The Guru gives his Grace according to his individual habit; it may be by touch, as with Ramakrishna, by glence as with Ramana Maharishee or by thought-transference.

(82) It is my experience that the ego cannot continue to exist in a self-realized man. It vanishes. The divine spirit takes its place and works through the man's body, speech and deeds. All his acts and words are then God's. Thus my own mind does not have to engage itself in logical thinking. It is habitually in a thought-free state, where it rests in divine peace. When I answer your questions, I do not think out any reply. Even on matters to which I have never previously given any reflections, the answer comes to me instantantèously.

If the method of keen spiritual aspiration and constant repetition of God's name is followed the kundalini will be awakened of its own accord, without spiritual efforts. Such natural awakening will be safe. The results may be slower but they will be the same as by the dangerous method: that is, as each chakram is reached in kundalini's upward progress the qualities pertaining to it will manifest themselves.

(79) Wars will not cease. They are inevitable in a world where conflict is inherent in Nature. Just as through struggle and through suffering the spiritual aspirant grows, so through some kind of conflict Nature evolves. But the forms of war may change. Will there be a third world war? No--not for a long time yet. There is certainly a lot of violence, unrest and sporadic fighting still going on in China, Indonesia, Palestine, etc. as aftermath of the great war but it will die down eventually and peace will be established. (Also mentioned on p. 122-)

(80) The sufferings of war and strife really have affected humanity, as they are intended to affect it. Whether you call it by God's will or by effects of past karma does not matter: they are really one and the same. These sufferings have really begun to arouse hunger for both inner and outer peace. The first kind of hunger may not be so apparent just now but it will rise to the surface before long, whilst the second kind is obvious. Ramdas is not pessimistic about humanity's future; he is an incorrigible optimist. And he bases this attitude mostly on his own and all other individual experience. Just as an individual's inner life passes through phases of orthodox religion, atheistic doubt and then spiritual seeking, so the mass of humanity's general inner life passes through the same phases. Just as the individual is awakened by suffering from materialistic sloth to question life and seek spiritual solace, so will it happen to all mankind.

(81) The Guru gives his grace according to his individual basis; it may be by touch, as with Ramakrishna, by glance as with Ramana Maharishee or by thought-transference.

(82) It is my experience that the ego cannot continue to exist in a self-realised man. It vanishes. The divine spirit takes its place and works through the man's body, speech and deeds. All his acts and words are then God's. Thus my own mind does not have to engage itself in logical thinking. It is habitually in a thought-free state, where it rests in divine peace. When I answer your questions, I do not think out any reply. Even on matters to which I have never previously given any reflections, the answer comes to me instantaneously.

(83) Russia has a bright future. Disregard its atheism and totalitarianism; they will pass away. The old religion which it discarded was doing harm. It was an excrescence. Therefore it was rightly doomed to destruction. Similarly the new Russian collective economic system is an improvement on the old capitalistic system. The latter has bred great evils like unemployment, slums and profiteering. Therefore it is also doomed to perish. However, the socialistic form which is to replace it should be without the materialistic and totalitarian features still present in the Russian system. To eradicate them and to keep it conformed to the higher purpose of life, there is needed spiritual guidance from higher souls to direct the statesmen and politicians.

(84) Do not think the Mahatmas have been idle during the world crisis. They are working silently. The old religions have failed. So new light must be given to mankind. Great prophets are needed in various parts of the world and they are sure to appear. India will be the chief source of THE new spiritual current.

(85) To obey external authorities and follow rigid systems may be useful at ordinary times. But if and when they conflict with the inner feeling they are not suited to the individual's need at the particular time. In any such conflict between inner guidance and outer suggestion, the inner is to be chosen. For the divine voice manifests inwardly, the divine command to guide the various phases of the spiritual life is given as a prompting within.

(86) The divine command to a certain course of action or movement which comes to me from within always comes without forewarning and quite abruptly. Hence I have sometimes altered existing plans, changed old policies, initiated new ones or suddenly disrupted a travel itinerary, to the surprise of my associates. The way in which this interior guidance manifests itself is indescribable, yet quite unmistakable. It has to be obeyed at once, even against seeming hostile circumstances.

(87) The value of fasting is to increase the power of concentration by rendering the mind less sluggish, the sleep less heavy and the body less clogging. If one sits for meditation after a fast is over, the mind concentrates within more easily. But if one fasts merely because a book, a system or some saint says fasting is good, it may merely weaken the body and mind, and actually interfere with meditation. Hence it should be resorted to only when the inner prompting comes, not on any external sug-

(83) Russia has a bright future. Disregard its atheism and totalitarianism; they will pass away. The old religion which it discarded was doing harm. It was an exorcome. Therefore it was rightly doomed to destruction. Similarly the new Russian collective economic system is an improvement on the old capitalistic system. The latter has bred great evils like unemployment, slums and poverty. Therefore it is also doomed to perish. However, the socialistic form which is to replace it should be without the materialistic and totalitarian features still present in the Russian system. To eradicate them and to keep it conformed to the higher purpose of life, there is needed spiritual guidance from higher souls to direct the statesmen and politicians.

(84) Do not think the Mahatmas have been idle during the world crisis. They are working silently. The old religions have failed. So new light must be given to mankind. Great prophets are needed in various parts of the world and they are sure to appear. India will be the chief source of new spiritual current.

(85) To obey external authorities and follow rigid systems may be useful at ordinary times. But if and when they conflict with the inner feeling they are not suited to the individual's need at the particular time. In any such conflict between inner guidance and outer suggestion, the inner is to be chosen. For the divine voice manifests inwardly, the divine command to guide the various phases of the spiritual life is given as a prompting within.

(86) The divine command to a certain course of action or movement which comes to me from within always comes without forewarning and quite abruptly. Hence I have sometimes altered existing plans, changed old policies, initiated new ones or suddenly disrupted a travel itinerary, to the surprise of my associates. The way in which this interior guidance manifests itself is indescribable yet quite unmistakable. It has to be obeyed at once, even against seeming hostile circumstances.

(87) The value of fasting is to increase the power of concentration by weakening the mind less sluggish, the sleep less heavy and the body less clogging. If one sits for meditation after a fast is over, the mind concentrates within more easily. But if one fasts merely because a book, a system or some saint says fasting is good, it may merely weaken the body and mind, and actually interfere with meditation. Hence it should be resorted to only when the inner prompting comes, not on any external sug-

gestion. Nor is there any prescribed period for fasting. Here again the inner command to break the fast should be looked for alone. If one starts and continues to fast beyond one's capacity and merely on external authority, the result is uneasiness, misery and weakness--all loss and no gain. One is then looking forward with unhappiness to its end, whereas true fasting brings joy with it.

(88) Those who follow the ordinary yogas and meditate for fixed periods may attain uplifted state during the half hour or so of their meditation but it is lost or forgotten during the rest of the day. What is the use of that? But Name-of-God-Repetition is a Yoga-path which can be followed continuously throughout the day and its benefit felt all the time.

(89) The Name of God which is to be used for continual repetion by the devotee should be the one in which he has most faith. A mantra is simply a collection of names. The Name may either stand for God Himself or for a living Guru. The repetition is best done silently and mentally. After a time the inner power brings the repetition about automatically and effortlessly.

(90) For you personally as a westerner I recommend the use of either Sukhasana or swastikasana postures for meditation. They give firm stability to the body.

(91) Along with name of God repetition I recommend surrender to God. But by this I mean much more than a moral surrender or a surrender to God's will. I mean the recognition with full faith that there is but one Universal Life-power acting in and through all things, including yourself, and the entering into harmony with it by sinking the ego. The sorry plight of mankind is due to the breaking of this harmony. Its healing will come from restoring it.

(92) If you are engaged in really selfless, unattached service it will not matter then if you are unable to repeat the Holy Name because of absorption in such work. But you should be completely conscious of, and determined to maintain, selfless motives.

(93) The correct meaning of karma yoga is "the action that is done after union has been attained". Such union is possible only at the price of the ego's death. Such action then becomes truly selfless and unattached to its results.

(94) The inward realization and peace which I got alone at the beginning before I set out on my travels was not increased or developed by my visit to Ramana Maharshi. The latter gave me thrills of ecstacy but did not increase what I had basically got already.

gestion. Nor is there any prescribed period for fasting. Here again the inner command to break the fast should be looked for alone. If one starts and continues to fast beyond one's capacity and merely on external authority, the result is uneasiness, misery and weakness-all loss and no gain. One is then looking forward with unhappiness to its end, whereas true fasting brings joy with it.

(88) Those who follow the ordinary yoga and meditate for fixed periods may attain uplifted state during the half hour or so of their meditation but it is lost or forgotten during the rest of the day. What is the use of that? But Name-of-God-Repetition is a Yoga-path which can be followed continuously throughout the day and its benefit felt all the time.

(89) The Name of God which is to be used for continual repetition ~~is chosen~~ by the devotee should be the one in which he has most faith. A mantra is simply a collection of names. The Name may either stand for God Himself or for a living Guru. The repetition is best done silently and mentally. After a time the inner power brings the repetition about automatically and effortlessly.

(90) For you personally as a westerner I recommend the use of either Sukhasana or swastikasana postures for meditation. They give firm stability to the body.

(91) Along with name of God repetition I recommend surrender to God. But by this I mean much more than a moral surrender or a surrender to God's will. I mean the recognition with full faith that there is but one Universal Life-power acting in and through all things, including yourself, and the entering into harmony with it by sinking the ego. The sorry plight of mankind is due to the breaking of this harmony. Its healing will come from restoring it.

(92) If you are engaged in really selfless unattached service it will not matter then if you are unable to repeat the Holy Name because of absorption in such work. But you should be completely conscious of, and determined to maintain, selfless motives.

(93) The correct meaning of karma yoga is "the action that is done after union has been attained". Such union is possible only at the price of the ego's death. Such action then becomes truly selfless and unattached to its results.

(94) The inward realisation and peace which I got alone at the beginning before I set out on my travels was not increased or developed by my visit to Ramana Maharshi. The latter gave me thrills of ecstacy but did not increase what I had basically got already.

(95) Japa has four progressive and downward stages. (1st) Loud speech by lips. (2nd) Humming sound in throat (see also 97). (3rd) throbbing in the heart. (4th)Silent feeling in the navel. After the fourth stage, the mantram vanishes fromconsciousness, the japa practice comes to an end by itself and the mind merges in the Absolute.

(96) Any Western name or phrase may be substituted for a sanskrit mantram. For example: "Christ, Christ" or invoke "I bow to Christ" or "May you, the divine self, be victorious in me over the lower nature." A saint's name may be used instead of God's name. If the saint is a living person, then the japa will be more effective because of his telepathic radiation.

(97) The ordinary yogi attains intermittent heights of inspiration but by Japa it may be attained continuously. When the mantram-repetition reaches the navel, it is ther subconscious automatic and incessant. But in the three earlier stages of japa, it is inevitably broken and disjointed. If the chanter is doing creative mental work or dangerous machine-tending, both requiring the utmost possible concentration, then Japa must be stopped when work begins but should be resumed as soon as work ceases. In such cases the work itself should be done in the spirit of selfless service and non-attachment to results, so that the benefit will be continuous.

(98) When an artist or other creative worker attains complete absorption in his work, he forgets results profits and rewards. This is same condition as the yogi's non-attachment to results. Again, when in the same absorption, he is really inspired by a higher power and does work which in his ordinary self he could not do and does it easily, too. This, too, is same condition as the yogi's merging in his divine self. The difference is that in an artist's or writer's case it is temporary and intermittent, whereas in Mahatma's it is permanent and constant. Gita calls this stage "skill inaction".

(99) I am inspired to tell you about what the Gita calls "purushottam yoga". There are three kinds of yogic attainment. 1st: Purusha ~~unreal~~. 2nd the silent static and indifferent one, which finds world unreal. 2nd, Prakritti the active dynamic kind. 3rd. Purushottam which combines both the other two and yet transcends them because it touches the supreme unmanifested and ineffable Reality whilst yet remaining busy in the world at the same time. Such a sage acts and yet acts not. He experiences bliss at every moment without having to go into trance and whilst very active. He loves all because he is united with Love itself.

(100) How does a guru really initiate a disciple, really

(95) Japa has four progressive and downward stages.
(1st) Loud speech by lips. (2nd) Humming sound in throat
(see also 97). (3rd) throbbing in the heart. (4th)Silent
feeling in the naval. After the fourth stage, the man-
tram vanishes from consciousness, the japa practice comes
to an end by itself and the mind merges in the Absolute.
(96) Any Western name or phrase may be substituted for a
sanskrit mantram. For example: "Christ, Christ" or in-
voke "I bow to Christ" or "May you, the divine self, be
victorious in me over the lower nature." A saint's name
may be used instead of God's name. If the saint is a
living person, then the japa will be more effective be-
cause of his telepathic radiation.
(97) The ordinary yogi attains intermittent heights of
inspiration but by Japa it may be attained continuously.
When the mantram-repetition reaches the naval, it is ther
subconscious automatic and incessant. But in the three
earlier stages of Japa, it is inevitably broken and dis-
jointed. If the chanter is doing creative mental work or
dangerous machine-tending, both requiring the utmost
possible concentration, then Japa must be stopped when
work begins but should be resumed as soon as work ceases.
In such cases the work itself should be done in the spi-
rit of selfless service and non-attachment to results,
so that the benefit will be continuous.
(98) When an artist or other creative worker attains com-
plete absorption in his work, he forgets results profits
and rewards. This is same condition as the yogi's non-
attachment to results. Again, when in the same absorp-
tion, he is really inspired by a higher power and does
work which in his ordinary self he could not do and does
it easily, too. This, too, is same condition as the yo-
gi's merging in his divine self. The difference is that
in an artist's or writer's case it is temporary and inter-
mittent, whereas in Mahatma's it is permanent and cons-
tant. Gita calls this stage "aklil inaction".
(99) I am inspired to tell you about what the Gita calls
"purushottam yoga". There are three kinds of yogic at-
tainment, Ist: Purusha sarvasv. Sam the silent static and
indifferent one, which finds world unreal. 2nd, Prakritti
the active dynamic kind. 3rd. Purushottam which combines
both the other two and yet transcends them because it
touches the supreme unmanifested and ineffable Reality
whilst yet remaining busy in the world at the same time.
Such a sage acts and yet acts not. He experiences bliss
at every moment without having to go into trance and
whilst very active. He loves all because he is united with
love itself.
(100) How does a guru really initiate a disciple, really

give his Grace? The sight, touch etc. methods are only external. The real gift is internal. It is done by (171
the guru refusing to regard the man as a sinner, ~~refusing to regard the man as a sinner~~, refusing to see only his lower self, by loving and seeing the divinity in him. This has the effect of penetrating the layers of evil and rousing the man's consciousness to his own divinity. Similarly, when a yogi sees the divine in a wild beast, that has also the effect of rendering the best harmless to him. Again, when he meets an enemy and insists on meeting his hatred with love, or seeing the divine self in him and not the evil, the enemy becomes a friend for he involuntarily is lifted up to the higher plane.

(101) A guru is certainly required. In very few cases does anyone succeed without him. He is required if only to point out the way, to say what has to be done. But of course he can do more. He can inspire and encourage. However he should not stand in the way of the disciple's looking for the guru within for his own divine spirit nor should he permit the disciple to be obsessed with the Guru's external personality, so that he is always looking outward. This may do much more harm than good.

(102) I gave up wearing yellow robe twelve years ago. It served a useful purpose during my early wandering years, but it is better not to advertise holiness in such a way. Besides truth is colourless! Since then I call myself just Ramdas not Swami Ramdas. It is others who do that.

(103) Yes, the forgiveness of sins is true, otherwise there would be no hope for humanity; hence it does not matter whether a candidate is spiritually prepared and morally fit for initiation. The guru, by using the method mentioned in Par. 100 can take anyone from any grade and lead him to realization.

(104) Success in the path is not necessarily a matter of past tendencies, karma, effort, etc. It is an inscrutable mystery why God chooses one man for it and not another.

(105) There is one type of Mahatma to whom the world seems unreal. He is withdrawn, self-centred, indifferent to his own and other people's welfare. He lives in solitude, in meditation, and even his eyes are often half-shut. He has realized the divine soul within himself but not outside himself. He is an imperfect and incomplete type. There is another type who has gone through and beyond this stage. To him there is no opposition of ~~spirit~~ spirit versus Matter. His eyes are fully open; he sees the external world as a manifestation of the One Life Power. And because he has no longer identifies

give his grace? The sight, touch etc. methods are only
external. The real gift is internal. It is done by
the guru refusing to regard the man as a sinner, refus-
ing to regard the man as a sinner, refusing to see only
his lower self, by loving and seeing the divinity in him.
This has the effect of penetrating the layers of evil and
revealing the man's consciousness to his own divinity.
Similarly, when a yogi sees the divine in a wild beast,
that has also the effect of rendering the beast harmless
to him. Again, when he meets an enemy and treats on
meeting his hatred with love, or seeing the divine self
in him and not the evil, the enemy becomes a friend for
he involuntarily is lifted up to the higher plane.
(102) A guru is certainly required in very few cases
does anyone succeed without him. He is required if only
to point out the way, to say what has to be done. But
of course he can do more. He can inspire and encourage.
However he should not stand in the way of the disciple's
looking for the guru within for his own divine spirit
nor should he permit the disciple to be obsessed with
the Guru's external personality, so that he is always
looking outward. This may do much more harm than good.
(102) I gave up wearing yellow robe twelve years ago. It
served a useful purpose during my early wandering years,
but it is better not to advertise holiness in such a way.
Besides truth is colourless! Since then I call myself
just Sadhaka not Swami Sadhaka. It is others who do that.
(103) Yes, the forgiveness of sins is true, otherwise
there would be no hope for humanity; hence it does not
matter whether a candidate is spiritually prepared and
morally fit for initiation. The guru, by using the meth-
od mentioned in Par. 100 can take anyone from any grade
and lead him to realisation.
(104) Success in the path is not necessarily a matter of
past tendencies, karma, effort, etc. It is an inscrut-
able mystery why God chooses one man for it and not ano-
ther.
(105) There is one type of Maharshi to whom the world
seems unreal. He is withdrawn, self-centred, indifferent
to his own and other people's welfare. He lives in sol-
itude, in meditation, and even his eyes are often half-
shut. He has realised the divine soul within himself but
not outside himself. He is an imperfect and incomplete
type. There is another type who has gone through and
beyond this stage. To him there is no opposition of
such spirit versus matter. His eyes are fully open; he
sees the external world as a manifestation of the One
Life Power. And because he has no longer identifies

himself with his inner self alone but with the all, he lives and works for the service of all. The first type of Mahatma realizes God as static and transcendent and the second as dynamic and immanent.

(106) The highest kind of yoga is called by the Gita "Purushottama". It combines the two types of realization described in the previous paragraph but also transcends them. In it there is the bliss of bhakti, the negative inwardness of Raja, the positive activity of karma yoga, the metaphysical understanding of jnana at one and the same time, it makes no difference between renunciation of the world and life in the world. Master it and all your literary work will be done in perfect purity of motive, in egoless forgetfulness of results, in loving concentrated absorption, and with inspired genius-quality. Such work will bring you joy and its readers a help they could not get from ego-motivated, uninspired work.

(107) We pay our servants, coolies and workers higher wages than is the rate in this district. The rich have exploited the poor working class too long.

(108) Close-packed, over-large cities breed evil qualities of character like strife, selfishness, greed, hate and and lust. They prevent noble ones developing. As a means of promoting the spiritual uplift of the masses, slums should be abolished, cities limited in size. Spiritual seekers and advanced souls have always found in quiet, lonely, beautiful places a stimulus to their aspirations but found retardation in cities. Where sun, sky, hills, meadows, and valleys open a wide vista to the physical eyes, they also influence the heart to expand and be less self-centred, more peaceful, less passionate.

(109) No saint has the personal power to forgive the sins of others, Where this seems to happen, as in Christ's case it is really the other's divine self using the saint to communicate to him that it (his own divine soul) has forgiven the ego's sins.

(110) The real force with which a guru initiates a candidate or a saint awakens a sinner, is Love. It is so powerful that it does not depend on whether the other man is ripe or not, although that naturally affects the quickness or slowness of the response. Once, a local man came to my ashram purposely to insult and abuse and "expose" me. I was warned. When he arrived I went up and embraced him lovingly. He was so surprised that he became a good friend instead.

(111) We should give love even to the worst sinners. For it may be the very means of making them better. Even Nazis have the divine spirit in them, however overlaid it may be.

himself with his inner self alone but with the all, he lives and works for the service of all. The first type of Mahatma realises God as static and transcendent and the second as dynamic and immanent.

(106) The highest kind of yoga is called by the Gita "Purushottama". It combines the two types of realisation described in the previous paragraph but also transcends them. In it there is the bliss of Brahm, the negative timelessness of Sat, the positive activity of karma yoga, the metaphysical understanding of jnana at one and the same time, it makes no difference between renunciation of the world and life in the world. Master it and all your literary work will be done in perfect purity of motive, in egoless forgetfulness of results, in loving concentrated absorption, and with inspired genuinequality. Such work will bring you joy and its readers a help they could not get from ego-motivated uninspired work.

(107) We pay our servants, coolies and workers higher wages than is the rate in this district. The rich have exploited the poor working classes long.

(108) Close-packed, over-large cities breed evil qualities of character like strife, selfishness, greed, hate and lust. They prevent noble ones developing. As a means of promoting the spiritual uplift of the masses, slums should be abolished, cities limited in size. Spiritual seekers and advanced souls have always found in quiet, lonely, beautiful places a stimulus to their aspirations but found retardation in cities. Where sun, sky, hills, meadows, and valleys open a wide vista to the physical eyes, they also influence the heart to expand and be less self-centred, more peaceful, less passionate.

(109) No saint has the personal power to forgive the sins of others. Where this seems to happen, as in Christ's case it is really the other's divine self using the saint to communicate to him that it (his own divine soul) has forgiven the ego's sins.

(110) The real force with which a guru initiates a candidate or a saint awakens a sinner, is love. It is so powerful that it does not depend on whether the other man is ripe or not, although that naturally affects the quickness or slowness of the response. Once, a local man came to my ashram purposely to insult and abuse and "expose" me. I was warned. When he arrived I went up and embraced him lovingly. He was so surprised that he became a good friend instead.

(111) We should give love even to the worst sinners. For it may be the very means of making them better. Even Nazis have the divine spirit in them, however overlaid it may be.

Love has the effect of penetrating to and arousing them to it. Eventually, and however many lives it may take, they will improve and shed their wickedness. For there is an evolution going on.

(112) The divine self can give one intuitionally or inspirationally the capacity to do things in the world for which one has had no special or technical training. They will be better done than otherwise. For it will be God's skill working through one.

(113) When I know that a poor person who approaches me for charity will spend the money on drink, I refuse to give money. The drink evil is a terrible one. I offer food instead.

(114) In most cases the services of a guru are indispensable. The inner contact with him, after the first meeting, is the real satsang. Consequently a few minutes' meeting may suffice in ripe cases to rend the veils of lower nature that cover the divine nature, so that the latter bursts into the man's consciousness like a lightning-flash. Where aspirants are living in a district or country where no guru resides, their divine self will either bring a guru to pass through and visit that district or will so arrange matters that the aspirant will himself be taken on a journey out of that country to meet a guru.

(115) The adept rarely or never dreams. I had remarkable dreams of visiting and conversing with great saints during the period of my sadhana, but I do not dream now. My deep sleep state, that has altered into a condition where part of the being rests in sleep but the higher part is ever-conscious of the divine reality. Hence there is no complete slumber of unawareness as with ordinary men.

(116) The saint becomes so free of desires and of looking outside for happiness, that no sex thought enters his heart.

(117) Only the forefront of an adept's consciousness remains in his body and attends to work, walking, talking and eating. People are misled by this into believing that he, is like them, wholly immersed in the body-awareness Not so, the higher part of his mind is outside it, independent and detached from the body.

(118) During the period of my sadhana I was very fond of, and often resorted to, hillside caves. But now they no longer attract me as I do not practice sadhana. The adept does not need them, does not need to separate himself from humanity or to strive for concentration.

(119) Buddha gave only one side--the negative - pessimistic side of life. He did this to persuade people to sever

Love has the effect of penetrating to and arousing them to it. Eventually, and however many lives it may take, they will improve and shed their wickedness. For there is an evolution going on.

(112) The divine self can give one intuitionally or inspirationally the capacity to do things in the world for which one has had no special or technical training. They will be better done than otherwise. For it will be God's skill working through one.

(113) When I know that a poor person who approaches me for charity will spend the money on drink, I refuse to give money. The drink evil is a terrible one. I offer food instead.

(114) In most cases the services of a guru are indispensable. The inner contact with him, after the first meeting, is the real ashram. Consequently a few minutes' meeting may suffice in ripe cases to rend the veils of lower nature that cover the divine nature, so that the latter bursts into the man's consciousness like a lightning-flash. Where aspirants are living in a district or country where no guru resides, their divine self will either bring a guru to pass through and visit that district or will so arrange matters that the aspirant will himself be taken on a journey out of that country to meet a guru.

(115) The adept rarely or never dreams. I had remarkable dreams of visiting and conversing with great saints during the period of my sadhana, but I do not dream now. My deep sleep state, that has altered into a condition where part of the being rests in sleep but the higher part is ever-conscious of the divine reality. Hence there is no complete slumber of unawareness as with ordinary men.

(116) The ex saint becomes so free of desires and of looking outside for happiness, that no sex thought enters his heart.

(117) Only the forefront of an adept's consciousness remains in his body and attends to work, walking, talking and eating. People are misled by this into believing that he is like them, wholly immersed in the body-awareness. Not so, the higher part of his mind is outside it, independent and detached from the body.

(118) During the period of my sadhana I was very fond of [illegible], and often resorted to hilltside caves. But now they no longer attract me as I do not practise sadhana. The adept does not need them, does not need to separate himself from humanity or to strive for concentration.

(119) Buddha gave only one side--the negative - pessimistic side of life. He did this to persuade people to sever

their attachments to it. Even Buddha hinted that there is blissfulness in Nirvana. Hinduism gives both the sides. Life in the spirit is joy. There is no need to have a long face to show spirituality, but rather a smiling happy one. At parting Ramdas gave me his blessing and hoped I would leave India with happier memories.

(120) If any reader has been misguided when you were yourself misguided, the experience will teach them lessons they also need, when they get the results. Hence it will work out for the best in their case equally as in yours.

(121) You (PB) are still comparatively young and have many years of useful service before you. You will carry to the people of Europe and America a message of Light and Peace. May you enjoy everlasting bliss. I initiate you with the ~~m~~ silent mantram "Om Sri Ram Jai Ram Jai Jai Ram". I am to be regarded as your friend or brother.

(121) I have realized God, am God, and hence there is no second being to whom I can pray. Therefore I do not pray for others but instead I bestow blessings on others.

(122) There will be a third world war. The nations are still discontented and disharmonious.

(123) I want you to learn how to charge your spiritual battery for yourself wherever you happen to live. Stay with me for six months for this purpose and then you need not come to me again.

(124) Formal periods of meditation are not necessary. The exercise of constantly remembering God through His Name (mantram) is enough to gain realization.

(125) Although I am daily engaged in attending to the worldly affairs of this ashram outwardly, I am inwardly always conscious of God. My realization is not in any way broken or lost by such external activity.

(126) The newspaper says I have founded a sect. This is ridiculous. Love and truth are universal.

(127) I never knew that I would meet you again on a world tour. It is all God's will, and God's planning.

(128) I am suffering from Diabetes and live on a sugar-free diet. Even sweet fruits are forbidden me.

(129) Everywhere I went, my way was taken care of and I found friends. It is just as if God had provided everything necessary, both at the start of the journey in providing the finance and all along its course in the people to take care of details. I found the name "Providence" is literally and absolutely a true description

(174)

their attainments to it. Even Buddha hinted that there is blissfulness in Nirvana. Hinduism gives both the sides. Life in the spirit is joy. There is no need to have a long face to show spirituality. But rather a smiling happy one. At parting Ramdas gave me his blessing and hoped I would leave India with happier memories.

(120) If any reader has been misguided when you were yourself misguided, the experience will teach them lessons they also need, when they get the results. Hence it will work out for the best in their case equally as in yours.

(121) You (PB) are still comparatively young and have many years of useful service before you. You will carry to the people of Europe and America a message of light and peace. May you enjoy everlasting bliss. I initiate you with the silent mantram "Om Sri Ram Jai Ram Jai Ram". I am to be regarded as your friend or brother.

(121) I have realised God, am God, and hence there is no second being to whom I can pray. Therefore I do not pray for others but instead I bestow blessings on others.

(122) There will be a third world war. The nations are still disconcerted and disharmonious.

(123) I want you to learn how to charge your spiritual battery for yourself wherever you happen to live. Stay with me for six months for this purpose and then you need not come to me again.

(124) Normal periods of meditation are not necessary. The exercise of constantly remembering God through His Name (mantram) is enough to gain realisation.

(125) Although I am daily engaged in attending to the worldly affairs of this ashram outwardly, I am inwardly always conscious of God. My realisation is not in any way broken or lost by such external activity.

(126) The newspaper says I have founded a sect. This is ridiculous. Love and truth are universal.

(127) I never knew that I would meet you again on a world tour. It is all God's will, and God's planning.

(128) I am suffering from Diabetes and live on a sugar-free diet. Even sweet fruits are forbidden me.

(129) Everywhere I went, my way was taken care of and I found friends. It is just as if God had provided everything necessary, both at the start of the journey in providing the finance and all along its course in the people to take care of details. I found the name "Providence" is literally and absolutely a true description

of God's work wherever I went.

Lecture and Question Answers, 1954. Ramdas spoke in third person, never using "I".

(130) He brought a message of Divine Love, friendliness, and affection to all present. He said we must have mutual love and must unite in Universal Truth, the manifestation of the Supreme Spirit. We must think in terms universal and must lose our fear and distrust. We must not dread a great war soon, but pur ourselves in the hands of the Divine Power which guides our destinies. We must tune our minds with the Divine in us. We must unite as one humanity. Spiritual kinship is as important as physical and mental affinity. We must all realize there was one Universal Spirit, God, Truth, Reality.

(131) His book, "In Quest of God", tells of his $2\frac{1}{2}$ year struggle thirty years ago to cosmic consciousness and God realization. He followed the bhakti path and filled his heart with purity, holiness, peace and love. He purified his heart by constant mantric remembrance of the Lord. He overcame the ego sense, which is what it is...a myth, not a reality. He attained a triune consciousness: 1, Individual, 2, Universe and 3, God. He attained unity, God realization, cosmic consciousness.

He told the anecdote of the man who put mirrors on six sides of room and was inflated by multiple reflections. A dog went mad and died barking at the reflected dogs barking back at him from all directions.

(132) The approach is 1, External...act of surrender. 2, Internal...meditation, identification. We cannot concentrate or one-point our mind till we adjust our external contact to the same goal as our internal aspiration. We must be the same in conduct as what we yearn and hope to be. Meditation is to identify yourself with the Universal Spirit.

(133) We must concentrate on the Reality within. We can be guileless, innocent, frank, child-like and have right conduct.

of God's work wherever I went.

(134) We should only pray for God Vision, and not use prayer for the many material things we do. We ask too many things.
(135) We should obtain Purification of 10 Evils. Mind from anger, worry, scepticism
Tongue from lying, abusing, slander, gossiping
Body of murder and wounding, stealing and unclean actions. Purity is not easy to obtain. We might start by stopping condemning others as it makes the mind impure. We should only think of our own bad points and well of others, pointing out their good points. In so doing, our evil ones will disappear in concentrating on the good.
(136) We must pray to God to resist temptations and to cleanse our impure minds. Our goal is to be pure, calm, serene and holy.
(137) Cosmic consciousness does not destroy the ego but reduces it to a child's ego and we become child-like. Nature pours the purified ego into the mold of saints and sages. Our nature is to be lovable, as the nature of the flower is to be fragrant. It is our nature to shed love, joy and peace.
(138) With regard to suffering, each is responsible for his own sin. We have rules from saints and sages. We must speak the truth always, the actual facts, never garbled or twisted the least bit
(139) The path of Bhakti is chanting God's holy name continuously until we develop God resemlance. The constant repetition crowds out impure and unholy thoughts. We should fill our hearts with love, joy and peace. We have to put down pride, prevent the thoughts of darkness entering in.
(140) We have means to make the mind one-pointed, use God's name. It separates us from the bad, fear and suffering. When Ramdas lost his ego, he lost the "I" and began speaking in third person for God.
(141) All bodies are God's bodies. The whole Universe is God. God vision is the goal; all should raise ourselves to be one with God. Sunyassin who are asecetic often do not find God. Housholders who live in the world, but still are not of the world, do find God often.
(142) Ceremonies and rituals purify the mind in intent, but some are mouldy, dead forms which lead no where. Forms should purify your heart and lead you nearer to God.

(134) We should only pray for God Vision, and not use prayer for the many material things we do. We ask too many things.

(135) We should obtain Purification of IO Kvila. Mind from anger, worry, scepticism Torture from lying, abusing, slander, gossiping Body of murder and wounding, stealing and unclean actions. Purity is not easy to obtain. We might start by stopping condemning others as it makes the mind impure. We should only think of our own bad points and well of others, pointing out their good points. In so doing, our evil ones will disappear in concentrating on the good.

(136) We must pray to God to resist temptations and to cleanse our impure minds. Our goal is to be pure, calm, serene and holy.

(137) Cosmic consciousness does not destroy the ego but reduces it to a child's ego and we become child like. Nature pours the purified ego into the mold of saints and sages. Our nature is to be lovable, as the nature of the flower is to be fragrant. It is our nature to shed love, joy and peace.

(138) With regard to suffering, each is responsible for his own sin. We have rules from saints and sages. We must speak the truth always, the actual facts, never garbled or twisted the least bit.

(139) The path of Bhakti is chanting God's holy name continuously until we develop God resemlance. The constant repetition crowds out impure and unholy thoughts. We should fill our hearts with love, joy and peace. We have to put down pride, prevent the thoughts of darkness entering in.

(140) We have means to make the mind one-pointed, use God's name. It seperates us from the bad, fear and suffering. When Ramdas lost his ego, he lost the "I" and began speaking in third person for God.

(141) All bodies are God's bodies. The whole Universe is God. God vision is the goal; all should raise ourselves to be one with God. Sunyasin who are ascetic often do not find God. Housholders who live in the world, but still are not of the world, do find God often.

(142) Ceremonies and rituals purify the mind in intent, but some are worldly, dead forms which lead nowhere. Forms should purify your heart and lead you closer to God.

(143) Pranayama intaking, holding and outgoing of breath is effective. However, the Dhyanama can affect the mind if only learned from books. We should take lessons of a yogi on Pranayamyoga.
(144) Diet should avoid stimulating foods as keeps the mind more pure. We must avoid chilis, stimulants and irritants, using only foods producing harmony. Some foods disagree with one person, and not with another. Each must know his own best diet. All should give up meat during sadhana. We should insist on right company, thoughts and food to purify the mind.
(145) Killing of animals is not the right reason for becoming a vegetarian. After all, vegetables have life in every fiber and cell. He did not care to go into reasons, but the entire party did not eat meat. He said we must take food that will help us to meditate on God.
(146) How to know when we have arrived at God Consiousness. The illumined one certainly knows and the others have to take his word for it. He has no likes nor dislikes, his mind is pure and like a child's. He has love to all alike. Christ said, "I and my Father are One." "I am God" said Ramdas.
(147) He had read the book "The Practice of the Presence of God" by Brother Lawrence. We should repeat his name continuously and drive out evil.
(148) Ramdas is not a prophet. He talks as God makes him talk. He feels there will be no war in the near future. We must shed our fear and help prevent it. Much of the fear is gone now. We must all be united, standing together in friendship. India with spiritual riches and America with material riches will come together. God is ever helpful, ever kind, ever good. We will all be as one nation, one family
(148) Guru initiated him, giving him mantram, Om shr ramjaya ram jaya jaya ram. It is much easier with guru who imports froce, a spiritual power which calms the mind. The spiritual master gives strength and power to purify.
(149) We are progressing to a new age. We have learned by two terrible wars and will not have the third. There is a spiritual awakening every place. Ramdas feels the pulse everywhere in hearts of all people, in the air itself. This hunger for peace and the spirit will be appeased by God.
(150) Universalist church, mosques, Christian or

(143) Pranayama intaking, holding and outgoing of breath is effective. However, the Dhyanams can affect the mind if only learned from books. We should take lessons of a yogi on Pranayamyoga.

(144) Diet should avoid stimulating foods as keeps the mind more pure. We must avoid chilis, stimulants and irritants, using only foods producing harmony. Some foods disagree with one person, and not with another. Each must know his own best diet. All should give up meat during sadhana. We should insist on right company, thoughts and food to purify the mind.

(145) Killing of animals is not the right reason for becoming a vegetarian. After all, vegetables have life in every fiber and cell. He did not care to go into reasons, but the entire party did not eat meat. He said we must take food that will help us to meditate on God.

(146) How to know when we have arrived at God Consciousness. The illumined one certainly knows and the others have to take His word for it. He has no likes nor dislikes. His mind is pure and like a child's. He has love to all alike. Christ said, "I and my Father are One." "I am God" said Ramdas.

(147) He had read the book "The Practice of the Presence of God" by Brother Lawrence. We should repeat his name continuously and drive out evil.

(148) Ramdas is not a prophet. He talks as God makes him talk. He feels there will be no war in the near future. We must shed our fear and help prevent it. Much of the fear is gone now. We must all be united, standing together in friendship. India with spiritual riches and America with material riches will come together. God is ever helpful, ever kind, ever good. We will all be as one nation, one family.

(149) Guru initiated him, giving him mantram, Om shri ram jaya ram jaya jaya ram. It is much easier with guru who imports Grace, a spiritual power which calms the mind. The spiritual master gives strength and power to purify.

(149) We are progressing to a new age. We have learned by two terrible wars and will not have the third. There is a spiritual awakening every place. Ramdas feels the pulse everywhere in hearts of all people, in the air itself. This hunger for peace and the spirit will be appeased by God.

(150) Universalist church, mosques, Christian or

(150 cont'd) Buddhist, Swamiji went to all in his search. We must practise self-surrender, follow the path of self-dedication. God is all love, joy, goodness and forgiveness. Our minds can remain calm if we know the Divine Will.

(151) Pleasures and pains are due to not understanding God's will. We are preoccupied with trivialities and unworthy things. Happiness and misery are the result of uncontrolled, unharmonized state of mind. One surrenders himself to God and remains calm and good as God's will is Supreme. Happiness and misery are states of the mind. Submission to the will of God is the only way to be serene and calm.

(152) How can we attain surrender? This state can be realized by continuous remembrance. The Ego sense is the cause of misery, pain and sorrow. We must keep in tune with Reality by chanting God's holy name. Ramdas' mind would be so absorbed he would lose consciousness.

(153) God is an Universal Spirit. He is Omnipotent Life and Truth. He belongs to humanity as a whole. Wars would be impossible if this were realized.

(154) The story was told of the worthy weaver who had his loom under a tree and not even a hut, who sold his cloth at the market honestly and cheaply, making only enough for his daily bread. One night as the weaver slept, a rich man across the way had his home entered and robbed. The thieves were so laded with silver, jewels and money from safe, they woke the weaver and asked him to carry a bundle for them. He walked in front with it on his head and the police who had been alerted came toward them, the thieves ran away leaving weaver with the loot. He was locked up over night. The news travelled fast and the whole community knew the good weaver was innocent and when magistrate opened court the next morning, a huge crowd was assembled and all felt he must be innocent. When asked to tell his story he said,

"By the will of God, I was resting under my tree, when by God's will two men awakened me and by the will of God I helped them carry their burdens, when by the will of God the police found me and by God's will I was locked up, and by HIs will I slept very well all night, and by God's will have been brought here to tell you my story. All smiled at the simple man's story but he was released by God's will

(150 cont'd) Buddhist, Swami ji went to all in his search. We must practise self-surrender, follow the path of self-dedication. God is all love, joy, goodness and forgiveness. Our minds can remain calm if we know the Divine Will.

(151) Pleasures and pains are due to not understanding God's will. We are preoccupied with trivial ties and unworthy things. Happiness and misery are the result of uncontrolled, unharmonized state of mind. One surrenders himself to God and remains calm and good as God's will is Supreme. Happiness and misery are states of the mind. Submission to the will of God is the only way to be serene and calm.

(152) How can we attain surrender? This state can be realized by continuous remembrance. The Ego sense is the cause of misery, pain and sorrow. We must keep in tune with Reality by chanting God's holy name. Ramdas' mind would be so absorbed he would lose consciousness.

(153) God is an Universal Spirit. He is Omnipotent Life and Truth. He belongs to humanity as a whole. Were would be impossible if this were realized.

(154) The story was told of the worthy weaver who had his loom under a tree and not even a hut, who sold his cloth at the market honestly and cheaply, making only enough for his daily bread. One night as the weaver slept, a rich man across the way had his home entered and robbed. The thieves were so laden with silver, jewels and money from safe, they woke the weaver and asked him to carry a bundle for them. He walked in front with it on his head and the police who had been alerted came toward them, the thieves ran away leaving weaver with the loot. He was locked up over night. The news travelled fast and the whole community knew the good weaver was innocent and when magistrate opened court the next morning, a huge crowd was assembled and all felt he must be innocent. When asked to tell his story he said,

"By the will of God, I was resting under my tree, when by God's will two men awakened me and by the will of God I helped them carry their burdens. When by the will of God the police found me, and by God's will I was locked up, and by His will I slept very well all night, and by God's will have been brought here to tell you my story. All smiled at the simple man's story but he was released by God's will

(154 cont'd) All happens by God's will. Jesus also wanted us to love our enemies. They are soon friends when greeted with love. Submission to the will of God is necessary. Compassion for others makes heaven here on this earth.
(155) Bahgavad Gita's 16th Chapter speaks of Annihilation of the Soul. It is the Ego sense which disappears. We feel we are one with God. The Ego is merely the lower nature with evil, jealousy, hate, etc. The Sould is illumined with the love of God. The assurance of the Lord is that many paths lead to surrender. The 18th Chapter of the Gita. The Universal Spirit speaks through Jesus, Krishna and the great souls.
(156) The God Man lives in eternity, the rich man lives in time. Indians are rich in spiritual wealth even when poor and in poverty. Our lack of faith may make us more hungry than our stomachs. Poverty is not a crime. Man in merely thinking of God is happy. Millionaires faces are often full of sorrow. Some of course use their wealth for the good of others. Ramdas had been in homes of maharajahs, palaces in Europe and millionaires and many were not happy. Quoted Christ's saying, As difficult for a rich man to enter heaven as a camel to pass through the eye of a needle.
(157) Regarding reincarnation, who worry about the past or the future? We must live in God; who is timeless. To think of the future we use the present. Tomorrow today is yesterday. Tomorrow tomorrow is today. We should not think of past, present and future. It is best to surrender ourselves, fill ourselves with God's joy and peace. Now...this is our span of life. We must learn to love each other. You free the mind of evil intentions with a strong thought of God and praying to be one with him. (158) Asked about boy injuring woman in motor accident, he said accidents happen by God's will. He works in"mysterious ways". Boy could be an instrument and both boy and woman have karmic reasons for the mishap. We should forgive our enemies and not see evil. One Indian saint stabbed to death, looked up into eyes of his murderer and said, "You are also He" with love in his eyes.
(159) Jesus drove the money changes out of the temple with love and affection. His love was so great it was an act of affection.

(154 cont'd) All happens by God's will. Jesus also wanted us to love our enemies. They are soon friends when greeted with love. Submission to the will of God is necessary. Compassion for others makes heaven here on this earth.

(155) Babgavad Gita's 18th Chapter speaks of Annihilation of the Soul. It is the Ego sense which disappears. We feel we are one with God. The Ego is merely the lower nature with evil, jealousy, hate, etc. The Soul is illumined with the love of God. The assurance of the Lord is that many paths lead to surrender. The 18th Chapter of the Gita. The Universal Spirit speaks through Jesus, Krishna and the great souls.

(156) The God Man lives in eternity, the rich man lives in time. Indians are rich in spiritual wealth even when poor and in poverty. Our lack of faith may make us more hungry than our stomachs. Poverty is not a crime. Man in merely thinking of God is happy. Millionaires faces are often full of sorrow. Some of course use their wealth for the good of others. Rambs had been in homes of maharajahs, palaces in Europe and millionaires and many were not happy. Quoted Christ's saying, As difficult for a rich man to enter heaven as a camel to pass through the eye of a needle.

(157) Regarding reincarnation, who worry about the past or the future? We must live in God; who is timeless. To think of the future we use the present. Tomorrow today is yesterday. Tomorrow tomorrow is today. We should not think of past, present and future. It is best to surrender ourselves, fill ourselves with God's joy and peace. Now...this is our span of life. We must learn to love each other. You free the mind of evil thoughts with a strong thought of God and praying to be one with him. (158) Asked about boy injuring woman in motor accident. He said accidents happen by God's will. He works in "mysterious ways". Boy could be an instrument and both boy and woman have karmic reasons for the mishap. We should forgive our enemies and not see evil. One Indian saint stabbed to death, looked up into eyes of his murderer and said, "You are also He" with love in his eyes.

(159) Jesus drove the money changes out of the temple with love and affection. His love was so great it was an act of affection.

(160) Ways of Infinite Reality. Divine law is above Ethical law. If you sow evil, you reap evil. We are in a chain of cause and effect, but when you turn to God you break the chain. God has laws; for wrongdoing you suffer. A saint is better off than God; God must punish but a saint always forgives. Submit to the will of God, and all thoughts of condemnation will vanish.
(161)He affirmed that Ramakrishna died of cancer taking on the sufferings of others. He understood that even in his death agonies when rolling about in seeming pain, he felt no agonies in the final throes. The body is the Temple of God; God is within. He agreed we need pain; it is helpful. It is sent to teach us. No suffering, we would lose its lessons. He told of lady who moaned and wailed the loss of her children. She took to chanting the name of Krishna from morning to night, her rosary constantly being said. Krishna finally came and asked her what boon she would have. She was most grateful and did not ask for her children, but "More suffering, as that was how I found You."
(162)We can all find happiness in constant communication with God. We can conquer suffering by remembering God. Suffering takes us to God. The Realized man is full of love; has no hatred and he can not suffer.
(163) God heals through others. Jesus raised the dead, but he allowed himself to be crucified. He submitted to it as a lesson to others. When you see the Cross, your heart melts as symbol of how an innocent, pure, child-like One was killed. Such is the glory of Christ on the Cross.
(164) Asked if would go to Mars in flesh, he laughed and said we are already there in Spirit. Flying Saucers also amused him and he told of books at ash ram which said they were warnings for us to stop hydrogen bomb experientation as might destroy the universe. But said it was only what he had read.
(165)Love is a state of being. We must will it in our hearts. We are not to twist it with evil hankerings and pursuits. Love is guiding us. Dr. Judith Tyborg introduced him at the East West Cultural Center. Ramdas was asked by God to visit
(166) the West. Here he finds friendliness, love and affection present. He sees no distinctions in north, south, east and west. We can all live in

(160) Ways of Infinite Reality. Divine law is above Ethical law. If you sow evil, you reap evil. We are in a chain of cause and effect, but when you turn to God you break the chain. God has laws for wrongdoing you suffer. A saint is better off than God; God must punish but a saint always forgives. Submit to the will of God, and all thought of condemnation will vanish.

(161)He affirmed that Ramakrishna died of cancer taking on the sufferings of others. He understood that even in his death agonies when roiling about in seeming pain, he felt no agonies in the final throes. The body is the Temple of God; God is within. He agreed we need pain; it is helpful. It is sent to teach us. No suffering, we would lose its lessons. He told of lady who mourned and wailed the loss of her children. She took to chanting the name of Krishna from morning to night, her rosary constantly being said. Krishna finally came and asked her what boon she would have. She was most grateful and did not ask for her children, but "More suffering, as that was how I found You."

(162)We can all find happiness in constant communication with God. We can conquer suffering by remembering God. Suffering takes us to God. The Realized man is full of love; has no hatred and he can not suffer.

(163) God beals through others. Jesus raised the dead, but he allowed himself to be crucified. He submitted to it as a lesson to others. When you see the Cross, your heart melts as symbol of how an innocent, pure, child-like One was killed. Such is the glory of Christ on the Cross.

(164) Asked if would go to Mars in flash, he laughed and said we are already there in Spirit. Flying Saucers also amused him and he told of books at mention which said they were warnings for us to stop hydrogen bomb experimentation as might destroy the universe. But said it was only what he had read.

(165)Love is a state of being. We must will it in our hearts. We are not to twist it with evil bankerings and pursuits. Love is guiding us. Dr. Judith Tyberg introduced him at the East West Cultural Center. Ramdas was asked by God to visit (166) the West. Here be finds friendliness, love and affection present. He sees no distinctions in north, south, east and west. We can all live in

(166 cont'd) love and service. We can attain peace and harmony and dispel clouds of war hanging over us. We can live in peace. Peace is not to be found in external adjustments, but through the spirit. We will shed our fears and distrust of each other. Then we will find all pervading love and peace can come from within. We have forgotten God and we meet each other with distrust, ill will, dislike and hate. We must tune with the Divine and Universal Love. If we meet in love war and evils will disappear. Selfishness, ego glory, power and all must go for humility and love
(167) A man of peace is always selfless. Naturally his life will be avoe the restless mind, evil, etc. He must find the light and live in it. He will have no enemy, no ill will, no exploitation.
(168) The poor man with thought of God is happier than the rich one without. We must join together with the understanding that we are One in Spirit.
(169) The whole universe is filled with this presence. All is based on one Universal Truth. We create a state of happiness if we keep our mind on it. If we remember God continuously, we obtain this. In India there was one well for 30 houses. The women all waited and went down together, lowering their pots at the same time, then putting them on their heads and returning to the village. They laughed, cracked jokes, walked and gossiped, but their attention was always on the jug on their head. We can do the same with God in our mind.
(170) We must keep our mind constantly on God. We should pray for concentration if restless and get mind one pointed on love. We can feel its presence even when working. Divine consciousness is like a pot on the head. Unless mind is told, we can have no concentration. Prayer is intense will; intense wish. You must have the conscious experience that you are one with the Divine, then we can move in the streets, talk to friends, and inwardly be praying to Him for guidance.
(171) Pitris are diabolical aspects of the lower nature. Animals spend their time in eating, pleasure and comfort. We must not live like animals. We are wasting our time if we live in the pleasure of our senses all our life.
(172) "Swami" is name given to a Sunyassin. He gives up earning his bread, all personal gain for a life of dedication, only to serve humanity.

(166 cont'd) love and service. We can attain peace and harmony and dispel clouds of war hanging over us. We can live in peace. Peace is not to be found in external adjustments, but through the spirit. We will shed our fears and distrust of each other. Then we will find all pervading love and peace can come from within. We have forgotten God and we meet each other with distrust, ill will, dislike and hate. We must tune with the Divine and Universal Love. If we meet in love, war and evils will disappear. Selfishness, ego, glory, power and all must go for humility and love.

(167) A man of peace is always selfless. Naturally his life will be avoe the restless mind, evil, etc. He must find the light and live in it. He will have no enemy, no ill will, no exploitation.

(168) The poor man with thought of God is happier than the rich one without. We must join together with the understanding that we are One in Spirit.

(169) The whole universe is filled with this presence. All is based on one Universal Truth. We create a state of happiness if we keep our mind on it. If we remember God continuously, we obtain this. In India there was one well for 30 houses. The women all walked and went down together, lowering their pots at the same time, then putting them on their heads and returning to the village. They laughed, cracked jokes, walked and gossiped, but their attention was always on the jug on their head. We can do the same with God in our mind.

(170) We must keep our mind constantly on God. We should pray for concentration if restless and get mind one pointed on love. We can feel its presence even when working. Divine consciousness is like a pot on the head. Unless mind is told, we can have no concentration. Prayer is intense will; intense wish. You must have the conscious experience that you are one with the Divine, then we can move in the streets, talk to friends, and inwardly be praying to Him for guidance.

(171) Pitris are diabolical aspects of the lower nature. Animals spend their time in eating, pleasure and comfort. We must not live like animals. We are wasting our time if we live in the pleasures of our senses all our life.

(172) "Swami" is name given to a Sunyassin. He gives up wanting his bread, all personal gain for a life of dedication, only to serve humanity.

(172 cont'd)"Swami"does not apply to Ramdas. He is God; the whole world is God. In South India #swami" means "master", "God".
(173) Vedanta means philosophy where one realizes he is God; the end of knowledge. All is Brahman. Ramdas has been given this vision. There are three attributes of God which have their three yogas.
1. Santya...knowledge... Gnana Yoga.
2. Vedanta..Bhakti..Love, all we see
3. Tantra...Raja...Surrender to Universal Mother, Shakti, Power of Divine Creation, Preservation and Destruction. The whole universe is an expression of this spirit.

(174) Ramdas was not sure to which class he belonged as he is a member of no sect, creed, or philosophy. He is ever blissful. All three of the above paths needed to develop head, heart and body.
(175) Rajyoga is for purification. The eight steps lead to a complete clearing out of the mind. It is a strenuous path and you must have a proficient teacher. We can derange the mind if practising them wrongly. The Pranayam must be done with a teacher. It has the three breath controls: in, hold, out. It requires action, solitude and the rules must be observed. Bhakti, Gnana and Karma yogas are not dangerous.
(176) In their practice, the I-ness disappears, the ego sense is destroyed, etc. It goes by surrender of actions. We must realize that all actions are ego. Gnana Yoga loses you in meditation and gets rid of the ego sense. Ramakrishna Paramahansa was tantric, mother worshipping. Mother is everywhere.
(177) The body is expression of power. Power is man's attribute.
(178) Kriya (action) Yoga. Realizing God through action.Laya (destruction) Yoga. As a wave disappears in the ocean, the mind disappears in the Superconscious.
(179) Intense aspiration comes through Grace only. We get that by contact with illuminated souls. It is necessary for development. You should sit in company of those who aspire. Your intent diminishes around those not aspiring. Idlers are not proper company.
(180) The significance of Christ, Krishna, Buddha and other great ones is we try to grow into their

(172 cont'd)"Swami"does not apply to Ramdas. He is God; the whole world is God. In South India "Swami" means "master", "God".

(173) Vedanta means philosophy where one realizes he is God; the end of knowledge. All is Brahman. Ramdas has been given this vision. There are three attributes of God which have their three yogas.

1. Sentya...knowledge... Gnana Yoga.
2. Vedanta..Bhakti..love, all we see
3. Tantra...Raja...Surrender to Universal Mother, Bhakti, Power of Divine Creation, Preservation and Destruction. The whole universe is an expression of this spirit.

(174) Ramdas was not sure to which class he belonged as he is a member of no sect, creed, or philosophy. He is ever blissful. All three of the above paths needed to develop head, heart and body.

(175) Rajyoga is for purification. The eight steps lead to a complete clearing out of the mind. It is a strenuous path and you must have a proficient teacher. We can derange the mind if practising them wrongly. The Pranayam must be done with a teacher. It has the three breath controls: in, hold, out. It requires action, solitude and the rules must be observed. Bhakti, Gnana and Karma yogas are not dangerous.

(176) In their practice, the I-mass disappears, the ego sense is destroyed, etc. It goes by surrender of actions. We must realize that all actions are ego. Gnana Yoga loses you in meditation and gets rid of the ego sense. Ramakrishna Paramahansa was Vastric, mother worshipping. Mother is everywhere.

(177) The body is expression of power. Power is man's attribute.

(178) Kriya (action) Yoga. Realizing God through action.Seva (destruction) Yoga. As a wave disappears in the ocean, the mind disappears in the Superconscious.

(179) Intense aspiration comes through Grace only. We get that by contact with illuminated souls. It is necessary for development. You should sit in company of those who aspire. Your intent diminishes around those not aspiring. Idlers are not proper company.

(180) The significance of Christ, Krishna, Buddha and other great ones is we try to grow into their

(180 cont'd) likeness. We want that same great Spirit activated in us. Visions are not too important. We should read "Light of Asia", "New Testament", "Bahgavad Gita", and behold the Divine everywhere. He who sees me everywhere and everything in me is never lost. Ramdas wanted to see everyone as a contact of God. We must live and have our being in the presence of God.
(181) He began his biography "In Quest of God" and finished it in "The Vision of God" telling of his initiation, his wanderings in caves and jungles, and how protected.
(182) Great teachings keep your mind on a higher level and help inspire you, but a soul alone can kindle another soul. They know they are awakened and are sure guidance is there.
(183) He who remembers me constantly, I bring peace. He protects us.
(184) The illumined man cannot think evil of anybody. Joy and peace are eternal. He drinks God's nectar day and night; the senses are gutter water. He is beyond the gunas (qualities). Gold and earth are the same. Likewise gain and loss, good and evil, success and failture, his attitude toward both is equal. Future and past are the same, for he lives in eternity. Yesterday is an expression of today. We never have seen it or tomorrow. They are today. All is timlessness, spacelessness. Our mind spins in these aspects.
(185) Ramdas is a Bikshi (holy beggar. He gives and takes.
(186) Is God "He" or "It". He is not Mrs., Miss or Mr., but Mystery. He can not be defined. He is father, friend, mother, brother, all. Sexless, indescribable, Pure Spirit.
(187) It isn't necessary for a person to give up working. He can live in world, but can still be aware of God, practise meditation. Some Godly souls are satisfied with what they get, are patient, peaceful, calm. It comes with Grace. We can love and be loved.
(188) The Guru imparts psiritual power to the chela. He can do this in three ways: 1, Thought, if far away Touch, physically as on head, Sight, by watching him in person or in a vision. If he remembers him intensely, telepathy is the way he may be contacted.

(180 cont'd) likeness. We want that same great
Spirit activated in us. Visions are not too impor-
tant. We should read "Light of Asia", "New Testa-
ment", "Bahgavad Gita", and behold the Divine
everywhere. He who sees me everywhere and every-
thing in me is never lost. Ramdas wanted to see
everyone as a contact of God. We must live and
have our being in the presence of God.
(181) He began his biography "In Quest of God" and
finished it in "The Vision of God" telling of his
initiation, his wanderings in caves and jungles, and
how protected.
(182) Great teachings keep your mind on a higher
level and help inspire you, but a soul alone can
kindle another soul. They know they are awakened
and are sure guidance is there.
(183) He who remembers me constantly, I bring peace
. He protects us.
(184) The Illumined man cannot think evil of any-
body. Joy and peace are eternal. He drinks God's
nectar day and night; the senses are gutter water.
He is beyond the gunas (qualities). Gold and earth
are the same. Likewise pain and loss, good and
evil, success and failure, his attitude toward
both is equal. Future and past are the same,
for he lives in eternity. Yesterday is an expres-
ion of today. We never have seen it or tomorrow.
They are today. All is timelessness, spacelessness.
Our mind spins in these aspects.
(185) Ramdas is a Nishkam (holy beggar. He gives
and takes.
(186) Is God "He" or "It". He is not Mrs., Miss or
Mr., but Mystery. He can not be defined. He is
father, friend, mother, brother, all. Sexless, in-
describable, Pure Spirit.
(187) It isn't necessary for a person to give up wor
ldly life. He can live in world, but can still be aware
of God, practise meditation. Some Godly souls are
satisfied with what they get, are patient, peaceful,
calm. It comes with grace. We can love and be
loved.
(188) The Guru imparts spiritual power to the chela.
He can do this in three ways: 1. Thought, if far away
touch, physically as on head, sight, by watching him
in person or in a vision. If he remembers him in-
tensely, telepathy is the way he may be contacted.

(189)If we remember Jesus and departed souls intently, we feel Grace. They encourage us. We walk again with their help.
(190) Ramdas was initiated by the guru with the mantrum, Om shri ram jaya ram jaya jaya ram" After this he met no other living master. Krishna, Buddha, and Christ were his departed masters. He met maharishees, went to temples, rolled on the floor in ecstacy, went to churches, mosques, any place of holy association, Buddhists helped. He has no church, no creed, is a child of God, goes freely anyplace. He could embrace the whole universe if his arms and fingers would extend long enough. We are all brothers. Love covers all. All are his, and he belongs to all.
(191)Breathing exercises should not be practised from books or from instructors with superficial knowledge. If the requisite conditions are not fulfilled, the mind may be harmed. They may be done only under exper guidance. Then they will be helpful.
(192) I found God over 30 years ago and He has been with me ever since. I did not have to strive any more.
(193) The only use of the struggles of sadhana is to know that sadhana is useless and to give it up. Constant remembrance of God by taking His name will replace it.
(194) If people find meditation too hard it is because their external actions are not compatible with their internal aspirations. Their outer life contradicts the inner. This must be remedied and meditation will then be easier to control. For instance, some tell lies for varying motives. This makes meditation hard.
(195) Before there can be meditation, there must be concentration. Merely sitting down is not enough. Thoughts wander. There must be focus. Mantram provides it during the day. When concentration is mastered, then only can it be carried into formal meditation and the latter practised successfully
(196) It is necessary to spiritual development to have the sgrong principle of speaking truth and avoiding lies.
(197) It is necessary to spiritual development to have the strong principle of speaking truth and avoiding lies.

(188) If we remember Jesus and departed souls in-
tently, we feel Grace. They encourage us. We
walk again with their help.
(190) Ramdas was initiated by the guru with the
mantrum, Om shri ram jaya ram jaya jaya ram" After
this he met no other living master. Krishna, Bud-
dha, and Christ were his departed masters. He
remembered them, went to temples, rolled on the
floor in ecstacy, went to churches, mosques, any
place of holy association. Buddhists helped. He
has no church, no creed, is a child of God, goes
freely anyplace. He could embrace the whole uni-
verse if his arms and fingers would extend long
enough. We are all brothers. Love covers all.
All are his, and he belongs to all.

(191)Breathing exercises should not be practised
from books or from instructors with superficial
knowledge. If the requisite conditions are not
fulfilled, the mind may be harmed. They may be
done only under expert guidance. Then they will be
helpful.
(192) I found God over 30 years ago and He has been
with me ever since. I did not have to strive any
more.
(193) The only use of the struggles of sadhana
is to know that sadhana is useless and to give it
up. Constant remembrance of God by taking His name
will replace it.
(194) If people find meditation too hard it is be-
cause their external actions are not compatible
with their internal aspirations. Their outer life
contradicts the inner. This must be remedied and
meditation will then be easier to control. For
instance, some tell lies for varying motives. This
makes meditation hard.
(195) Before there can be meditation, there must be
concentration. Merely sitting down is not enough.
Thoughts wander. There must be focus. Mantram pro-
vides it during the day. When concentration is mas-
tered, then only can it be carried into formal
meditation and the latter practised successfully.
(196) It is necessary to spiritual development to
have the strong principle of speaking truth and
avoiding lies.
(197) It is necessary to spiritual development to
have the strong principle of speaking truth and
avoiding lies.

(198) By what criterion does Ramdas determine that it is really God consciousness he enjoys? He knows it the same way that you know yourself.
(199) What happens to the ego of realized souls? It is extinguished and a new one is born -- the childlike ego of a new individuality-- innocent, pure, humble, loving all, devoid of guile or lower desires.
(200) We are not entering a new age when the hunger for God will increase. This will lead to the spread of love and the cessation of war.
(201) Diet is highly important to the sadhak. Stimulating, rajasik food ought not be used--only satvik Hot spices like chillis ought not be used. In his early days, Ramdas lived on fruit and milk, then on milk alone and found this conducive to meditation. But once the goal is reached and mahatma is established in God, he can eat any food and it won't affect his realization.
(202) Asked about Communism, Ramdas does not approve of anything that advocates violence.
(203) The tape recording if of general bajams and devotional songs made in Bombay and not songs sung at the ashram.
(204)God gave us an intellect only that we might know that we know nothing. Knowing God is all that is important. Intellectual struggles are not necessary (205)People have to be lured into the Quest of God with baits. But once in it, they are caught for ever. (206) At a certain stage of the aspirant's development, meatless diet is advisable to help refine his mind. But it is not essential Also, a realised man may or may not eat meat since his mind will not be affected either way. (207) I did not want to establish an ashram. Mother Krishnabhai wanted it, so I agreed for her sake. (208)PB is a beautiful soul (209) The only self-realised person I met in Europe was Henry T.Hamblin

(1)"Do not be deceived," he said to a merchant who wanted to lead a sadhu's life. "You cannot have liberation and peace by simply turning your back on the world..There is nothing wrong with the world It is your mind."

(2)"Don't cling to Ramdas," he replied to a would-be disciple. "He is no guru.He can only show the path"

(204)God gave us an intellect only that we might know that we know nothing. Knowing God is all that is important. Intellectual struggles are not necessary (205)People have to be lured into the Quest of God with baits. But once in it, they are caught for ever. (206) At a certain stage of the aspirant's development, meatless diet is advisable to help refine his mind. But it is not essential. Also, a realised man may or may not eat meat since his mind will not be affected either way. (207) I did not want to establish an ashram. Mother Krishna- bhai wanted it, so I agreed for her sake. (208)PB is a beautiful soul (209) The only self-realised person I met in Europe was Henry T.Hamblin

SWAMI NIRMALANAND:

(1) The majority of our Indian yogis, gurus, swamis, Vedantins, ashrams are humbugs pure and simple. It provides them with the means of filling their bellies.
(2) We need no guru but only our own independent power of thinking. The trouble is that we are too lazy to think or that we receive during youth false suggestions from the representatives of vested interests in religion, yoga, etc.
(3) The object of life is the discovery of the Real Self, which is unchanging yet all-inclusive. Thoughts and things are Its actions and hence the mystic notion that It is glimpsed in nirvikalpa samadhi is false because the glimpse begins and ends whereas once the Real is known it is known for evermore. Yogic samadhi and meditation is nothing more than a means of developing concentration.
(4) That which unfolds siddhis is simply the power of concentration.
(5) No guru can give illumination to a disciple. What really happens is that the latter by his previous course of life thought and experience arrives at the moment when such illumination is about to descend; then by his faith in the guru or something else the disciple attributes to the guru this very descent. Actually it has come from his own Self. Even the classic case of Sri Ramakrishna putting Vivedananda in samadhi is misunderstood. Vivekananda would have had this illumination in any case but the suggestibility of his intense faith in R. made the latter into its medium.
(6) The test of a sage is his non-attachment.
(7) The worthlessness of our Indian yoga, religion, etc is demonstrated by what it has done for India. It has done nothing. The test of all these teachings lies in action.
(8) Your disillusioning experiences with Ramanasram were needed to educate you into a higher stage. There was nothing more for you to get there. As for Ramana Maharshee he has not reached full realization of the Self. If he had he would not hesitate to interfere with the asram but would either throw out his brother or leave the place. Why should he be afraid of being entangled if he is attained? His fear arises precisely because he has not attained. Moreover you will find that his samadhis will

SWAMI NIRMALANANDA:

(1) The majority of our Indian yogis, gurus, swamis, Vedantins, sadhus are humbugs pure and simple. It provides them with the means of filling their bellies.

(2) We need no guru but only our own independent power of thinking. The trouble is that we are too lazy to think or that we receive during youth false suggestions from the representatives of vested interests in religion, yoga, etc.

(3) The object of life is the discovery of the Real Self, which is unchanging yet all-inclusive. Thoughts and things are its actions and hence the mystic notion that it is glimpsed in nirvikalpa samadhi is false because the glimpse begins and ends whereas once the Real is known it is known for evermore. Yogic samadhi and meditation is nothing more than a means of developing concentration.

(4) That which unfolds siddhis is simply the power of concentration.

(5) No guru can give illumination to a disciple. What really happens is that the latter by his previous course of life thought and experience arrives at the moment when such illumination is about to descend; then by his faith in the guru or something else the disciple attributes to the guru this very descent. Actually it has come from his own Self. Even the classic case of Sri Ramakrishna putting Vivekananda in samadhi is misunderstood. Vivekananda would have had this illumination in any case but the suggestibility of his intense faith in R. made the latter into its medium.

(6) The test of a sage is his non-attachment.

(7) The worthlessness of our Indian yoga, religion, etc is demonstrated by what it has done for India. It has done nothing. The test of all these teachings lies in action.

(8) Your distillusioning experiences with Ramanasram were needed to educate you into a higher stage. There was nothing more for you to get there. As for Ramana Maharshee he has not reached full realisation of the Self. If he had he would not hesitate to interfere with the asram but would either throw out his brother or leave the place. Why should he be afraid of being entangled if he is attained? His fear arises precisely because he has not attained. Moreover you will find that his samadhis will

gradually fade off and disappear altogether as he progresses, until he can realize that this world is as much part of the Real and until he understands that the Real is the unchanging, hence not to be known by changing samadhis.

(9) I neither go out into the world to preach and teach nor refuse to instruct those who come to me. I am ready to say what I know to be the truth but I will not run after people to make them want it.

(10) I do not feel such a thing as sympathy for suffering mankind for in the Real there is no suffering, no sorrow, for it does not change and I know the so-called sufferers are living in the Real as much as myself, although it is only at realization that they recognise this fact. But this does not mean indifference to their welfare. Because they are my own self I do whatever had to be done to help them, neither talking nor dreaming about it, but <u>doing</u> it, but I do not have any emotional pity for them.

(11) I have not read books for many years, nor attended lectures. For I want to know the truth for myself, not somebody else's thoughts which can never be truth for me unless I understand for myself. This demands independent thinking. But people have slave mentalities.

(12) The Ramakrishna Mission is now staffed by humbugs, belly-fillers. Their swamis always get uneasy in my presence and leave after a few minutes. Their charitable service in action is largely a show for the same purpose.

(13) Suffering makes men think. Hence this war will force spiritual progress. Westerners especially will go forward and farther than the slave-mentality Indians because they are more independ less bound by the past and use more reasoning faculty. cut and

(14) The college students who reject religion are more spiritual than the so-called blind religionist who are th real atheists.

(15) Those seekers who are looking for a guru are not looking for the same guru. Hence sage will not run after all of them but only the few who seek him particularly. He does not wish to impose himself unwanted.

(16) It is natural for a mother to run to the help of its child with saying 'I am helping the child' or feeling self-conscious virture about it. Similarly it is natural for a sage to help mankind without thinking

gradually fade off and disappear altogether as be pro-
gresses, until he can realize that this world is as much
part of the Real and until he understands that the Real
is the unchanging, hence not to be known by changing
samadhis.

(9) I neither go out into the world to preach and teach
nor refuse to instruct those who come to me. I am ready
to say what I know to be the truth but will not run
after people to make them want it.

(10) I do not feel such a thing as sympathy for suffer-
ing mankind for in the Real there is no suffering, no
sorrow, for it does not change and I know the so-called
sufferers are living in the Real as much as myself, al-
though it is only at realization that they recognize
this fact. But this does not mean indifference to their
welfare. Because they are my own self I do whatever has
to be done to help them, neither talking nor dreaming
about it, but doing it, but I do not have any emotional
pity for them.

(11) I have not read books for many years, nor attended
lectures. For I want to know the truth for myself, not
somebody else's thoughts which can never be truth for
me unless I understand for myself. This demands indepen-
dent thinking. But people have slave mentalities.

(12) The Ramakrishna Mission is now stuffed by bumboys,
belly-fillers. Their swamis always get uneasy in my
presence and leave after a few minutes.

~~XXXX~~ Their charitable service in action is largely a
show for the same purpose.

(13) Suffering makes man think. Hence this war will
force spiritual progress. Westerners especially will go
forward and farther than the slave-mentality Indians be-
cause they are more independent less bound by the past and
use more reasoning faculty.

(14) The college students who reject religion are more
spiritual than the so-called blind religionist who are
th real atheists.

(15) Those seekers who are looking for a guru are not
looking for the same guru. Hence sage will not run after
all of them but only the few who seek him particularly.
He does not wish to impose himself unwanted.

(16) It is natural for a mother to run to the help of
its child~~xxx~~ with saying 'I am helping the child' or
feeling self-conscious virtue about it. Similarly it
is natural for a sage to help mankind without thinking

himself virtuous for doing so and without making emotional advertisement of it. Nor does he even feel pity for their sufferings. For, as it is because the mother identifies herself with the child and the sage identifies himself with the ALL, and just as when the arm is irritated by a biting insect you heal the arm w thout pitying it, so the sage feels the sufferings of others as happening to himself. Hence he does not pity 'himself' but at once seeks to remove the suffering. He acts, does what is needed, but does it without thinking he is one entity and others are different. There is no second entity for him.

(17) At the beginning of the quest and yoga mystic mystic sounds, visions of light certainly may and do come; this is natural. But one should not dally over them, they are not important and they will disappear as one progresses. The more important task is thinking and understanding.

(18) Yes all the world is an idea, as in dream. The source of this idea is the Universal Mind which however we discover we really are. Two men see the same table because latter is emanation of the Universal Mind whereas one cannot see the other's personal imagination of a table. Ego separates us in experience but the universal unites us. The world being an appearance, there must be something which appears. That is the Real Self.

(19) Marriage will not prevent realization provided both husband and wife are engaged on the same spiritual quest. It does not matter that one of the pair is more advanced because he or she will then help the other But if they are not seeking the same goal by the same path then they had better part, for this will drag down the spiritually-minded partner as well as breed unhappiness. Marriage should be an opportunity for each to help the other achieve success in the quest. Mystics and yogis who say celibacy alone leads to realization talk nonsense. Brahmacharya = one who wanders in Brahma. No doubt the conservation of sex force helps concentration and for this cause the student period(of the 4 asrama-stages) was devoted to celibacy but after it was ended the student could become a householder and marry. Brahmacharya as celibacy was merely a temporary discipline during youth. If aspirancts feel an inclination towards sex in spite of this discipline they ought to marry as this will free their mind from sex thoughts

himself virtuous for doing so and without making emotional advertisement of it. Nor does he even feel pity for their sufferings. For, as it is because the mother identifies herself with the child and the sage identifies himself with the ALL, and just as when the arm is irritated by a biting insect you heal the arm w thout pity-ing it, so the sage feels the sufferings of others as happening to himself. Hence he does not pity 'himself' but at once seeks to remove the suffering. He acts, does what is needed, but does it without thinking he is one entity and others are different. There is no second entity for him.

(17) At the beginning of the quest and yoga mystic mystic sounds, visions of light certainly may and do come; this is natural. But one should not daily over them, they are not important and they will disappear as one progresses. The more important task is thinking and understanding.

(18) Yes all the world is an idea, as in dream. The source of this idea is the Universal Mind which however we discover we really are. Two men see the same table because latter is emanation of the Universal Mind where as one cannot see the other's personal imagination of a table. Ego separates us in experience but the universal unites us. The world being an appearance, there must be something which appears. That is the Real Self.

(19) Marriage will not prevent realisation provided both husband and wife are engaged on the same spiritual quest. It does not matter that one of the pair is more advanced because he or she will then help the other But if they are not seeking the same goal by the same path then they had better part, for this will drag down the spiritually-minded partner as well as breed unhappiness. Marriage should be an opportunity for each to help the other achieve success in the quest. Mystics and yogis who say celibacy alone leads to realisation talk nonsense. Brahmacharya = one who wanders in Brahma. No doubt the conservation of sex force helps concentration and for cause the student period(of the 4 asrams-stages) was devoted to celibacy but after it was ended the student could become a householder and marry. Brahmacharya as celibacy was merely a temporary discipline during youth. If aspirants feel an inclination towards sex in spite of this discipline they ought to marry as this will free their mind from sex thoughts

and desires so that they can concentrate on the quest If however they feel no such inclination then it is not necessary for them to marry and they can become sanyassins. This was the ancient way of dealing with the problem. Now our Indian mystics and pundits are so grossly ignorant of our real wisdom, which is almost utterly lost, that they teach falsehood. I myself became a sanyassin because I was so misled by elder people when I was a youth. Now I scorn the yellow robe but continue to wear it merely because it is practically useful and protective to me.

(20) The 'Unconsciousness' of deep sleep is really a kind of consciousness but not as we ordinarily know it.

(21) Nothing, no effort, need be done to gain realization. It is always there. Not even ignorance has to be removed. If Sankara said so it was only because he had to come down to the lower level of explanation for the people around him. For ignorance itself would be part of the Real. The Real Self is ever-present, timeless. Realization is simply to <u>know</u> this. But until one becomes thoroughly convinced of this, then he has to go on making efforts, to meditate, to reason, etc but all the latter are only to get the conviction that the Real exists, always did exist and is not apart from ourselves.

(22) The masses do not know their real self because their whole time is engaged with attention to various objects but no time with truth.

(23) The beauty we see externally is really within us.

(24) Yogic peace is only temporary and not the same as the enduring peace of the sage. Moreover it comes from deserting body and world. But in the end we have to use all our senses all our thoughts, no yogi can escape this when he comes out of his samadhi, so why withdraw from them now? Yoga is useless for truth. Yogis do not seek the Real but only its actions or attributes.

(25) Every year there is a different exam paper,but the B.A. degree itself remains the same. Similarly all find the same truth but each person must find it thru his own unique individual path which is different from others. It is useless for him to imitate anybody. Hence in the end gurus fall away or one falls away from them, as progress is made, and the Real Self becomes thegenuine guide or guru.

and desires so that they can concentrate on the quest. If however they feel no such inclination then it is not necessary for them to marry and they can become sanyasins. This was the ancient way of dealing with the problem. Now our Indian mystics and pundits are so grossly ignorant of our real wisdom, which is almost utterly lost, that they teach falsehood. I myself became a sanyasin because I was so misled by elder people when I was a youth. Now I accept the yellow robe but continue to wear it merely because it is practically useful and protective to me.

(20) The 'Unconsciousness' of deep sleep is really a kind of consciousness but not as we ordinarily know it.

(21) Nothing, no effort, need be done to gain realization. It is always there. Not even ignorance has to be removed. If Sankara said so it was only because he had to come down to the lower level of explanation for the people around him. For ignorance itself would be part of the Real. The Real Self is ever-present, timeless. Realisation is simply to know this. But until one becomes thoroughly convinced of this, then he has to go on making effort, to meditate, to reason, etc but all the latter are only to get the conviction that the Real exists, always did exist and is not apart from ourselves.

(22) The masses do not know their real self because their whole time is engaged with attention to various objects but no time with truth.

(23) The beauty we see externally is really within us.

(24) Yogic peace is only temporary and not the same as the enduring peace of the sage. Moreover it comes from deserting body and worldx. But in the end we have to use all our senses all our thoughts, no yogi can escape this when he comes out of his samadhi, so why withdraw from them now? Yoga is useless for truth. Yogis do not seek the Real but only its actions or attributes.

(25) Every year there is a different exam paper, but the B.A. degree itself remains the same. Similarly all find the same truth but each person must find it thru his own unique individual path which is different from others. It is useless for him to imitate anybody. Hence in the end gurus fall away or one falls away from them, as progress is made, and the Real Self becomes thegenuine guide or guru.

(26) The 4 stages of religionist, mystic, metaphysician and philosopher which you outline are merely the part cular path which you have followed. It does not necessarily follow that all people must travdl the same way. Some may and others need not. And why should we not go direct to the truth instead of moving by stages? Why imitate others' paths? Let Sankara go his way and Patanjali his own, we must follow our individual different path and not imitate them. At any moment we may get truth because it exists always, everywhere and in all beings. Why set up stages? It is because few care for it but are captivated by objects that few ever realize.

(27) The sage need not search for chelas. He need only prepare himself for work by being realized and the chelas must prepare themselves too and then they will meet and work together automatically of its own accord. If both are prepared they are sure to meet but they must first be ready for each other. If the chela is still unready they may meet but the work will not start. The ripe moment depends on both.

(28) There does exist a genuine Intuition which knows truth from within and is faultless but it belongs only to the sage. As the Gita says, it is the state "Where there are no doubts." Once attained it is always in operation and the sage always has access to it. This is very rare attainment of course. Now what passes for intuition usually is not so at all but a 'mixture' of the personal projection of the man with the reflection of real intuition. Most people are merely approaching truhh and merely have this 'mixture' which is an effect, not the pure faculty. Intuition of the real cannot be made in glimpses. If once glimpsed it is always glimpsed. "The lightning-flash" mentioned in Upanisads is not a glimpse of the Real but of something lower (because it is transient) and is mentioned only to encourage and help students still on the path. So all ordinary people much check their 'intuitions' by reason whereas the sage will check his reason by intuition. Gandhi is a typical example of this deceptive pseudo-intuition as he has often acknowledged mistakes later.

(29) Stages cannot bind the Real nfinite. So whynnot go directly to Its recognition rather than to its shadows actions or attributes?

(26) The 4 stages of religionist, mystic, metaphysician and philosopher which you outline are merely the part outer path which you have followed. It does not necessarily follow that all people must travel the same way. Some may and others need not. And why should we not go direct to the truth instead of moving by stages? Why imitate others' paths? Let Sankara go his way and Patanjali his own, we must follow our individual different path and not imitate them. At any moment we may get truth because it exists always, everywhere and in all beings. Why set up stages? It is because few care for it but are captivated by objects that few ever realise.

(27) The sage need not search for chelas. He need only prepare himself for work by being realised and the chelas must prepare themselves too and then they will meet and work together automatically of its own accord. If both are prepared they are sure to meet but they must first be ready for each other. If the chela is still unready they may meet but the work will not start. The ripe moment depends on both.

(28) There does exist a genuine Intuition which knows truth from within and is faultless but it belongs only to the sage. As the Gita says, it is the state "Where there are no doubts." Once attained it is always in operation and the sage always has access to it. This is very rare attainment of course. Now what passes for intuition usually is not so at all but a 'mixture' of the personal projection of the man with the reflection of real Intuition. Most people are merely approaching truth and merely have this 'mixture' which is an effect, not the pure faculty. Intuition of the real cannot be made in glimpses. If once glimpsed it is always glimpsed. "The lightning-flash" mentioned in Upanisads is not a glimpse of the Real but of something lower (because it is transient) and is mentioned only to encourage and help students still on the path. So all ordinary people much check their 'intuitions' by reason whereas the sage will check his reason by intuition. Gandhi is a typical example of this deceptive pseudo-intuition as he has often acknowledged mistakes later.

(29) Stages cannot bind the Real Infinite. So whynnot go directly to Its recognition rather than to its shadowe actions or attributes?

(30) Each persons work is individual. It will manifest fullywhen he knows truth. Until then his ego seeks it and errs. We are not to act but to be acted through, otherwise it is egoism. If we look only to the Real, not to the ego, then all that it is necessary for us to do to derve mankind, attend to personal affairs, etc will certainly be done but it will be done thru us and not by us.

(31) The experiment of teaching the young the highest truth has not been tried hence we do not know its possibilities. Why not try it instead of relying on falsehood? The teaching of illusions has always been tried and the lamentable results are visible in the present-day conditio of the world. Instead of saying it is above the heads of the people, give them the chance to absorb the truth. Then those who can't do it can have concessions made to them and the teaching belonging to 'stages' given them, but at least th opportunity should be given. For we have entered a new age when the old ways are finished and the old lies being exploded.

(32) There is no purpose in the universe other than the universal manifestation itself. The latter is the expression of the Real at every moent and the Real can have no purpose other than this incessant exposition of Being in becoming.

(33) It is a misuse of the word 'life'to apply it to the period from birth to death. It can be rightly applied only to the entire continuity of being. This so-called life is merely an incident in real life, which is everlasting.

(34) You do not have to worry about a so-called ultimate purpose of life; life is fulfilling itself every moment just as it ought to, whether you, the ego, are aware of it or not.

(35) In your own mind <u>you</u> always remain but an observer only sees you come and go. He sees only your actions, i.e. coming and going. This symbolizes what happens with the Real Self. The reincarnations, births, and deaths, are but the actions of the Real Self and life on earth is but an incident in its larger life. The ignorant see only these actions and incidents and are deluded into taking them as the whole of life or as the ultimate. But all the time, even in death, the Real is there.

(36) We are prevented from knowing the Real by attachments. Ignorance is attachment to the actions, to a part only instead of the Whole.

(30) Each persons work is individual. It will manifest fully when he knows truth. Until then his ego seeks it and errs. We are not to act but to be acted through, otherwise it is egoism. If we look only to the Real, not to the ego, then all that it is necessary for us to do to serve mankind, attend to personal affairs, etc will certainly be done but it will be done thru us and not by us.

(31) The experiment of teaching the young the highest truth has not been tried hence we do not know its possibilities. Why not try it instead of relying on falsehood? The teaching of illusions has always been tried and the lamentable results are visible in the present-day condition of the world. Instead of saying it is above the heads of the people, give them the chance to absorb the truth. Then those who can't do it can have concessions made to them and the teaching belonging to 'stages' given them, but at least th opportunity should be given. For we have entered a new age when the old ways are finished and the old lies being exploded.

(32) There is no purpose in the universe other than the universal manifestation itself. The latter is the expression of the Real at every moment and the Real can have no purpose other than this incessant exposition of Being in becoming.

(33) It is a misuse of the word 'life' to apply it to the period from birth to death. It can be rightly applied only to the entire continuity of being. This so-called life is merely an incident in life, which is everlasting.

(34) You do not have to worry about a so-called ultimate purpose of life; life is fulfilling itself every moment just as it ought to, whether you, the ego, are aware of it or not.

(35) In your own mind you always remain but an observer only sees you come and go. He sees only your actions, i.e. coming and going. This symbolizes what happens with the Real Self. The reincarnations, births, and deaths, are but the actions of the Real Self and life on earth is but an incident in its larger life. The ignorant see only these actions and incidents and are deluded into taking them as the whole of life or as the ultimate. But all the time, even in death, the Real is there.

(36) We are prevented from knowing the Real by attachments. Ignorance is attachment to the actions, to a part only instead of the Whole.

(37) Each man's acts should be his own, not somebody else's. His experience is unique. Hence he must find his own path and not imitate somebody else's, even a guru's.

(38) There are two forms of consciousness; (a) the unreal, which recognizes a 2nd thing, an idea, as apart from itslef; (b) the Real, which is without change or form Actually all ideas emanated from the Real and it is creating ideas which we then look upon as objects, things outside us. Thoughts are things.

(39) The problem of the 'Unconscious' arises because we wrongly compare waking experience with deep sleep experience and unjustly expect to measure deep sleep by the waking standards. In sleep we find that we are not dealing with things and objects. Hence we call it unconsciousness but this is our error. For the objects are not required in sleep, which is a closing of the door on them and so we ought not to look for them there and hence we ought not to expect thoughts there, i.e. 'consciousness' as we ordinarily know it in waking. Thus how can we prove that night exists by means of the fact of day? We can't. How can we hear London B.B.B.C. if our radio set is tuned to Berlin? We can't. Similarly sleep can't be explained by waking standards of experience. You are unconscious of the B.B.C. yet it is actively going on all the time. Similarly it is wrong to say sleep is an unconscious state; it is filled with an activity and consciousness but of a different order to which we are not tuned in and hence unaware. But the real self knows it though.

(40) The gnani will feel physical pain like ordinary people but he will not regard it as suffering; he will see it as an incident unaffecting his real status.

(41) The ego is not dead but only sleeping in deep sleep.

(42) The only way to dudge correctly what is sleep is is to go beyond it, i.e. to Tiriya

(43) The gnani does not prefer pleasure to pain, looks upon both as incidentals unaffecting his real self, and knows them to be equally divine actions and therefore to be understood so.

(44) Disease and suffering have existed ever since the beginning of the world, so far as we know of a beginning, until now. Therefore they will doubtless go on existing until the end of the world. Whatever we do to attempt to remove world suffering it will nevertheless go on.

(37) Each man's acts should be his own, not somebody else's. His experience is unique. Hence he must find his own path and not imitate somebody else's, even a guru's.

(38) There are two forms of consciousness: (a) the unreal, which recognises a 2nd thing, an idea, as apart from itself; (b) the Real, which is without change or form. Actually all ideas emanated from the Real and it is creating ideas which we then look upon as objects, things outside us. Thoughts are things.

(39) The problem of the 'Unconscious' arises because we wrongly compare waking experience with deep sleep experience and unjustly expect to measure deep sleep by the waking standards. In sleep we find that we are not dealing with things and objects. Hence we call it unconsciousness but this is our error. For the objects are not required in sleep, which is a closing of the door on them and so we ought not to look for them there and hence we ought not to expect thoughts there, i.e. 'consciousness' as we ordinarily know it in waking. Thus how can we prove that night exists by means of the fact of day? We can't. How can we hear London B.B.B.C. if our radio set is tuned to Berlin? We can't. Similarly sleep can't be explained by waking standards of experience. You are unconscious of the B.B.C. yet it is actively going on all the time. Similarly it is wrong to say sleep is an unconscious state; it is filled with an activity and consciousness but of a different order to which we are not tuned in and hence unaware. But the real self knows it though.

(40) The gnani will feel physical pain like ordinary people but he will not regard it as suffering; he will see it as an incident unaffecting his real status.

(41) The ego is not dead but only sleeping in deep sleep.

(42) The only way to dodge correctly what is to go beyond it, i.e. to Tiriya

(43) The gnani does not prefer pleasure to pain, looks upon both as incidentals unaffecting his real self, and knows them to be equally divine actions and therefore to be undergone so.

(44) Disease and suffering have existed ever since the beginning of the world, so far as we know of a beginning, until now. Therefore they will doubtless go on existing until the end of the world. Whatever we do to attempt to remove world suffering it will nevertheless go on.

(45) Maya-the Power which enables stable forms to appear before us. It is the creative faculty of the Real. Maya is not a second entity but inseparable from Real. Creation, Preservation and Destruction are functions of Maya, which in turn is a function of the Real. Just as a man cannot l ve without acting but is a twofold creature of rest and activity, the whole man including both, so the Real is twofold and includes universe as well as inactive state. When this is understood then Maya ceases to delude you and becomes your helper and sevant, even for realization. Maya brings out all things from the Infinite, and is itself drawn from it. Hence teh ALL is the real. When action has to be done, power manifests; otherwise it is as though nonexistent. Until the first child is born a couple are not parents. Similarly no Ishvara and no maya exist until a universe is born; or rather all three appear together. They always existed potentially in the Real. The same human being appears as subject to himself and as object to others: really he is both, the whole. Simklarly the universal Real may through different angles of approach appear as the Formless, Thoughtless, Unmanifest and also as the Created World. To know the Real it must be known in both its aspects: otherwise you are deluded. Maya is both our deceptive understanding and also an actual creative Power. But the latter is an attribute of the Real. There is nothing really unreal. Even the process of ever-change is the means of the Real expressing itself. What we call unreal is merely taking a part for the whole. It is only for the explanatory purposes of teaching that we take a limited part, a single object, and say it is unreal because it is alone separate, and hence is not the ALL. But actually it is not separable in reality and is part of Brahman and <u>is</u> Brahman; hence it is real.

(46) Mystic ecstasy deals with your own idea, not Reality. For Reality is eternal and if ecstasy were really a 'glimpse' as alleged it should never come to an end, but be eternal. Ecstasy is a state of feeling, hence must come to an end, hence cannot be the Real which is without end.

(47) To blindly obey authority without understanding is to imitate. It is worthless. We must make things our own.

(45) Maya-the Power which enables stable forms to appear before us. It is the creative faculty of the Real. Maya is not a second entity but inseparable from Real. Creation, Preservation and Destruction are functions of Maya, which in turn is a function of the Real. Just as a man cannot l ve without acting but is a twofold creature of rest and activity, the whole man including both, so the Real is twofold and includes universe as well as inactive state. When this is understood then Maya ceases to delude you and becomes your helper and servant, even for realisation. Maya brings out all things from the Infinite, and is itself drawn from it. Hence ten ALL is the real. When action has to be done, power manifests; otherwise it is as though nonexistent. Until the first child is born a couple are not parents. Similarly no Isvara and no maya exist until a universe is born; or rather all three appear together. They always exisied potentially in the Real. The same human being appears as subject to himself and as object to others: really he is both, the whole. Similarly the universal Real may through different angles of approach a peer as the Formless, Thoughtless, Unmanifest and also as the Created World. To know the Real it must be known in both its aspects: otherwise you are deluded. Maya is both our deceptive understanding and also an actual creative Power. But the latter is an attribute of the Real. There is nothing really unreal. Even the process of ever-change is the means of the Real expressing itself. What we call unreal is merely taking a part for the whole. It is only for the explanatory purposes of teaching that we take a limited part, a single object, and say it is unreal because it is alone separate, and hence is not the ALL. But actually it is not separable in reality and is part of Brahman and is Brahman; hence it is real.

(46) Mystic ecstasy deals with your own idea, not Reality. For Reality is eternal and if ecstasy were really a 'glimpse' as alleged it should never come to an end, but be eternal. Ecstasy is a state of feeling, hence must come to an end, hence cannot be the Real which is without end.

(47) To blindly obey authority without understanding is to imitate. It is worthless. We must make things our own.

(48) Truth and Reality reside also in the world, not merely in meditation. Hence they can be found in the world also. We need not meditate nor leave the life of action under delusion that it is bondage. It is not bondage for it is the expression of the Real itself. My life must be a demonstration of the Real in whatever station I am put. What is being expressed? It is the R Real which I have got within. Man's inner nature has to be demonstrated but it can never be changed. It is man's habits and characteristics that are acquired and that can be changed. Suffering purifies and exalts character by changing these habits and characteristics, not the real him. We have to find and demonstrate everywhere the same reality and t uth. We are here in this world, all our wo work is to be done here. From birth to death there is no cessation from action. Escape is impossible. Even sleep is only a changed phase of work.

(49) Until we have found truth, we have not done our duty.

(50) Maya= Mother; Isvara= Father; Universe= Child. When you go to unmanifest Brahman there is no Isvara. The Sun = Isvara, the rays = individual souls. The Sun plus rays= Brahman or the All. Universe is unlimited. Hence Isvara is unlimited. The human goal is to attain Isvara. There is no creation really and no destruction as everything exists in the Real potentially. Just as when you top writing, where does the power of writing go? It is with you still. You have not destroyed it. So the universe goes back to the Real in the same way.

(51) The question: "Why evolution is needed?" must be asked only from standpoint of our present position, not from what people say we supposedly started out from. We don't know we started from God or Brahman, we know only we are here now. Our purpose must be to know the real self, which is life.

(52) We are here to express things and to expose what is within us. Our work is the expression of God. Everyone without exception is therefore doi g God's work as much as a sage. The only difference is that the sage knows he is doing it, whereaas the ignorant man thinks he is merely ploughing, writing etc.

(53) Time and Space are one; space is concrete, gross time as the Master is concrete gross idea.

(48) Truth and Reality reside also in the world, not merely in meditation. Hence they can be found in the world also. We need not meditate nor leave the life of action under delusion that it is bondage. It is not bondage for it is the expression of the Real itself. My life must be a demonstration of the Real in whatever station I am put. What is being expressed? It is the Real which I have got within. Man's inner nature has to be demonstrated but it can never be changed. It is man's habits and characteristics that are acquired and that can be changed. Suffering purifies and exalts character by changing these habits and characteristics, not the real nim. We have to find and demonstrate everywhere the same reality and truth. We are here in this world, all our work is to be done here. From birth to death there is no cessation from action. Escape is impossible. Even sleep is only a changed phase of work.

(49) Until we have found truth, we have not done our duty.

(50) Maya= Mother; Isvara= Father; Universe= Child. When you go to unmanifest Brahman there is no Isvara. The Sun = Isvara, the rays = individual souls. The Sun plus rays= Brahman or the All. Universe is unlimited. Hence Isvara is unlimited. The human goal is to attain Isvara. There is no creation really and no destruction as everything exists in the Real potentially. Just as when you top writing, where does the power of writing go? It is with you still. You have not destroyed it. So the universe goes back to the Real in the same way.

(51) The question: "Why evolution is needed?" must be asked only from standpoint of our present position, not from what people say we supposedly started out from. We don't know we started from God or Brahman, we know only we are here now. Our purpose must be to know the real self, which is life.

(52) We are here to express things and to expose what is within us. Our work is the expression of God. Everyone without exception is therefore doi g God's work as much as a sage. The only difference is that the sage knows he is doing it, whereas the ignorant man thinks he is merely ploughing, writing etc.

(53) Time and Space are one; space is concrete, gross time as the Master is concrete gross idea.

(54) Isvara is not personal God. He is fully realized and is our goal. When we know Isvara we will also know Brahman at the same time. When Brahman is active we call it Isvara but He from his side still feels one and the same unchanged. It is not a real difference but one of appearance. If Jiva is Brahman, then Isvara must be It too! Isvara is not a personal being.
(55) We think we are separate entities but we are really the Real. Hence: Tat Twam Asi.
(56) There is only one Reality which we have to find but It appears under two aspects according to our own standpoint, the one active in the universe = Isvara; -= the pass ve; = Brahman, in its own self.
(57) To know what the uncohsciousness of sleep means we must transcend it by going to Turiya. When the self is concentrated in itself, when there are no ideas or objects: that is Turiya. But there is a stage beyond Turiya, the Absolute stage, i.e. Turyatita where one becomes passive and work is drawn out from him. Turiya = attainment with action whereas the Absolute is attainment with no separation recognised. But these are only explanations of stages for explanation purposes: we need not bother about them but can go direct to the Real. Our task is to get the connection by proven thought that the real Self is the only existing principle. Waking, sleep etc..are only explanations of action; they do not deal with the Real, why not ignore them and study the Real directly? To know the knowledge that you have slept or are awake, there must be another faculty of knowing. Hence there is a deeper consciousness even during sound sleep. This is the Real Consciousness. In waking you do not know sleep; in sleep you do not know waking. Only in the Real do you know the ALL. The three states appear and disappear from the standpoint of the real consciousness of one's Being.
(58) The notion of karma as retribution or reaction is incorrect: it is only a rule and regulation to keep the masses in order. If a man comes to know he is doing wrong, repents utterly so as to change his evil character wholly, the karma becomes inoperative, gone and dead. As long as we do not think, no suffering can teach us anything. We must reflect if we are to profit by suffering

(54) Isvara is not personal God. He is fully realised and is our goal. When we know Isvara we will also know Brahman at the same time. When Brahman is active we call it Isvara but He from his side still feels one and the same unchanged. It is not a real difference but one of appearance. If Jiva is Brahman, then Isvara must be It too! Isvara is not a personal being.

(55) We think we are separate entities but we are really the Real. Hence: Tat Twam Asi.

(56) There is only one Reality which we have to find but it appears under two aspects according to our own standpoint, the one active in the universe = Isvara; = the pass ve; = Brahman, in its own self.

(57) To know what the unconsciousness of sleep means we must transcend it by going to Turiya. When the self is concentrated in itself, when there are no ideas or objects: that is Turiya. But there is a stage beyond Turiya, the Absolute stage, i.e. Turyatita where one becomes passive and work is drawn out from him. Turiya = attainment with action whereas the Absolute is attainment with no separation recognised. But these are only explanations of stages for explanation purposes: we need not bother about them but can go direct to the Real. Our task is to get the connection by provan thought that the real Self is the only existing principle. Waking, sleep etc..are only explanations of action; they do not deal with the Real, why not ignore them and study the Real directly? To know the knowledge that you have slept or are awake, there must be another faculty of knowing. Hence there is a deeper consciousness even during sound sleep. This is the Real Consciousness. In waking you do not know sleep; in sleep you do not know waking. Only in the Real do you know the All. The three states appear and disappear from the standpoint of the real consciousness of one's Being.

(58) The notion of karma as retribution or reaction is incorrect: it is only a rule and regulation to keep the masses in order. If a man comes to know he is doing wrong, repents utterly so as to change his evil character wholly, the karma becomes inoperative, gone and dead. As long as we do not think, no suffering can teach us anything. We must reflect if we are to profit by suffering

(59) Buddhi is given us to enable us to rise above pleasure and pain and be unmoved by the worst physical pain even. Sorrowful birth environment is for the same purpose. "hatever happens in life, however dreadful it be one should learn to rise firmly mentally above it. "ence we are born into diseased or poor bodies to demonstrate that we can conquer it. Everybody has the latent divine capacty to be unmoved by suffering, p in or pleasure and should be so in order to demonstrate it. Hitler is drawing out these latent resources from his victims and thus actually serving them! And only those are incarnated or placed within his reach as victims who need the particular form of suffering which he is inflicting on them. Universal Intelligence is thus at work in war! The miseries which Hitler causes will ultimately be turned to good. For suffering unveils the Real. The war will force whole world which is a world of fools to think how to better things and thus cause progress. Even Hitler himself may learn and change! Both Fortunate and Unfortunate circumstances are needed to enable us to show forth what is in us, to show the Real as unaffected.

(60) It is in the nature of consciousness to be always active and it is in the nature of universal Being to be always becoming. Even during deep sleep consciousness is active, only we are too limited to see it. Thus solving of problems during sleep is a proof of this fact. Its success is due to there being no distraction from concentrating in the problem. For you are then in your own self and can concentrate.

(61) Buddhi = intellect, it must be made accurate like a scale-pointer and porperly concentrated before truth can be got. But nearly all people have it distorted, out of balance. If Buddhi is idle or in darkness, there is ignorance, confusion and endless errors. The Real Self needs Buddhi for its expression. Buddhi is its Prime Minister. Godness is not enough: one mus also utilize brains. Hitler is using Buddhi but takes his ideas or ideals from outside, not from his Real Self. Were he to do latter he would be like a God!

(62) To remain unmoved by Karma, i.e. unemotional, does not mean one should be able to triumph over bodily pain but that one should quietly do whatever is necessary. It does not mean heroic martyr-like indifference

(58) Buddhi is given us to enable us to rise above pleasure and pain and be unmoved by the worst physical pain even. Sorrowful birth environment is for the same purposes. "Whatever happens in life, however dreadful it be one should learn to rise firmly mentally above it. "Once we are born into diseased or poor bodies to demonstrate that we can conquer it. Everybody has the latent divine capacity to be unmoved by suffering, p in or pleasure and should be so in order to demonstrate it. Hitler is drawing out these latent resources from his victims and thus actually serving them! And only those are incarnated or placed within his reach as victims who need the particular form of suffering which he is inflicting on them. Universal Intelligence is thus at work in war! The miseries which Hitler causes will ultimately be turned to good. For suffering unveils the Real. The war will force whole world which is a world of fools to think how to better things and thus cause progress. Even Hitler himself may learn and change! Both Fortunate and Unfortunate circumstances are needed to enable us to show forth what is in us, to show the Real as unaffected.

(60) It is in the nature of consciousness to be always active and it is in the nature of universal Being to be always becoming. Even during deep sleep consciousness is active, only we are too limited to see it. Thus solving of problems during sleep is a proof of this fact. The success is due to there being no distraction from concentrating in the problem. For you are then in your own self and can concentrate.

(61) Buddhi = Intellect, it must be made accurate like a scale-pointer and properly concentrated before truth can be got. But nearly all people have it distorted, out of balance. If Buddhi is idle or in darkness, there is ignorance, confusion and endless errors. The Real Self needs Buddhi for its expression. Buddhi is its Prime Minister. Goodness is not enough: one mus also utilize brains. Hitler is using Buddhi but takes his ideas or ideals from outside, not from his Real Self. Were he to do latter he would be like a God!

(62) To remain unmoved by Karma, i.e. unemotional, does not mean one should be able to triumph over bodily pain but that one should quietly do whatever is necessary. It does not mean heroic martyr-like indifference

to pain but doing in spirit of detachment what ordinary people do to remove pain. Lamas who sit in ice are idiots; a two-rupee blanket will be better! Outwardly there is no difference in reactions but inwardly there is difference. The sage does ~~necessarily~~ NATURALLY acts peacefully and quietly but other people ~~do them~~ fearfully or emotionally. Sage is co-operating willingly but the others ~~is such~~ rebelliously. The difference is that former is unattached and latter is attached, yet both have to do the same outward act. To remain unmoved by pleasure or pain is to find the Real or rather to manifiest your own real nature and to express it. This is your Self and this is to be exposed by action. It is not an impossible ideal fit for sages only. It is for all humanity but they think themselves to be wrongly low and mean and lack faith in their own Reality. Yet they too could attain it just as much as a sage.

(63) There is only a karma of one's nature, not of one's deeds.

(64) It is very rare for a human being to reincarnate as an animal. Those Indians who teach it are parrots with slave mentality unable to think for themselves. It can only happen when a man has been living with and like a beast. Humans usually are reborn as humans. V.S. I's statement that the man who eats goat-flesh will be reborn as goat, is insane.

(65) Even if intuition is genuine if it is to be applied out in the world or to be communicated to others, it must be reasoned out, presented through reason. Hence there can be no escape from reason. A sage's intuition is beyond reason but even he is forced to use reason when presenting it or applying it.

(66) Intelligence is given us only to find the Real.

(67) Non-causality is true of Brahaman when considered as pure unmanifest Self but when considered as active, as Isvara, we have a universe and then there is cause and effect. Those who deny latter part are insane. There are cause and effects in this universe.

(68) There is no illusion, nothing unreal to the sage. He finds all things to be real. So too the beginner can from the beginning take the same view and not have later unlearn the wrong view that all is illusion.

(69) The whole universe is the expression of the Real. What we call evil, because we have not recognised the presence of the Real in it, is not so to It. Toa a Sage, even Hitler is neither evil nor good but just a manifestation of the Real's attributes.

to pain but doing in spirit of detachment what ordinary people do to remove pain. Lamas who sit in ice are idiots; a two-rupee blanket will be better. Outwardly there is no difference in reactions but inwardly there is difference. The sage does necessarily acts peacefully and quietly but other people ~~do them~~ fearfully or emotionally. Sage is co-operating willingly but the others ~~involuntarily~~ rebelliously. The difference is that former is unattached and latter is attached, yet both have to do the same outward act. To remain unmoved by pleasure or pain is to find the Real or rather to manifest your own real nature and to express it. This is your Self and this is to be exposed by action. It is not an impossible ideal fit for sages only. It is for all humanity but they think themselves to be wrongly low and mean and lack faith in their own Reality. Yet they too could attain it just as much as a sage.

(83) There is only a karma of one's nature, not of one's deeds.

(84) It is very rare for a human being to reincarnate as an animal. Those Indians who teach it are parrots with slave mentality unable to think for themselves. It can only happen when a man has been living with and like a beast. Humans usually are reborn as humans. V.S. I's statement that the man who eats goat-flesh will be reborn as goat, is insane.

(85) Even if intuition is genuine if it is to be applied out in the world or to be communicated to others, it must be reasoned out, presented through reason. Hence there can be no escape from reason. A sage's intuition is beyond reason but even he is forced to use reason when presenting it or applying it.

(86) Intelligence is given us only to find the Real.

(87) Non-causality is true of Brahman when considered as pure unmanifest Self but when considered as active, as Isvara, we have a universe and then there is cause and effect. Those who deny latter part are insane. There are cause and effects in this universe.

(88) There is no illusion, nothing unreal to the sage. He finds all things to be real. So too the beginner can from the beginning take the same view and not have later unlearn the wrong view that all is illusion.

(89)The whole universe is the expression of the Real. What we call evil, because we have not recognised the presence of the Real in it, is not so to it. To a Sage, even Hitler is neither evil nor good but just a manifestation of the Real's attributes.

NARAYAN TIRTHA OF BARISAL: (Disciples)

(1) Our practice consists of tranquilizing mind, so as to be without thoughts. This is done by indrawing attention and centering it until the inner bliss is felt. The chief obstacle to meditation are desires. For desires are really ideas of objective phenomena. Hence in eliminating ideas we eliminate desires and thus the objective world. When this is successfully achieved we experience the Bliss. Beyond this Nirvikalpa stage is that of the jivanmukta who does not need to eliminate objective world but knows they are unreal, whilst at the same time holding inwardly to the bliss.

(2) The world is that which is in motion and which is in transition. This world-appearance is Maya; this ~~knowled~~ knowledge or perception of Form is Maya. But it is only name and form that change, whereas the thing-in-itself remains unchanging and motionless. So long as there is change there is ego. What we perceive as form has no eternal existence but exists as the real.

(3) The universe is nothing but the imagination of the mind. Let go this imagination and the universe will be no where.

(4) Our meditation is to get rid of thoughts. When Vivekananda writes in his "Raja Yoga" that thinking cannot be stopped for more than few seconds, this is quite true of inferior yogas like hatha and raja which use artificial pranayama methods. Our method is the natural one; it does not interfere with nature by deliberately stopping the breath; on the contrary as the bliss is felt the breathing stops of its own accord quite spontaneously and consciousness remains, not being lost as it often is in hatha yoga. This concentration on the bliss also stops the thinking activity too. This again coming to pass spontaneously.

(5) Ours is called Siddhi Maha Yoga because it begins thru the initial impetus provided by the guru's siddhi (power). Thru his thought, suggestion, will, touch or sight he awakens the kundalini current at the first initiation. This initiation usually gives an electric-like series of sensations thru the body as the kundalini awakens, culminating in experience of the Bliss. After that our task is to recapture the bliss by regular repeated personal efforts at daily meditation, ~~unrolled~~ We are supposed to be able to get it at each meditation,

NARAYAN TIRTHA OF BARISAL: (Disciples)

(1) Our practice consists of tranquillising mind, so as to be without thought. This is done by interesting attention and centering it until the inner bliss is felt. The chief obstacle to meditation are desires. For desires are really ideas of objective phenomena. Hence in eliminating ideas we eliminate desires and thus the objective world. When this is successfully achieved we experience the Bliss. Beyond this Nirvikalpa stage is that of the Jivanmukta who does not need to eliminate objective world but knows they are unreal, whilst at the same time holding inwardly to the bliss.

(2) The world is that which is in motion and which is in transition. This world-appearance is Maya; this knowledge or perception of form is Maya. But it is only name and form that change, whereas the thing-in-itself remains unchanging and motionless. So long as there is change there is ego. What we perceive as form has no eternal existence but exists as the real.

(3) The universe is nothing but the imagination of the mind. Let go this imagination and the universe will be no where.

(4) Our meditation is to get rid of thoughts. When Vivekananda writes in his "Raja Yoga" that thinking cannot be stopped for more than few seconds, this is quite true of Inferior Yogas like Hatha and Raja which use artificial pranayama methods. Our method is the natural one; it does not interfere with nature by deliberately stopping the breath; on the contrary as the bliss is felt the breathing stops of its own accord quite spontaneously and consciousness remains, not being lost as it often is in Hatha Yoga. This concentration on the bliss also stops the thinking activity too. This again coming to pass spontaneously.

(5) Ours is called Siddhi Maha Yoga because it begins thru the initial impetus provided by the guru's siddhi (power). Thru his thought, suggestion, will, touch or sight he awakens the kundalini current at the first initiation. This initiation usually gives an electric-like series of sensations thru the body as the kundalini awakens, culminating in experience of the Bliss. After that our task is to recapture the bliss by regular repeated personal efforts at daily meditation, remembering We are supposed to be able to get it at each meditation,

provided we are regular in practise, culminating, finally in ability to get it at any moment.
(6) We also have to remember the guru at the beginning of any enterprise and in occasions of danger or difficulty; this helps us to smooth out matters and receive help.
(7) Before he died our guru promised that he would still be with us in his subtle body and help us even then, so that his death would not stop his work.
(8) Guru predicted that before long social equality would come about and caste distinctions levelled out.
(9) Guru predicted that rational men in the West would take up the problem of the relation of the individual to the universe. The ego and its body-idea is what prevents man from realizing. Let him drop this idea which confines him within body and immediately the universal self replaces it; this is the teaching which has to be given the intellectual West. It is philosophical, not religious. The Western people are kshatriyas and this gives them drive, courage and determination which when applied to yogic quest will enable them to outstrip Indians. This is what will actually occur. Modern India has fallen from her ancient spirituality, which belongs to her past not present. She will have to receive back her old wisdom from the hands of the West but it will then come in a modernized rationalized form. And you (PB) are the man to do this.
(10) Our guru did not permit publicity for his work. Perhaps one reason was that there are so many sadhu humbugs that he did not wish to be ranked among them.
(11) When the awakened Kundalini current is directed to any ill or diseased part of the body it will have curative effect.
(12) We pursue our individual paths and do not organize ourselves. The only exception is an annual meeting at the Math
(13) We have 1200 accepted disciples but a type like you (PB) is very rare among them. You are so advanced.
(14) Celibacy offers fewer distractions and thus helps quest. But as majority of men cannot control sex guru advised them to marry. But marriage had to be united with quest; for sex energy is to be controlled, not

provided we are regular in practice, culminating, finally in ability to get it at any moment.
(6) We also have to remember the guru at the beginning of any enterprise and in occasions of danger or difficulty; this helps us to smooth out matters and receive help.
(7) Before he died our guru promised that he would still be with us in his subtle body and help us even then, so that his death would not stop his work.
(8) Guru predicted that before long social equality would come about and caste distinctions levelled out.
(9) Guru predicted that rational men in the West would take up the problem of the relation of the individual to the universe. The ego and its body-idea is what prevents man from realising. Let him drop this idea which confines him within body and immediately the universal self replaces it; this is the teaching which has to be given the intellectual West. It is philosophical, not religious. The Western people are barbarities and this gives them drive, courage and determination which when applied to yogic quest will enable them to outstrip Indians. This is what will actually occur. Modern India has fallen from her ancient spirituality, which belongs to her past not present. She will have to receive back her old wisdom from the hands of the West but it will then come in a modernised rationalised form. And you (PB) are the man to do this.
(10) Our guru did not permit publicity for his work. Perhaps one reason was that there are so many asdins humbugs that he did not wish to be ranked among them.
(11) When the awakened Kundalini current is directed to any ill or diseased part of the body it will have curative effect.
(12) We pursue our individual paths and do not organise ourselves. The only exception is an annual meeting at the Math
(13) We have 1200 accepted disciples but a type like you (PB) is very rare among them. You are so advanced.
(14) Celibacy offers fewer distractions and thus helps quest. But as majority of men cannot control sex guru advised them to marry. But marriage had to be united with quest; for sex energy is to be controlled, not

N.N.T.B.

dissipated, as semen is essence of body. Danger in kundalini rousing does not exist on our path, even for married men; it exists only for those who follow artificial yoga methods like pranayama, which bring upward movement of kundalini into conflict with downward movement of sex. Ours is natural way.

(15) Both reasoning and yoga are needed but former should follow latter. It should explain what has happened and verify that this is what rishees have described. Also philosophy checks accuracy of inner realization. It is like difference between seeing water (the mystic) and seeing it and knowing that it is as H_2O (the philosopher). The former is gnan but latter is vignan. Also philosophy gives the needed faith to take up and value yoga practice.

(16) In samadhi we first impose an idea on the pure consciousness later drop that even and remain in P.C.'s bliss. Our yoga is to render mind still and taste this bliss. In such a state mind can become aware of what is being thought by another.

(17) The stages are (a) Guru imparts grace and arouses kundalini; this goes on working internally until (b) the samadhi bliss is experienced (c) then philosophy steps in to rationalize and understand what has happened (d) samadhi becomes permanent bliss in jivan-mukta.

(18) Beward of Vedantic pseudo-gnanis who do not practice yoga but are mere babblers, lost in words. ~~Reg~~ Yoga is essential.

(19) Sankara taught that world was illusion because he was a sanyassin.

(20) When we see the ultimate with attributes, it is Isvara, Saguna Brahman, Brahma, Creator. Hence the individual God exists but only from the standpoint of consciousness whereas from intimate standpoint God is as unreal as the jiva. He is the collective total of all individuals. Isvara is always realized. It is He who gets involved in universe, not Brahman. If we choose Him for meditation we attain him, if we disregard him and meditate on Brahman, we pass him and go direct to B.,as one wishes. God is unreal and hence religions built on this mayavic concept will be hostile to our truth-teaching about the Formless-Real. This is another reason for our secrecy.

dissipated, as semen is essence of body. Danger in kundalini rousing does not exist on our path, even for married men; it exists only for those who follow artificial yoga methods like pranayama, which bring upward movement of kundalini into conflict with downward movement of sex. Ours is natural way.

(15) Both reasoning and yoga are needed but former should follow latter. It should explain what has happened and verify that this is what Krishna has described. Also philosophy checks accuracy of inner realisation. It is like difference between seeing water (the mystic) and seeing it and knowing that it is as H_2O (the philosopher). The former is gnan but latter is vigyan. Also philosophy gives the needed faith to take up and value yoga practice.

(16) In samadhi we first impose an idea on the pure consciousness later drop that even and remain in P.C.'s bliss. Our yoga is to render mind still and taste this bliss. In such a state mind can become aware of what is being thought by another.

(17) The stages are (a) Guru imparts grace and arouses kundalini; this goes on working internally until (b) the samadhi bliss is experienced (c) then philosophy steps in to rationalize and understand what has happened (d) samadhi becomes permanent bliss in jivanmukta.

(18) Beware of Vedantic pseudo-gnanis who do not practice yoga but are mere babblers, loaf in words. ~~Yoga~~ Yoga is essential.

(19) Sankara taught that world was illusion because he was a sanyasin.

(20) When we see the ultimate with attributes, it is Isvara, Saguna Brahman, Brahma, Creator. Hence the individual God exists but only from the standpoint of consciousness whereas from ultimate standpoint God is as unreal as the jiva. He is the collective total of all individuals. Isvara is always realised. It is He who gets involved in universe, not Brahman. If we choose Him for meditation we attain Him, if we disregard Him and meditate on Brahman, we pass Him and go direct to B., as one wishes. God is unreal and hence religions built on this mayavic concept will be hostile to our truth-teaching about the Formless-Real. This is another reason for our secrecy.

(S.N.T.B.)

(21) Whilst we limit 'I' to the body we remain ignorant and in illusion. Immortality is to think oneself as being the unlimited.
(22) Guru said India should remain in British Empire; if given full freedom it will fall into much sufferings thru internal strife.
(23) Majumdar and the Barisal group are emotionalists and blind faithists and commercialists; I have little to do with them; there are two others however who like myself are the rational philosophers among our disciples. They are: Charan Sinha, Patna Govt College, Patna, and Surendranath Bhattacharji, Daryapur, Bankipur, Patna; both are professors of philosophy.
(24) Guru said emotionalists in this quest are always liable to change; only rationalists can keep steady. He said also that world may be safely enjoyed rationally whereas it will always bind those who can only enjoy it emotionally.
(25) There is only one Force. It bifurcates as Bidya (good) and Avidya (evil). The gateway to the former is Kundalini. When Bidya is active Avidya is dormant and vice versa. But those in Avidya must one day turn to Bidya, even Hitler himself.
(26) The Ramakrishna Mission has developed anthropomorphic worship of R and V. This is degrading the Atman. Moreover they are exploiting.
(27) All visions of deities etc. are in time and space and not atman; hence to be transcended.
(28) It is quite alright to make the mind a blank provided the Light enters in; if not, then it is mere lethargic tamas. Hence it is not only a matter of stopping thoughts in yoga but also of illumination.
(29) Guru said that Westerners would eventually settle down and colonize in India, living here permanently, and then they would take up the spiritual truth of India and purify, rationalize and modernize it and then give it back in this altered form to the Indians themselves. At present India is descending deeper into materialism whereas West is getting tired of excessive materialism and will turn to spiritual seeking. India's religiosity is Tamas, not Sattva, as she deluded herself. It is some Westerners who will teach the truth for the new age and for the Orient too.

(21) Whilst we limit 'I' to the body we remain ignorant and in illusion. Immortality is to think oneself as being the unlimited.

(22) Guru said India should remain in British Empire; if given full freedom it will fall into much suffering thru internal strife.

(23) Bhjumdar and the Barisal group are emotionalists and blind fatalists and commercialists; I have little to do with them; there are two others however who like myself are the rational philosophers among our disciples. They are: Charan Sinha, Patna Govt College, Patna, and Surendranath Bhattacherji, Daryapur, Bankipur, Patna; both are professors of philosophy.

(24) Guru said emotionalists in this quest are always liable to change; only rationalists can keep steady. He said also that world may be safely enjoyed rationally whereas it will always bind those who can only enjoy it emotionally.

(25) There is only one Force. It bifurcates as Bidya (good) and Avidya (evil). The gateway to the former is Kundalini. When Bidya is active Avidya is dormant and vice versa. But those in Avidya must one day turn to Bidya, even Hitler himself.

(26) The Ramakrishna Mission has developed anthropomorphic worship of R and V. This is degrading the Atman. Moreover they are exploiting.

(27) All vrlations of deities etc. are in time and space and not atman; hence to be transcended.

(28) It is quite alright to make the mind a blank provided the light enters in; if not, then it is mere lethargic tamas. Hence it is not only a matter of stopping thoughts in yoga but also of illumination.

(29) Guru said that Westerners would eventually settle down and colonize in India, living here permanently, and then they would take up the spiritual truth of India and purify, rationalize and modernize it and then give it back in this altered form to the Indians themselves. At present India is descending deeper into materialism whereas West is getting tired of excessive materialism and will turn to spiritual seeking. India's religiosity is Tamas, not Sattva, as she deluded herself. It is some Westerners who will teach the truth for the new age and for the Orient too.

(S.N.T.B.)

(30) World is going to pass thru complete changes in our lifetimes; they will ultimately be for the better and there will be both material and spiritual improvement.
(31) Guru would not permit us to call him 'guru' as that leads next to "Bhagavan' etc. which are idolatrous anthropomorphic worship. He was called Baba.
(32) Kundalini is a cosmic force; it does not reside in any particular part of the body, as the superstitious think. It is however switched on by our yoga practice or guru initiation and then makes itself felt in the body. It is really the force of the Brahman, which appears as static but from which force comes. Moreover the same initiation given by guru has varying effects as the same switch will light a 40, 50 and 60 candle power bulb.
(33) The son-in-law of guru would disappoint you; he is not intellectual and has no marked initiatory power. And they have built a temple at the Math and are degenerating into the usual Hindu superstition there.
(34) Oriental people had too much religiosity fatalism sloth and are awakening from it into materialism; Western people are the reverse. Both must now meet and take the best of each other, avoiding extremes.
(35) I recommend your reading the "Yoga Sikha Upanishad". It accurately explains samadhi.
(36) When the avidya sakti operates man cares only for his own body and ego, but when bidya-sakti rules he has perforce to work for welfare of all.
(37) Realization is not a state of continuous ecstasy; it is a state of unbroken calm where all is known as one entity.
(38) No animal can get realization, only human beings can do so.
(39) Mental pictures of places where you have lived in former births will appear sometimes to those who practise yog. The lower samadhi is stupor, empty, useless trance; this is got got by hatha yoga, but the higher samadhi is to have gnan, awareness, and the influx of light (knowledge) into the blankness of mind that is stilled.
(40) The use of ancient texts like Upanisads is to check our experiences after we have the latter, so as to ascertain whether they are really what they purport to be. It is ethically right for spiritual seekers to

(S.T.S.)

(30) World is going to pass thru complete changes in our lifetimes; they will ultimately be for the better and there will be both material and spiritual improvement.
(31) Guru would not permit us to call him 'guru' as that leads next to "Bhagavan' etc. which are idolatrous anthropomorphic worship. He was called Baba.
(32) Kundalini is a cosmic force; it does not reside in any particular part of the body, as the superstitious think. It is however switched on by our yoga practice or guru initiation and then makes itself felt in the body. It is really the force of the Brahman, which appears as static but from which force comes. Moreover the same initiation given by guru has varying effects as the same switch will light a 40, 50 and 60 candle power bulb.
(33) The son-in-law of guru would disappoint you; he is not intellectual and has no marked initiatory power. And they have built a temple at the Math and are degenerating into the usual Hindu superstition there.
(34) Oriental people had too much religiosity fatalism sloth and are awakening from it into materialism; Western people are the reverse. Both must now meet and take the best of each other, avoiding extremes.
(35) I recommend your reading the "Yoga Sikha Upanishad". It accurately explains samadhi.
(36) When the avidya sakti operates man cares only for his own body and ego, but when vidya-sakti rules he has perforce to work for welfare of all.
(37) Realisation is not a state of continuous ecstasy; it is a state of unbroken calm where all is known as one entity.
(38) No animal can get realisation, only human beings can do so.
(39) Mental pictures of places where you have lived in former births will appear sometimes to those who practise yog. The lower samadhi is stupor, empty, soulless trance; this is ~~get~~ got by hatha yoga, but the higher samadhi is to have gnan, awareness, and the influx of light (knowledge) into the blankness of mind that is stilled.
(40) The use of ancient texts like Upanisads is to check our experiences after we have the latter, so as to ascertain whether they are really what they purport to be. It is ethically right for spiritual seekers to

take part in this war, to resist avidyasakti people like the Nazis with the same degree of military efficiency that latter show. Nazis ought not to be allowed to triumph by non-resistance.

(41) Awakening of kundalini stimulates both good and evil in man, temporarily. It makes the emotional man more emotional, the rational more rational.

(42) It is possible for every human being to have his kundalini aroused and feel something of it at least.

(43) Nothing is actually imparted from guru to chela at initiation; what is done is to awaken the latter's kundalini. Concentration on guru's photo can also arouse kundalini. But the guru opens the door; he cannot predict what the results will be. Kundalini yoga is only a means, and not the end of realization. There are other means but this is scientific natural easy safe.

(44) As kings were formerly the protectors of society, yoga was formerly taught to them only, to the Kshattriyas, to the active men of the world, to help them rule better, wiser, more selflessly. Thus Arjuna was a warrior-prince Hence it was called Raja-Yoga. It is wrong to say it was restricted to Brahmins.

(45) Sankara made too much of the world as being maya, unreal; this was because he was himself a sanyassin, and in turn it led to harming India thru excessive sanyassa.

(46) Our guru was friendly with some atheists too and said even they could realize truth.

(47) Guru never asked for money, practiced what he preached, as I discovered whilst living with him critically for 6 years. He said "Having realized, whatever I need, including money, must come to me. But if you want to live here you may share with me all I have; if I starve you starve with me; if I have food it is yours also. Nothing is my property."

(48) Guru approved of science and the direction it was taking. He said it had to and would transcend its empiricism, however.

(49) Isvara exists but we need not necessarily devote ourselves to Him, for we can aim direct at Brahman. Isvara is not a fictitious entity, not the barren colorless and powerless concept of Sankara, for it is the Cosmic God, = to Saguna Brahman. But our ultimate quest is beyond Him. Guru said a man sitting still, silent, thoughtless, motionless, is Nirguna Brahman; the same man when he is walking, working, speaking is Saguna B. Hence in the end both Brahmans are inseparable. Absolute Brah-

(G.H.T.U.)

take part in this war, to resist avidyaasakti people like the Nasia with the same degree of military efficiency that latter show. Nasia ought not to be allowed to triumph by non-resistance.

(41) Awakening of kundalini stimulates both good and evil in man, temporarily. It makes the emotional man more emotional, the rational more rational.

(42) It is possible for every human being to have his kundalini aroused and feel something of it at least.

(43) Nothing is actually imparted from guru to chela at initiation; what is done is to awaken the latter's kundalini. Concentration on guru's photo can also arouse kundalini. But the guru opens the door; he cannot predict what the results will be. Kundalini yoga is only a means, and not the end of realisation. There are other means but this is scientific natural easy safe.

(44) As things were formerly the protectors of society, yoga was formerly taught to them only, to the Kshattriyas, to the active men of the world, to help them rule better, wiser, more selflessly. Thus Arjuna was a warrior-prince. Hence it was called Raja-Yoga. It is wrong to say it was restricted to Brahmins.

(45) Sankara made too much of the world as being maya, unreal; this was because he was himself a sanyaasin, and in turn it led to burning India thru excessive sanyaasa.

(46) Our guru was friendly with some atheists too and said even they could realize truth.

(47) Guru never asked for money, practised what he preached, as I discovered whilst living with him critically for 6 years. He said "Having realised, whatever I need, including money, must come to me. But if you want to live here you may share with me all I have; if I starve you starve with me; if I have food it is yours also. Nothing is my property."

(48) Guru approved of science and the direction it was taking. He said it had to and would transcend its empiricism, however.

(49) Isvara exists but we need not necessarily devote ourselves to Him, for we can aim direct at Brahman. Isvara is not a fictitious entity, not the barren colorless and powerless concept of Sankara, for it is the Cosmic God, = to Saguna Brahman. But our ultimate quest is beyond Him. Guru said a man sitting still, silent, thoughtless, motionless, is Nirguna Brahman; the same man when he is walking, working, speaking is Saguna B. Hence in the end both Brahmans are inseparable. Absolute Brah-

man is impersonal and changeless, the One; Saguna B. is with attributes, the Immanent God which is in and thru all things, cosmic mind, the aggregate of all individual souls, the Universal Mind, or Soul.

(50) Guru predicted in the new age philosophy and truth would replace the old religions, for the latter will have to go as they are dying. But this philosophy will be linked with practical life, not mere acedemic talk. He said we must first capture the intellectual classes, scientists and executives and rulers, and then the masses will follow them naturally. There will be no need or feeling for religion. Governments will have to include it in education as being only way effectively to keep masses inorder.

(51) Young Indians are being ruined by catch-words of politics instead of seeking truth, training character.

(52) Guru believed in individual help, not organized institutions. Each person has different psychological and ethical needs.

(53) Maya= not only illusion but force, motion.

(54) Gandhi is not a man of principle. Congress will end in strife and disintegration. British should remain in India but alter their angle of vision.

(55) It will be beginning at the wrong end--as is very sadly the case nowadays--if one realized the object which philosophy professes to explain. And here lies the uniqueness of the method, applied by our Great Master, that it helps a man to first realize the ultimate truth of the Vedanta regarding the Self--it is the practical side of the method, and then to understand the truth, thus realized--it is the philosophical side of the method.

(56) Our Master was not a philosopher but a Rishi, a Seer, i.e. a Knower of the Ultimate Truth. So objects as objects, whether external or mental as they are perceived in the empirical world, had no existence for him. The doctrine of subjective-Idealism, therefore does not come in at all. But in the empirical world our Master subscribed to the view of the Yoga-Vasistha that "the external world is the Creation"--though not of the individual, but of the Universal Mind. Let me quote, apropos, a teaching of our Master, "that the world has no real existence can be established only by a proper understanding of the three States of Consciousness. In the State of deep

man is impersonal and changeless, the One; Saguna B. is with attributes, the Immanent God which is in and thru all things, cosmic mind, the aggregate of all individual souls, the Universal Mind, or Soul.

(50) Guru predicted in the new age philosophy and truth would replace the old religions for the latter will have to go as they are dying. But this philosophy will be linked with practical life, not mere academic talk. He said we must first capture the intellectual classes, scientists and executives and rulers, and then the masses will follow them naturally. There will be no need or feeling for religion. Governments will have to inculcate it in education as being only way effectively to control keep masses in order.

(51) Young Indians are being ruined by catch-words of politics instead of seeking truth, training character.

(52) Guru believed in individual help, not organised institutions. Each person has different psychological and ethical needs.

(53) Maya= not only illusion but force, motion.

(54) Gandhi is not a man of principle. Congress will and in strife and disintegration. British should remain in India but alter their angle of vision.

(55) It will be beginning at the wrong end--as is very sadly the case nowadays--if one realised the object which philosophy professes to explain. And here lies the uniqueness of the method, applied by our Great Master, that it helps a man to first realise the ultimate truth of the Vedanta regarding the Self--it is the practical side of the method, and then to understand the truth, thus realised--it is the philosophical side of the method.

(56) Our Master was not a philosopher but a Rishi, a Seer, i.e. a Knower of the Ultimate Truth. So objects as objects, whether external or mental as they are perceived in the empirical world, had no existence for him. The doctrine of subjective-Idealism, therefore does not come in at all. But in the empirical world our Master subscribed to the view of the Yogavasishtha that "the external world is the Creation"--though not of the individual, but of the Universal Mind. Let me quote, apropos, a teaching of our Master, "that this world has no real existence can be established only by a proper understanding of the three States of Consciousness. In [illegible] the State of deep

(in a state of Samadhi)—which, then, it is the business of philosophy to explain. It will be beginning at the wrong end—as is very sadly the case nowadays—if one takes to the study of Philosophy without having first realized the object which philosophy professes to explain. And here lies the uniqueness of the method, applied by xx our Great Master, that it helps a man to first realize the ultimate truth of the Vedanta regarding the Self—it is the practical side of the method, and then to understand the truth, thus realized—it is the philosophical side of the method.

(59) Our Master was not a philosopher, but a Rishi, a ~~Seer, i.e. a Knowler of the Ultimate Truth. So objects as objects, whether external or mental as they are perceived in the empirical world, hadno existence for him. The doctrine of subjective-Idealism, therefore does not come in at all. But in the empirical world our Master subscribed to the view of the Yoga-Vasistha that "the external world is the Creation"—though not of the individual, but of the universal Mind." Let me quote, apropos, a teaching of our Master, "that the world has no real existence can be established only by a proper understanding of the three States of Consciousness. In the State of deep dreamless sleep the Self is the Knower.~~ The world of objects is not there ; so it is an extreme awareness of the Self. It is thus a State of Pure Consciousness. In the state of dream, the Self is the Seer, i.e. the subject, and along with the subject flashes or evolves the world of objects. Again, in the awakened state the Self is the doer and it is actively related to the world which it has evolved in the foregoing state i.e. in the state of dream. In fact there is no difference between the state of dream and the awakened state; but then, the awakened state is only a dream, having a much longer duration." (From the "Diary of Jnanasadhan-Math" preserved by a disciple).

(57) While giving lessons on the Upanishad, the Gita and such other original Scriptures, it was never in the way of our Master to turn to commentators for explanation. He explained the scriptures purely in the light of his own realization and asked his disciples to understand them in the light of their own realizations. He had read Gaudapada's Karika on Mandukya Upanishad, but I am not aware if he ever criticized or commented on its teachings.

DISCIPLES ON GURU NARAYAN TIRTHA OF BARISAL

(In a state of Samadhi, which, then, is the business of philosophy to explain. It will be beginning at the wrong end--as is very rightly the case nowadays--if one takes to the study of philosophy without having first realized the object which philosophy professes to explain. And here lies the uniqueness of the method, applied by our Great Master, that it helps a man to first realize the ultimate truth of the Vedanta regarding the Self--it is the practical side of the method, and then to understand the truth, thus realized--it is the philosophical side of the method.

(54) Our Master was not a philosopher, but a Rishi, i.e. a Seer of the Truths. So objects of objects, whether external or internal as they are perceived by the ordinary world, have no reference for him, the object of which is Ideal. Therefore does not seem to at all. But in the empirical world our Master subscribed to the view of the Vedas--Vedanta that "the universe exists in the Creator--through Him" of the Upanishad, but of the "Universal Mind." Let me quote, for example, a teaching of his, "What the world does no real existence can be established only by a proper understanding of the three [illegible] consciousness. In the world of objects is not there; so it is an extreme awareness of the Self. It is thus a State of Pure Consciousness. In the state of dream, the Self is the Knower, i.e. the subject, and along with the subject flashes or evolves the world of objects. Again, in the awakened state the Self is the doer and it is actively related to the world which it has evolved in the foregoing state i.e. in the state of dream. In fact there is no difference between the state of dream and the awakened state; but then, the awakened state is only a dream, having a much longer duration." (From the "Diary of Jnanasadhana" preserved by a disciple).

While giving lessons on the Upanishad, the Gita and such other original Scriptures, it was never in the way of our Master to turn to commentators for explanation. He explained the scriptures purely in the light of his own realization and asked his disciples to understand them in the light of their own realizations. He had read Gaudapada's Karika on Mandukya Upanishad, but I am not aware if he ever criticized or commented on its teachings.

"The Mandukya", he held, however, "with its four States of Consciousness is the only satisfying Upanishad, purely based on the empirical Consciousness of every rational being." These four states of Consciousness of the Mandukya very often formed the theme of his philosophical teachings and he asked his disciples--those amongst them that were philosophically minded--to understand everything in terms of these four states of Consciousness.

(58) Our Master recommended no particular kind of meditation for the final stage of realizing Brahman. "Dear Boys" said the Master, "I have just opened the gates to the Infinite Power, your Inner Spiritual Master (God, the Holy Ghost) and he willtake you to the goal. In awakening the Infinite Power that lay dormant in you I have only been the instrument in your attaining perfection." (From the Upadesamrta, a Bengali booklet from the pen of the Master himself.) Like Sankara, he held, no doubt, that Jnanam is enough, but by Jnanam he meant, like the Rishis of the Upanishads, a complete cessation of all the desires of the heart." So long as desires are not worn away, knowledge (Jnanam) is no knowledge at all. When the desires are completely destroyed, then and then alone is knowledge attained, i.e. the universe is merged in Existence-Consciousness-Bliss-Absolute." (Ibid). How the method, applied by our Master, helps a Sadhaka (a spiritual aspirant) to give up all his desires has been shown in paras 12 and 13.

(59) Philosophy may be studied side by side with the practice of Yoga. But in order to realize the Ultimate Truth, set forth in Philosophy--I mean the Vedanta Philosophy as it alone presents the Highest Truth--one should study Philosophy only when one has practiced Yoga and realized the Self in a state of Samadhi. Thus realization of the Self as an absolute conscious Existence will then serve as a key to the understanding of the truths as set forth in Philosophy.

(60) No, the final realization is not achieved whilst in a condition of trance or in a state of Samadhi. This state only reveals the Self in its absolute State of Existence. But then from this State the Sadhaka has to come down again and again to the awakened state, until all his desires are rooted out and a revelation of the Self as Existence-Consciousness-and-Bliss absolute. So long as the Self is not realized in its

"The Mandukya", may be held, however, "with its four States of Consciousness is the only satisfying Upanishad, purely based on the empirical Consciousness of every rational being." These four states of Consciousness of the Mandukya very often formed the theme of his philosophical teachings and he asked his disciples--those amongst them that were philosophically minded--to understand everything in terms of these four states of Consciousness.

(38) Our Master recommended no particular kind of meditation for the final stage of realising Brahman. "Dear Boys" said the Master, "I have just opened the gates to the Infinite Power, your Inner Spiritual Master (God, the Holy Ghost) and he will take you to the goal. In awakening the Infinite Power that lay dormant in you I have only been the instrument in your attaining perfection." (From the Upadesamrta, a Bengali booklet from the pen of the Master himself.) Like Sankara, he held, no doubt, that Jnanam is enough, but by Jnanam he meant, like the Rishis of the Upanishads, a complete cessation of all the desires of the heart." So long as desires are not worn away, knowledge (Jnanam) is no knowledge at all. When the desires are completely destroyed, then and then alone is knowledge attained, i.e. the universe is merged in Existence-Consciousness-Bliss-Absolute." (Ibid). How the method, applied by our Master, helps a Sadhaka (a spiritual aspirant) to give up all his desires has been shown in verses 12 and 13.

(39) Philosophy may be studied side by side with the practice of Yoga. But in order to realize the Ultimate Truth, set forth in Philosophy--I mean the Vedanta Philosophy as it alone presents the Highest Truth--one should study Philosophy only when one has practised Yoga and realised the Self in a state of Samadhi. Thus realisation of the Self as an absolute consciousness will then serve as a key to the understanding of the truths as set forth in Philosophy.

(40) No, the final realisation is not achieved whilst in a condition of trance or in a state of Samadhi. This state only reveals the Self in its absolute State of Existence. But then from this State the Sadhaka has to come down again and again in to the waking state, until all his desires are rooted out and a revelation of the Self as Existence-Consciousness-and-Bliss absolute. So long as the Self is not realised in its

Absolute State of Existence in a state of Samadhi, we ascribe, according to our individual desires and predilections, different reasons to the evolution of the world, and that accounts for the rise and growth of the different schools of philosophical thought not only in India but all the world over. But when the Self is realized in its absolute Stateof Existence in a state of Samadhi and all the desires of the heart that are the causes of the perception of the many in the One Eternal Unchanging Reality, are rooted out, the world is realized as an "evolution of Consciousness," and the self--realized as an absolute State of Existence, in the state of Samadhi,--is realized as such in all the States of Consciousness; or, to put it more philosophically, all the States are merged in Existence-Consciousness-and Bliss Absolute. And then and then alone is the final realization achieved. Let me quote in this connection the famous teaching of the Upanishad, "the Self in truth should be seen (i.e. realized in a state of Samadhi), then it should be heard (from the Scriptures and the spiritual Master), then it should be intellectually comprehended, and finally it alone should be realized in every act of cognition (Brhadaranyaka, Ch. 2, Brahmana 4, Mantra 5, the rendering of the teaching is under the direction of our Master).

If by "intuition" is meant "a truth that cannot be acquired by, but is assumed in, experience," and if this truth is accepted as the Ultimate Truth at the back of all forms of Existence, then by rooting out all the desires of the heart the final realization may be achieved.

(4) The precise value of an intellectual study of Vedanta--if by Vedanta are meant the Upanishads--is two-fold. First, it helps a man to clear his conception about Brahman, the Ultimate Truth. The "Atha--afterwards" in the first Sutra of the Vedanta philosophy means that when a person has studied the Upanishads and he has been puzzled with the so many seemingly contradictory views regarding Brahman--strangely, indeed, often in the same Upanishad--he should afterwards approach a Spiritual Master and and question him about the true nature of Brahman or the Ultimate Truth, as established in the Upanishads. Secondly, it urges the person,--when once his conception about Brahman has been clearly, unmistakably and indelibly formed,--to the realization thereof.

Absolute State of Existence in a state of Samadhi, we ascribe, according to our individual desires and predilections, different reasons to the evolution of the world, and that accounts for the rise and growth of the different schools of philosophical thought not only in India but all the world over. But when the Self is realized in its absolute State of Existence in a state of Samadhi and all the desires of the heart that are the causes of the perception of the many in the One Eternal Unchanging Reality, are rooted out, the world is realized as an "evolution of Consciousness," and the self--realized as an absolute State of Existence, in the state of Samadhi,--is realized as such in all the States of Consciousness; or, to put it in philosophical terms, all the States are merged in Existence-Consciousness-and Bliss Absolute. And then and then alone is the final realization achieved. Let me quote in this connection the famous teaching of the Upanishad, "the Self in truth should be seen (i.e. realized in a state of Samadhi), then it should be heard (from the Scriptures and the spiritual Master), then it should be intellectually comprehended, and finally it alone should be realized in every act of meditation (Brihadaranyaka, Ch. 2, Brahmana 4, Mantra 5, the rendering of the teaching is under the direction of our Master).

If by "intuition" is meant "a truth that cannot be acquired by, but is assumed in, experience," and if this truth is accepted as the Ultimate Truth at the back of all forms of Existence, then by rooting out all the desires of the heart the final realization may be achieved.

The precise value of an intellectual study of Vedanta--Of by Vedanta are meant the Upanishads--is two-fold. First, it helps a man to clear his conception about Brahman, the Ultimate Truth. The "Athaafterwards" in the first Sutra of the Vedanta philosophy means that when a person has studied the Upanishads and he has been puzzled with the so many seemingly contradictory views regarding Brahman--strangely, indeed, often in the same Upanishad--he should afterwards approach a Spiritual Master and question him about the true nature of Brahman or the Ultimate Truth, as established in the Upanishads. Secondly, it urges the person,--when once his conception about Brahman has been clearly, unmistakably and indelibly formed,--to the realization thereof.

Moreover, an intellectual study of Vedanta helps a man to question the Supreme Authority of the intellect to give the ultimate Truth. The theory of "inexplicability" (anirvacaniyavada) of Vedanta shows the utter futility of the intellect to comprehend what is beyond the intellect. Let me quote here what our Master has to say on the study of Vedanta: "Knowledge is of two kinds,--(i) the one is the knowledge of words, born out of the study of Vedanta and such other scriptures, which creates difference sets up quarrels, and this is all it leads to; (ii) the other is direct or immediate intuition, which cannot be attained by the study of hundreds and thousands of Scriptures. The latter is only to be had from a spiritual Master that has realized the Supreme Self and from nowhere else." (Upadesamrta).

(62) Acharya Nimbarka in his Commentaries of the Vedanta Philosophy attempts to satisfy the intellectual cravings of a man for a synthetic study of the problem of Creation; and in this attempt he has succeeded splendidly inasmuch as he has brought about "an adjustment of the different views, taken by the different commentators" of the Vedanta Philosophy. Acharya Sankara, on the other hand, taking his stand, as he does, upon the Pure Monism of Vedanta, in which the empirical world is negated for all time, philosophizes only to take his readers beyond all philosophy by (upholding) (unfolding) the doctrine of "inexplicability." Our Master, who left everyone of his disciples to realize the ultimate Truth for himself did not impose this philosophy or that upon his disciples, nor did he care to establish the superiority of one ~~Commentary~~ Commentary over another. In this conection he would often repeat the famous teaching of the Upanisad, "He who does not hold any theory about the Ultimate Truth--such as Monism, Qualified Monism, Dualism, etc. --knows the Truth, he who holds any theory regarding the Ultimate Truth knows it not. Because it is unknown to those that know it as this or that." (Kenopanisad Ch.11, Verse 11)-the rendering of the teaching is under the direction of our Master.

(63) It was but incidentally that our Master expressed himself upon the near future of humanity and the spiritual future of the Western people, and that also when questioned by some of his disciples, particularly interested in the matter. Here are a few of his sayings

Moreover, an intellectual study of Vedanta helps a man to question the Supreme Authority of the Intellect to give the ultimate Truth. The theory of "Inexplicability" (anirvesaniyavada) of Vedanta shows the utter futility of the Intellect to comprehend what is beyond the Intellect. Let me quote here what our Master has to say on the study of Vedanta: "Knowledge is of two kinds,—(1) the one is the knowledge of words, born out of the study of Vedanta and such other scriptures, which creates difference sets up dualities, and this is all it leads to; (11) the other is direct or immediate intuition, which cannot be attained by the study of hundreds and thousands of Scriptures. The latter is only to be had from a spiritual Master that has realised the Supreme Self and from nowhere else." (Upadesamrta).

Acharya Nimbarka in his Commentaries of the Vedanta Philosophy attempts to satisfy the intellectual cravings of a man for a synthetic study of the problem of Creation; and in this attempt he has succeeded splendidly inasmuch as he has brought about "an adjustment of the different views, taken by the different commentators" of the Vedanta Philosophy. Acharya Sankara, on the other hand, taking his stand, as he does, upon the Pure Monism of Vedanta, in which the empirical world is negated for all time, philosophizes only to take his readers beyond all philosophy by (upholding) (unfolding) the doctrine of "Inexplicability." Our Master, who left everyone of his disciples to realize the ultimate Truth for himself did not impose this philosophy or that upon his disciples, nor did he care to establish the supremacy of one Commentary over another. In this connection he would often repeat the famous teaching of the Upanisad, "He who does not hold any theory about the Ultimate Truth—such as Monism, Qualified Monism, Dualism, etc. —knows the Truth, he who holds any theory regarding the Ultimate Truth knows it not. Because it is unknown to those that know it as this or that." (Kenopanisad Ch.11, Verse 11)—the rendering of the teaching is under the direction of our Master.

It was but incidentally that our Master expressed himself upon the near future of humanity and the spiritual future of the Western people, and that also when questioned by some of his disciples, particularly interested in the matter. Here are a few of his sayings

on the point, as preserved by a disciple in his "Diary of the Jnana Sadhan Math." "You should not think that there are no real men in the Western world. Carlyle, Emerson and some others are Rishis not only of Europe and America but of the world. They also lived a retired life and by dint of hard religious practice grasped some truths. Just ~~read their~~ read their works and you will find that the words of your own Rishis are being echoed through their works. Your world mission will be to help the Westerners to realize what they have but theoretically or intellectually grasped. The great unrest that has come ~~on~~ upon the whole Western world is due to a lack of realization of the Truth." The Western world is under the domination of a stupendous Rajahsakti (intense activity for the enjoyment of the world). This will soon pass over and with the dawn of the Satwika element in the Western ~~world~~ people they will turn to the realization of the Self. If then they come to know of the practical religion (the Direct Method of imparting Spiritual knowledge, as adopted by our Master they will accept it whole-heartedly and in right-earnest."

(64) ~~You~~ You think that everyone is a Carlyle or an Emerson in Europe and America. But it is a great illusion. This country (meaning India) is rather a thousand times better than those countries, because here are even now many persons of ~~Sattwika~~ SATWIKA (Pure) nature, who will listen to you with deep reverence and rapt attention. Those countries (meaning Europe and America) are predominantly Rajasik (i.e. they are given wholly to the desires for material enjoyment). If you go there and preach your liberal ideas amongst them, they will smash you. Your mission is against all the religious sects of the world and they will all make common cause against you. So if you can impart the truth to one or two (i.e. to a few) of their leading thinkers from here (meaning the Jnan-Sadhan Matha) they will then work in their own countries for the spread of the Truth, which will regenerate the Western-world. I see, they must come here." "Our mission, this time, is a world mission and this will be the last mission of our spiritual family. This mission will lay the foundation of the Satyayuga, i.e. bring about a Spiritual regeneration of the whole world."

Satwika

(65) ~~Most~~ Most of the disciples of our Master have been averse to making his teachings public, because they are solely concerned with their own individual

on the point, as reserved by a disciple in his "Diary of the Jnana Sadhan Math." "You should not think that there are no real men in the Western world. Carlyle, Emerson and some others are Rishis not only of Europe and America but of the world. They also lived a retired life and by dint of hard religious practice grasped some truths. Just ~~as Rishis~~ read their works and you will find that the words of your own Rishis are being echoed through their works. Your world mission will be to help the Westerners to realise what they have but theoretically or intellectually grasped. The great unrest that has come upon the whole Western world is due to a lack of realisation of the Truth." The Western world is under the domination of a stupendous Rajasakti (intense activity for the enjoyment of the world). This will soon pass over and with the dawn of the Satwika element in the Western ~~world~~ people they will turn to theorealisation o the Self. If then they come to know of the practical religion (the Direct Method of Imparting Spiritual Knowledge, as adopted by our Master they will accept it whole-heartedly and in right-earnest."

(Ls) (3) Satwika

~~Often~~ think that everyone is a Carlyle or an Emerson in Europe and America. But it is a great illusion. This country (meaning India) is rather a thousand times better than those countries, because here are even now many persons of "Suddha" (Pure) nature, who will listen to you with deep reverence and rapt attention. Those countries (meaning Europe and America) are predominantly Rajasik (i.e. they are given wholly to the desires for material enjoyment). If you go there and preach your liberal ideas amongst them, they will smash you. Your mission is against all the religious seats of the world and they will all make common cause against you. So, if you can impart the truth to one or two (i.e. to a few) of their leading thinkers from here (meaning Dhakuran-Sadhan Math) they will then work in their own countries for the spread of the Truth, which will regenerate the Western-world. I see, they must come here." "Our mission, this time, is a world mission and this will be the last mission of our spiritual family. This mission will lay the foundation of the Satyayuga, i.e. bring about a Spiritual regeneration of the whole world."

(Ls) Most of the disciples of our Master have been averse to making his teachings public, because they are solely concerned with their own individual

liberation. But there are a few, who are intent upon spreading the mission of the Master, and the quotation from my manuscript article applies to them alone. "Your mission this time, said the Master to some of his disciples, especially entrusted with the mission, "will be to establish synthesis in the world of thoughts. It should be both your spiritual practice and mission. The mission, this time, is not religious, but philosophical and educational." (From the "Diary of the Jnanasadhana Matha). There is thus no conflict between the two statements.

PANDIT BRIJLAL NEHRU

(1) A dictator has to arise first, some single man has to stand up, when much needed changes are to be brought about by karma. History shows this is so. After he passes away, there is not anyone to replace him and there is gradual loosening until democracy again exists. This is the historical cyclic process. Of course karma is behind it. The dictator brings the force or dynamism which is needed as an impetus to start these changes. Therefore the word "democracy" is a mere fetish. Politicians may use it to deceive people but statesmen, who should be on a higher plane, ought not to deceive themselves with it. Thus Gandhi aroused India, Mohamed aroused Arabs, Hitler aroused Germany, Churchill aroused England and by the ripple of the last two Roosevelt is arousing America. It is a tide.

(2) If a leader fails he has to go, just as Chamberlain had to go.

(3) Because the so-called democracies of England U.S.A. did not follow this historical cyclic rhythm voluntarily, Hitler arose and forced them to become continuously more and more ~~dictatorian~~ totalitarian whether they liked it or not.

(continued from above) NARAYANA TIRTHA: of Barisal

(66) Our Great Master came with a world mission. What his mission was it is for the future to reveal.

(67) The points upon which your are particularly interested, are exactly those upon which our Great Master laid specal emphases, and which he taught us to realise

(68) Swami Vivekananda is perfectly right when he says in his Raja Yoga "that it is impossible to stop thinking for more than a couple of minutes. It has been said with regard to the artificial Yoga method, which is now prevalent in this country and abroad. But the Siddha Mahayoga

(continued from above) MARAYANA TIRTHA:of Bertiasi

(86) Our Great Master came with a world mission. What his mission was it is for the future to reveal.

(87) The points upon which your are particularly interested, are exactly those upon which our Great Master laid special emphases,and which he taught us to realise

(88) Swami Vivekananda is perfectly right when he says in his Raja Yoga "that it is impossible to stop thinking for more than a couple of minutes. It has been said with regard to the artificial Yoga method, which is now prevalent in this country and abroad. But the Siddha Mahayoga

taught by our great Master, helps a man, without the lea st effort on his part to suspend his thoughts not for a couple of minutes, but for hours together and thus remain in a blissful state of pure consciousness. But here, as in the artificial Yoga meth od, for the permanent realisation of the self by the permanent cessation of all thoughts i.e., to be permanently established in non-thinking state of the self, the one and the only one thing needful is the giving up of all desires. The implication is that when a person has succeeded in giving up all his desires, he is then permanently established in the non-thinking state of the Self, which is, strictly speaking, not a state but the very essence of the Self. "When all the desires are got rid of," to quote a further teaching of the saint on the subject, "the non-thinking state of the Self, which is its very essence, comes of itself, and there need be no more efforts then for the attainment of the state. This state of non-thinking is freedom--freedom from nescience and its concomitants, the rounds of births and deaths." (69) It will not be out of place to tell you here that our Great Master adopted the direct method of Siddha Mahayoga in order to make his disciples realise the ultimate truth of the Vedanta through higher visions of life, as set forth in the Yoga philosophy. His teaching began only when a disciple had realised the truths, and here also he only pointed out the truths,--contained in the Yoga Philosophy and in the Vedanta--for the verification of the truths realised by the disciple. So anything like formal teaching was out of his way. "Gnanam (Philosophy) without Yoga(practise)," held the Saint "cannot give final emancipation, nor Yoga practice without philosophy. So one desirous of final emancipation in the knowledge of the self must cultivate Philosophy, side by side, with Yoga practice."

taught by our great Master, helps a man, without the les-
st effort on his part to suspend his thoughts not for
a couple of minutes, but for hours together and thus
remain in a blissful state of pure consciousness. But
here, as in the artificial Yoga method, for the perman-
ent realisation of the self by the permanent cessation
of all thoughts i.e., to be permanently established in
non-thinking state of the self, the one and the only
one thing needful is the giving up of all desires. The
implication is that when a person has succeeded in giv-
ing up all his desires, he is then permanently estab-
lished in the non-thinking state of the Self, which is,
strictly speaking, not a state but the very essence of
the Self. "When all the desires are got rid of," to
quote a further teaching of the saint on the subject,
"the non-thinking state of the Self, which is its very
essence, comes of itself, nd there need be no more eff-
orts then for the attainment of the state. This state
of non-thinking is freedom--freedom from reactions and
its concomitants, the rounds of births and deaths."
(C9) It will not be out of place to tell you here that
our Great Master adopted the direct method of Siddha
Mahayoga in order to make his disciples realise the
ultimate truth of the Vedanta through higher vistons of
life, as set forth in the Yoga philosophy. His teaching
began only when a disciple had realised the truths, and
here also he only pointed out the truths,--contained in
the Yoga Philosophy and in the Vedanta--for the verif-
ication of the truths realised by the disciple. So
anything like formal teaching was out of his way. "Man-
kam (Philosophy) without Yoga(practise)," held the Saint
"cannot give final emancipation, nor Yoga practise with-
out philosophy. So one desirous of final emancipation
in the knowledge of the self must cultivate Philosophy,
side by side, with Yoga practise."

Professor P.N.Srinavasachari:

(1) There are three selves. The first is the bodily o one, the second is the higher one, called Kevalya, which is detached from bodily life and external influences, from passions and cares, the third is the cosmic self or God. Yogis and advaitin gnanis ordienarily attain only the second one, which yields inner peace because the passions and instincts are transcended. But it is a selfish peace. It takes no account of social duty, human relations, because it acknowledges no 'other' no second being, no God.

(2) The highest path leads to the cosmic self and calls for love and leads to service which most yogis and advaitins lack.

(3) I have seen the growth of the Ramakrishna Mission since its inception and find it has greatly deteriorated since the early days. It has become a sect and suffers from the defects of institutionalism.

(4) The mystic who advances by self-forgetfulness on one side and fulfilment thru love of God on the other, achieves a higher status than the yogi or advaitin-gnani who seeks only his own truer self, his own inner peace.

(5) The advaitic goal of man realising himself as God is delusive if God means the world life. Even on their theory sarvamukti(total liberation) cannot be got until all other beings are liberated, for they too are part of the all-life, which is an endless process. Again, the Ramakrishna Ramanashram practi e of calling the Guru Bhagavan, of equating him with God, is sacrilligious. It arises out of their wrong theory.

(6) Yoga is a higher escapism. I knew a goi-guru who when faced with unpleasant situations or worldly temptations would withdraw into himself in trance and thus become oblivious of them and so be unaffected by them. But he touched only his kevalya, not God. So far as Ramana Mahharshee remains indifferent to the asram conditions he is practising the same form of escapism. The higher way is to face the situation animated by the desire to serve lovingly, by feeling for and helping others.

(7) Ramakrishna was a devotee of God whereas Vivedananda was a gnani; thus the former was on a higher level.

(8) The yogi who attains kevalya develops a super-solipsism; he alone is, all else and everyone else is unreal maya.

Professor P.N.Srinivasachari:

(1) There are three selves. The first is the bodily one, the second is the higher one, called Kevalya, which is detached from bodily life and external influences, from passions and cares, the third is the cosmic self or God. Yogis and advaitin gurus ordinarily attain only the second one, which yields inner peace because the passions and instincts are transcended. But it is a selfish peace. It takes no account of social duty, human relations, because it acknowledges no 'others' no second being, no God.

(2) The highest path leads to the cosmic self and calls for love and leads to service which most yogis and advaitins lack.

(3) I have seen the growth of the Ramakrishna Mission since its inception and find it has greatly deteriorated since the early days. It has become a sect and suffers from the defects of institutionalism.

(4) The mystic who advances by self-forgetfulness on one side and fulfilment thru love of God on the other, achieves a higher status than the yogi or advaitin-guru who seeks only his own truer self, his own inner peace.

(5) The advaitic goal of man realising himself as God is delusive if God means the world life. Even on their theory sarvamukti(total liberation) cannot be got until all other beings are liberated, for they too are part of the all-life, which is an endless process. Again, the Ramakrishna Hamsamsram preach e of calling the Guru Bhagavan, of equating him with God, is ascribing. It arises out of their wrong theory.

(6) Yoga is a higher escapism. I knew a goi-guru who when faced with unpleasant situations or worldly temptations would withdraw into himself in trance and thus become oblivious of them and so be unaffected by them. But he touched only his kevalya, not God. So far as Ramana Maharshee remains indifferent to the karam conditions he is practising the same form of escapism. The higher way is to face the situation animated by the desire to serve lovingly, by feeling for and helping others.

(7) Ramakrishna was a devotee of God whereas Vivekananda was a gnani; thus the former was on a higher level.

(8) The yogi who attains kevalya develops a super-solipsism; he alone is, all else and everyone else is unreal maya.

G. S. Venkataramani Iyer:(Assistant Secretary to the Legislative Council of Mysore)

(1) When your book "A Search in Secret India" reached India it created a furore amongst the educated classes. It passed from hand to hand, a single copy being borrowed by dozens of persons. We knew nothing ornext to nothing about what you had written and we re amazed that a Westerner should have shown such knowledge and character.

(2) Your book "The Quest of the Overself" is perfectly accurate as an exposition of the highest Indian (Shankara's) metaphysic and yoga. I have re-read it often. It has been a great help to me and others, although I know Sanskrit and had studied Shankara in the original; nevertheless you made it much easier for me to understand these matters, whilst giving the inspiration too.

(3) For many years I had been troubled by fearful nightmares wherein I saw terrible snakes, (The Kundalini-PB?) which woke me up very distressed and made me afraid to go to sleep again. But from the day I talked to you about these experiences, they vanished completely. Moreover in your presence I always feel soothed.

(4) Indian black magic using copper plates, mantras bones, etc., depend for their efficacy chiefly on the internal mental force of the sorcerer combined with the faith or fear of the victim.

(5) The most important qualification of the threefold path is BALANCE. A harmony must be attained between the rational intellectual and the devotional emotional life. Somewhere Yoga Vasista says: "Act <u>as if</u> you were interested."

(6) You are on the coming wave in working for a synthesis of East and West ideas. Synthesis is the thing.

Yogi Ramiah:

(1) Sahaja samadhi is the merging of mind in Atma whilst remaining conscious of body, whereas Nirvikalpa is mergence with loss of body-consciousness. Whereas latter comes and goes, Sahaja is continuous and never-ending hence is the goal.

(2) "Do not go to Aurobindo: it is waste of time. He is not minding the Self. He is seeking for the power-grace of God as an objective thing; this is not the highest quest.

C. S. Venkataramani Iyer: (Assistant Secretary to the Legislative Council of Mysore)

(1) When your book "A Search in Secret India" reached India it created a furore amongst the educated classes. It passed from hand to hand, a single copy being borrowed by dozens of persons. We knew nothing except to nothing about what you had written and we re amazed that a Westerner should have shown such knowledge and character.

(2) Your book "The Quest of the Overself" is perfectly accurate as an exposition of the highest Indian (Shankara's) metaphysic and yoga. I have re-read it often. It has been a great help to me and others, although I know Sanskrit and had studied Shankara in the original; nevertheless you made it much easier for me to understand these matters, whilst giving the inspiration too.

(3) For many years I had been troubled by fearful nightmares wherein I saw terrible snakes, (The Kundalini-PB?) which woke me up very distressed and made me afraid to go to sleep again. But from the day I talked to you about these experiences, they vanished completely. Moreover in your presence I always feel soothed.

(4) Indian black magic using copper plates, mantras bones, etc., depend for their efficacy chiefly on the internal mental force of the sorcerer combined with the faith or fear of the victim.

(5) The most important qualification of the threefold path is BALANCE. A harmony must be attained between the rational intellectual and the devotional emotional life. Somewhere Yoga Vasista says: "Act as if you were interested."

(6) You are on the coming wave in working for a synthesis of East and West ideas. Synthesis is the thing.

Yogi Ramiah:

(1) Sahaja samadhi is the merging of mind in Atma whilst remaining conscious of body, whereas Nirvikalpa is mergence with loss of body-consciousness. Whereas latter comes and goes, Sahaja is continuous and never-ending hence is the goal.

(2) "Do not go to Aurobindo: it is waste of time. He is not minding the self. He is seeking for the power-grace of God as an objective thing; this is not the highest quest.

LETTERS FROM SRI AUROBINDO.

(1) Q: Will you please write a few lines to make clearer the point which outsiders reading you never seem to understand--that spiritualization is not the same as supramental transformation ?

A: If spiritual and supramental were the same thing,as you say my readers imagine,then all the sages and devotees and yogis and sadhaks throughout the ages would have been supramental beings and all I have written about the super mind would be so much superfluous stuff useless and otiose. Anybody who had spiritual experiences would then be a supramental being; the ashram would be chock full of supramental beings and every other ashram in India also. Spiritual experiences can fix themselves in the inner consciousness and alter it,transform it,if you like,one can realize the Divine everywhere,the Self in all and all in the Self,the universal Shakti doing all things,one can feel merged in the Cosmic Self or full of ecstatic bhakti or Ananda. But one may and usually does still go on in the outer parts of Nature thinking with the intellect or at best the intuitive mind,willing with a mental will,feeling joy and sorrow on the vital surface,undergoing physical afflictions and suffering from the struggle of life in the body with death and disease. The change then only will be that the inner self will watch all that without getting disturbed or bewildered,with a perfect equality,taking it as an inevitable part of Nature,inevitable at least so long as one does not withdraw to the Self out of Nature.That is not the transformation I envisage. It is quite another power of knowledge,another kind of will,another luminous nature of emotion and aesthesis,another constitution of the physical consciousness that must come in by the supramental change.

(2) Q: If the true being behind the usual emotional heart is the psychic,how is it that Ramana Maharishi says and all the Upanishads too seem to say that in the core of the heart is

(1) Q: Will you please write a few lines to make clearer the point which outsiders reading you never seem to understand--that spiritual-ization is not the same as supramental trans-formation ?

A: If spiritual and supramental were the same thing,as you say my readers imagine,then all the sages and devotees and yogis and sad-haks throughout the ages would have been supra-mental beings and all I have written about the super mind would be so much superfluous stuff useless and otiose. Anybody who had spiritual experiences would then be a supramental being; the ashram would be chock full of supramental beings and every other ashram in India also. Spiritual experiences can fix themselves in the inner consciousness and alter it,transform it,if you like,one can realize the Divine every-where,the Self in all and all in the Self,the universal Shakti doing all things,one can feel merged in the Cosmic Self or full of ecstatic bhakti or Ananda. But one may and usually does still go on in the outer parts of Nature think-ing with the intellect or at best the intuitive mind,willing with a mental will,feeling joy and sorrow on the vital surface,undergoing physical afflictions and suffering from the struggle of life in the body with death and diseases. The change then only will be that the inner self will watch all that without getting disturbed or bewildered,with a perfect equality,taking it as an inevitable part of Nature,inevitable at least so long as one does not withdraw to the self out of Nature.That is not the transformation I envisage. It is quite another power of know-ledge,another kind of will,another luminous nature of emotion and aesthesis,another con-stitution of the physical consciousness that must come in by the supramental change.

(2) Q: If the true being behind the usual emotion-al heart is the psychic,how is it that Ramana Maharishi says and all the Upanishads too seem to say that in the core of the heart is

the Self, the Atman? The Maharishi gives the place of the self to be not in the centre of the chest but two fingers to the right--whereas the psychic is felt by all of us exactly in the middle. But how could he have missed the psychic and the secret of its impulsion towards transformation when his whole spiritual achievement appears to be in the heart? What precisely has he realised there?

A: The Upanishads do not say that about the Atman--what they say about the Atman is that it is in all and all is in it, it is everywhere and all this universe is the Atman. What they speak of as situated in the deeper inner heart is the Purusha in the heart or Antaratman--angushtamatrah purusho antaratma. This is in fact what we call the psychic being, chaitya purusha.

The heart spoken of by the Upanishads correspond with the physical cardiac centre; it is the hritpadma of the Tantriks. As a subtle centre, chakra, it is supposed to have its apex on the spine and to broaden out in front. Exactly where in this area one or another feels it does not matter much; to feel it there and be guided by it is the main thing. I cannot say what the Maharishi has realised--but what Brunton describes in his book as the Self is certainly this Purusha Antaratma but concerned here rather with mukti and a liberated action than with transformation of the nature. What the psychic realisation does bring is a psychic change of the nature purifying it and turning it altogether towards the Divine. After that or along with it comes the realisation of the cosmic Self. It is these two things that the old Yogas encompassed and through them they passed to Moksha, Nirvana and the departure into some kind of celestial transcendence. The Yoga practised here includes both liberation and transcendence, but it takes liberation or even a certain Nirvana, if that comes, as a first step and not as the last step of its siddhi. Whatever exit to or towards the Transcendent it achieves is an ascent accompanied by a descent of the power, light, consciousness that has been achieved and it is by such descents that is to achieved the spiritual and supramental transformation here. This does not seem to be admitted in the Maharishi's thought; he considers the Descent as superfluous and logically impossible. "The Divine is here, from where will He descend?" is his argument. But the Divine is everywhere, He is above as well as within, He has many habitats, many strings to His bow of Power, there are many levels of His dynamic consciousness and each has its own light and force. He is not confined to his position in the heart or to the single word of the psycho-spiritual realisation. He has also his supramental above the heart-centre and mind-centre and can descend from if He wills to do so.

(3) Q. Judging from the quotation I am sending you from Brunton's book "A Message from Arunachala," what do you think is the "Overself" of the Maharishi? Is it the Antaratman leading to or widening into the Cosmic Self or is it the silent Self of the Jnana Yogis, the traditional Atman, realised directly?
A. The methods described in the account are the well-established methods of Jnana Yoga (1) one-pointed concentration followed by thought-suspension, (2) the method of distinguishing or finding out the true self by separating it from mind, life, body (this I have seen described by him more at length in another book) and coming to the pure 'I' behind; this also can disappear into the Impersonal Self. The usual result is a merging in the Atman or Brahman--which is what one would suppose is meant by the Overself, for it is that which is the real Overself. This Brahman or Atman is everywhere, all is in it, it is in all, but it is in all not as an individual being in each but is the same in all--as the Ether is in all. When the merging in the Overself is complete, there is no ego, no distinguishable I, nor any formed separative person or personality. All is an indivisible and undistinguishable Oneness either free from all formation or carrying all formations in it without being affected - for one can realise it in either way. There is a realisation in which all things are moving in its one Self and this Self is there stable in all beings; there is another more complete and thoroughgoing in which not only is it so but all are vividly realised as the Self, the Brahman, the Divine. In the former it is possible to dismiss all beings as creations of Maya, leaving the one Self alone as true -- in the other it is easier to regard them as real manifestations of the Self, not as illusions. But one can also regard as beings as souls, independent realities in an eternal Nature dependent on the one Divine. These are the characteristic realisations of the Overself familiar to the Vedanta. But on the other hand you say that this Overself is realised by the Maharishi as lodged in the heart-centre, and it is described by Brunton as something concealed which when it manifests appears as the real Thinker, source of all action but now guiding thought and action in the Truth. Now the first description applies to the Purusha in the heart, described by the Gita as Iswara situated in the heart and by the Upanishads as the Purusha Antaratma; the second could apply also to the mental Purusha, manomayah pranasharira neta of the Upanishads, the mental Being or Purusha who leads the life and the body. So your question is one which on the data I cannot easily answer. His Overself may be a combination of all these experiences, without any distinction being made or thought

necessary between the various aspects. There are a thousand ways of approaching and realising the Divine and each way has its own experiences which have their own truth and stand really on a basis one in essence but complex in aspects, common to all but not expressed in the same way by all. There is not much use in discussing these variations; the important thing is to follow one's own way well and thoroughly. In this Yoga, one can realise the Psychic Being as a portion of the Divine seated in the heart with the Divine supporting it there--this psychic being takes charge of the sadhana and turns the whole being to the Truth, the Divine, with results in the mind, the vital and the physical consciousness which I need not go into here--that is the first transformation. We realise it next as the one Self, Brahman, Divine, first above the body, life, mind and not only within the heart supporting them -- above and free and unattached as the static Self but also extended in wideness through the world as the silent Self in all and dynamic too as the active Divine Being and Power, Ishwara-Shakti, containing the world and pervading it as well as transcending it, manifesting all cosmic aspects. But what is most important for us is that it manifests as a transcending Light, Knowledge, Power, Purity, Peace, Ananda of which we become aware and which descends into the being and progressively replaces the ordinary consciousness itself by its own movements--that is the second transformation. We realise also the consciousness itself as moving upward, ascending through many planes physical, vital, mental, overmental to the supramental and Ananda planes. This is nothing new; it is stated in the Taittirya Upanishad that there are five Purushas, the physical, the vital, the mental, the Truth Purusha (Supra-mental) and the Bliss Purusha; it says that one has to draw the physical self into the vital self, the vital into the mental, the mental into the Truth self, the Truth self into the Bliss self and so attain perfection. But in this Yoga we become aware not only of this taking up but of a pouring down of the power of the higher Self, so that there comes in the possibility of a descent of the supramental self and nature to dominate and change our present nature and turn it from nature of Ignorance into nature of Truth-Knowledge (and through the supramental into nature of Ananda) this is the third or supramental transformation. It does not always go in this order, for with many the spiritual descent begins first in an imperfect way before the psychic is in front and in charge, but the psychic development has to be attained before a perfect and unhampered spiritual descent can take place, and the last or supramental change is impossible so long as the two first have not become full and complete. That's the whole matter put as briefly as possible.

(4) What you demand of me would mean a volume, not a letter - especially as these are matters of which people know a great deal less than nothing and would either understand nothing or misunderstand everything. Some day I suppose I shall write something, but the supramental won't bear talking of now. Something about the spiritual transformation might be possible and I may finish the letter on that point - if I find leisure but that is doubtful.

I do not want to go further into the question of the Maharshi's realisation. As I have said, comparisons are of no use; each path has its own aimand direction and method and the truth of each one does not invalidate the truth of the other. The Divine (or if you like, the Self) has many aspects and can be realised in many ways -- to dwell upon these differences is irrelevant and without use.

(5) "Transformation" is a word that I have brought in myself (like "supermind") to express certain spiritual concepts and spiritual facts of the integral Yoga. People are now taking them up and using them in senses which have nothing to do with the significance which I put into them. Purification of the nature by the "influence" of the Spirit is not what I mean by transformation; purification is only part of a psychic change or a psycho-spiritual change--the word besides has many senses and is very often given a moral or ethical meaning which is foreign to my purpose. What I mean by the spiritual transformation is something dynamic (not merely liberation of the Self or realisation of the one which can very well be attained without any descent.) It is a putting on of the spiritual consciousness dynamic as well as static in every part of the being down to the subcinscient. That cannot be done by the influence of the Self leaving the consciousness fundamentally as it is with only purification, enlightenment of the mind and heart and quiescence of the vital. It means a bringing down of the Divine Consciousness static and dynamic into all these parts and the entire replacement of the present consciousness by that. This we find unveiled and unmixed above mind, life and body. It is a matter of the undeniable experience of many that this can descend and it is my experience that nothing short of its <u>full</u> descent can thoroughly remove the veil and mixture and effect the full spiritual transformation. No metaphysical or logical reasoning in the voids as to what the Atman "must" do or can do or needs or needs not to do is relevant here or of any value. I may add that transformation is not the central object of other paths as it is of this Yoga - only so much purification and change is demanded by them as will lead to liberation and the beyond-life. The influence of the Atman can no doubt do that - a full descent of a new consciousness into the whole nature from top to bottom to transform life here is not needed at all for the spiritual escape from life.

(6) We at Pondichery are always sending out our forces, but we are not necessarily conscious of their effects on individual aspirants.

(7) When Shelley made the spirits of nature speak, he was using his imagination, but there was something behind in him which felt and knew and believed in the truth of the thing he was expressing.

(8) The mantra comes from the Overmind inspiration. Its characteristics are a rhythm that means more than the language, and the power to convey not merely the contents of the thing spoken of but its value and figure in some fundemental and original consciousness which is behind all these.

(9) The Overmindis a super-human consciousness and to be able to write always or purely from an Overmind inspiration would mean the elevation of at least a part of the nature beyond human level. That is always the error of the impatient aspirant, to imagine he has got the Supermind when he has got only something from the illumined or intuitive, or at the highest some kind of mixed Overmind consciousness.

(10) Vital poetry is that which appeals to sense or sensation but the mind and soul do not find an equal satisfaction. This does not mean that there is to be no vital element in poetry--without the vital, nothigg living can be done.

(11) Poetry, if it deserves the name at all, comes always from some subtle plane through the creative vital (astral) and uses the outer mind and other external instruments for transmission only. There are here three elements; the original source of the inspiration, the vital force of creative beauty which gives its substance and impetus and determines the form and the transmitting outer consciousness of the poet. The most genuine and perfect poetry is written when the original source is able to throw its inspiration pure and unaltered in to the vital and there it takes its true native form and power exactly reproducing the inspiration.

(12) Lyrical inspiration usually flows out of the being, spontaneous, with a minimum of interference by the brain-mind

(2)

(6) We at Pandichery are always sending out our for-
ces, but we are not necessarily conscious of their
effects on individual aspirants.

(7) When Shelley made the spirits of nature speak, he
was using his imagination, but there was something be-
hind in him which felt and knew and believed in the tru-
th of the thing he was expressing.

(8) The mantra comes from the Overmind inspiration. Its
characteristics are a rhythm that means more than the
language, and the power to convey not merely the contents
of the thing spoken of but its value and figure in some
fundamental and original consciousness which is behind
all these.

(9) The Overmindis a super-human consciousness and to
be able to write always or purely from an Overmind in-
spiration would mean the elevation of at least a part
of the nature beyond human level. That is always the
error of the impatient aspirant, to imagine he has got
the Supermind when he has got only something from the
illumined or intuitive, or at the highest some kind of
mixed Overmind consciousness.

(10) Vital poetry is that which appeals to sense or
sensation but the mind and soul do not find an equal
satisfaction. This does not mean that there is to be
no vital element in poetry--without the vital, nothing
living can be done.

(11)- Poetry, if it deserves the name at all, comes always
from some subtle plane through the creative vital (astral)
and uses the outer mind and other external instruments for
transmission only. There are here three elements; the
original source of the inspiration, the vital force of
creative beauty which gives its substance and impetus
and determines the form and the transmitting outer cons-
iousness of the poet. The most genuine and perfect poe-
try is written when the original source is able to throw
its inspiration pure and unaltered in to the vital and
there it takes its true native form and power exactly re-
producing the inspiration.

(12) Lyrical inspiration usually flows out of the being,
spontaneous, with a minimum of interference by the brain-
mind

To P.B

(13) The Mother does not think that a group movement of that kind could be effective for the purpose or produce any serious impression on the welter of strong blind forces that are now at work in the world. It can only be a mental ripple on the surface like so many other mental idealistic efforts of the day. All these suffer from the fundamental defect that they work on this the existing plan of things with no superior force that can dominate their dis-harmonies or oblige them to transform themselves by any invisible infusion of Light from above. Even if the meditation of these groups became less mental, that defect would not disappear. Individuals among them might use the spiritual heights just above mind, others might be helped from nearer towards them; but nothing fundamental would change in the world as a whole.

(14) The Mother does not think any intervention organization of these groups would be helpful. Publicity of the kind suggested would be disastrous,-it would be sure to lead to corruption, what purity or virtue there is in the movement would disappear. It is better to let it go in silence with the momentum you gave to it and observe where that leads it. If there are any elements of utility in it for future work, those will be taken up when the time comes, if not it must be left to fade away of itself. But it should be in the quiet and silence you first consigned to it-not as a public movement for then it would soon cease to be at all pure and genuine.

Sri Aurobindo

(15) When dying Aurobindo predicted (a) There will be no war between India and Pakistan. (b) The supermental forces which I and the Mother are invoking will change the mind of humanity, and thus prevent a world war. There will be no Messiah. (16) Erna Rose King; " I meant the inner circle of followers of Aurobindo in New York, headed by Elonora Montgomery but did not find in them that something of spiritual emanation which I find in P.B.

(13)

Aurobindo predicts that America will be the spiritual renaissance center of the West.

AUROBINDO ASRAM, THE MOTHER;Pondichery: (1) We are trying to transform every atom of the body, of the mind. (2) You are mentally conscious, arent you? Several times you have come to me (interiorly) and asked your questions and we have had conversations. (3) Maharishee does not need to keep his physical body for the type of work he is doing. I should think his ambition is to leave his body. He is basking in the peace of the Self and will not turn his face to look at the suffering of the world. Because he will not look at it, he is indifferent to it. Of course, he can and no doubt does serve on the inner plane by spreading his self out, but that meets with no resistance and is a pleasant way. We here, on the other hand, are not content with that. We are trying to bring that force down here, into everyatom, every act; this is very arduous, difficult and requires great perseverance. (4) The attainment of self-realization is very easy, if you were born for that; for Aurobindo and myself it has been but the first step; but after that we are trying to come right down into every physical all whilst still holding to the self, never once losing it. We are doing this because we see the falsehood, distortion and suffering in the inner world and the effects of the latter (subconscious mind) upon mankind. We want to correct those defects, to remedy them, and not turn aside to enjoy our own peace as Maharishee is doing. We are both conscious of a call to do this work of transformation and no doubt he has not heard such a call and therefore is content torest in self and let the world alone. If there is One who governs the world as Maharishee says, then we at Pondichery have had the call from that One who wants to transform it. We are doing the work of that One. (5) I take all my disciples into my consciousness; it is like 100 souls in one body, so much so, that when one of them is even ill, I feel it in my own body. Thus I am working on them interiorly, to transform them. (6) My message to you is "Get out of your mind!" (7) It is dangerous to mix the two atmospheres of two gurus. (8) We do not want publicity; we do not want the outside world. They would only hinder our work here. We do not need propaganda as the experiments are on ourselves, not others. (9)Our method of transforming is while holding self-realization, to be clearly conscious of every act, thought and feeling and to bring that self into them.(10)We

teach that there is a spiritual ego as well as the personal ego. This is a vital difference between us and the Maharishee. (11) It is service of the Divine, not service of humanity, that we aim for.

THE MOTHER (Pondichery) 1935:

(12) Do you think we shall see a spiritual revival in our own time? ANS: Yes, most probably.

(13) Do you think world disaster inevitable? ANS: Mostly, yes. But we are trying to shift the catastrophe further and further and further away each time it comes close, to hold it back whilst we build up a concentration of force sufficiently strong to dissolve it altogether, in which case it will never happen, at least not on a vast scale. It is a case of playing for time; we need more and more time to keep the forces of falsehood, evil and destruction at bay whilst our building up goes on.

(14) Does your prohibiton about writing of you still hold good? ANS: Yes, we do not want to draw attention and interference from the outside world to our work here. So powerful and so widespread is the materialism and adverse forces today that it may soon be impossible to do as the Maharishee has done--withdraw into the interior quiet of the Self and remain there.

(15) Question on Abyssinian war. ANS: God always intervenes in a crisis.

(16) The adverse elements do exist. It would be a pity if all that evolution & civilization has built up were totally destroyed; there is some good in it, despite the bad, & for mankind to relapse into barbarism with its destruction it would mean having to start all over again.

SISTER PAVITA: (Pondichery)

(1) The adverse Asuric forces are trying to get the whole world into their clutches.

(2) The war, from the spiritual viewpoint, is the purification of the 'earth body' to render it apt to receive the New Force and descent of the Light.

(3) It is better for you to follow what you term a 'lone path' that seems to be your way.

(4) The work that is being done by Sri Aurobindo in the silence is immense and soon the whole world will see the visible results. The time is not quite ripe for the world to know how heavily it is in his debt.

 (215)
(1)To want everybody to agree with him and follow his own preferred line of conduct or belief is the never-realised dream of the politician, or realised only by the violent compression of the human mind and life which is the latest feat of the men of action (dictators?) (2) The advocates of action think that by human intellect and energy making an always new rush, everything can be put right. The present state of the world is a signal (56) proof of the illusion under which they labour. Yoga takes the stand that it is only be a change of consciousness that true the basis of life can be discovered--from within outward is indeed the rule. Mental idealism is the great fosterer of illusion. The spiritual path needs a certain amount of realism. One has to see the real value of things as they are--which is very little, except as steps in evolution. (3) One can follow either the spiritual static path of rest and re-lease or the spiritual dynamic path of a greater truth to be brought down into life. (4) The masses of men act upon their vital push, not according to reason; individuals do the same. If they call in their reason, it is as a lawyer to plead the vital's cause. (5)The human reason is a very convenient and accomodating instrument and works only in the circle set for i interest, partiality and prejudice. (6) The discovery the truth about human beings need not lead to cynicism I lead to a calm aloofness or irony which has nothing disappointed or bitter in it or to charity. In the spiritual consciousness, one is blind to nothing but sees also the divine element which is not yet released. And it is neither deceived nor repelled nor discouraged. The inner greater thing is in everybody; they may not have released it but it is there (8) It is in the nature of vital love not to last or if it tries to last, not to satisfy because it is a passion which nature has thrown in in order to serve temporary purposes. Its normal tendency is to wane when it has sufficiently served nature's purpose. It cannot last because it is a borrowed light and power. Moreover, nothing lasts in the mind and the vital. All is in flux there. The one thing that endures is soul spirit. Therefore, love can last and satisfy only if it bases itself on the soul, if it has its roots there, but that means living no longer in the vital. (9) I think D H Lawrence was held back from realising because he was seeking for new birth in the subconscient vital and taking that for the invisible within. That, too, was perhaps the reason for his preoccupation with a vain and baffled sexuality. (10) The Sannyasi jnani lost in his laya or the bhakti lost in his ecstasy remains there probably because he is constituted for that but it is a stage and not the end. (11)The insistence on the

external factuality of the avatar and on the incidents of his outward life is a cardinal error. What matters is the spiritual influence that came with him, what he was and did within. What is it that gives Buddha or Christ his enormous place in the spiritual world? It was because something manifested through them that was more than any outward event or teaching. Historicity gives us very little of that. Their teachings are spiritually true not as mere mental teachings but as the expression of spiritual states orhhappenings in them which by their life on earth they made possible or more dynamically potential in others. The snag in the worship of the avatar is a sectarian basis which insists on the manifestation but loses sight of the manifested.

(12) The Will or Shakti is situated in the saha sradala, just above the crown of the head and from that centre of activity it works ... the will is the organ of the Ishwara in the body.

(13) The proper course of yogic sadhah is to start with the Will, go on to Manas, and finish up with the body.

(14) The yogin should get rid of the habit of acting on his emotions by allowing the Will to silence his impulses and purify his emotions. He should prohibit and inhibit by the Will all action and speech that starts blindly from the passions surging in his heart.

(15) The lengthy processes of the Hatha--and Raja Yogins have been abandoned, and the Sadhak starts directly with the Will, which, purified and irresistible, swiftly transforms the human nature.

(16) The ascent to the divine which is common to all paths of Yoga is not enough; there must be too a descent of the Divine to transform all the energies of the mind, life and body.

(17) All truths below the supra-mental (even that of the highest spiritual on the mental plane, which is the highest that has yet manifested, either partial or relative or unable to transform earthly life; they can at most modify & influence it.)

B) My aunt talked with Pauline Pomeroy, who wroships the Mother and finds in Aurobindo's teachings what she craved all her life. She also met the Mother and her natural distrust soon turned to near-worship, but my uncle's reaction was she is very clever."

Comment on a Passage in Aldous Huxley's "Perennial Philosophy" by Sri Aurobindo*

Sri Aurobindo is in entire agreement with Huxley's comments. But in the phrase "To its heights we can always reach", very obviously "we" does not refer to humanity in general but to those who have a sufficiently developed inner spiritual life. It is probable that Sri Aurobindo was thinking of his own experience. After three years of spiritual effort with only minor results he was shown by a Yogi the way to silence his mind. This he succeeded in doing entirely in two or three days by following the method shown. There was an entire silence of thought and feeling and all the ordinary movements of consciousness except the perception and recognition of things around without any accompanying concept or other reaction. The sense of ego disappeared and the movements of the ordinary life as well as speech and action were carried on by some habitual activity of Prakriti alone which was not felt as belonging to oneself. But the perception which remained saw all things as utterly unreal; this sense of unreality was overwhelming and universal. Only some undefinable Reality was perceived as true which was beyond space and time and unconnected with any cosmic activity, but yet was met wherever one turned. This condition remained unimpaired for several months and even when the sense of unreality disappeared and there was a return to participation in the world consciousness, the inner peace and freedom which resulted from this realisation remained permanently behind all surface movements and the essence of the realisation itself was not not lost. At the same time an experience intervened: something else than himself took up his dynamic activity and spoke and acted through him but without any personal thought or initiative. What this was remained unknown until Sri Aubindo came to realise the dynamic side ot the Brahman, the Ishwara and felt himself moved by that in all his Sadhana and action. These realisations and others which followed upon them, such as that of the Self in all and all in the Self and all as the Self, the Divine in all and all in the Divine, are the heights to which Sri Aurobindo refers and to which he says we can always rise; for they presented to him no long or obstinate difficulty. The only real difficulty which

* (in a letter)

took decades of spiritual effort to work out towards completeness was to apply the spiritual knowledge utterly to the world and to the surface psychological and outer life and to effect its transformation both on the higher levels of Nature and on the ordinary mental, vital physical levels down to the subconscience and the basic Inconscience and up to the supre[illegible] supreme Truth-consciousness or Supermind in which alone the dynamic transformation could be entirely integral and absolute. (113)

SRI AUROBINDO [illegible] When you write your poetry, the psychic (soul) being is always behind it—even when you are in the depths of mental and vital despondency. As soon as you write, the psychic being intervenes and throws its self-expression into what you write. It is this that has made people with some inner life in them, those who have some touch of the spiritual, feel these poems so much. 1) Poetry, if it deserves the name at all, comes always from some subtle plane through the creative vital (astral) and uses the outer mind and other external instruments for transmission only. There are here three elements; the original source of the inspiration, the vital force of creative beauty which gives its substance and impetus and determines the form and the transmitting outer consciousness of the poet. The most genuine and perfect poetry is written when the origina[illegible]al source is able to throw its inspiration pure and unaltered [illegible] into the vital and there it takes its true native form and power exactly reproducing the inspiration, while the outer consciousness is entirely passive and transmits without alteration what it receives. When the vital is too active, the poetry remains powerful but inferior and less authentic. If the outer consciousness is too lethargic and blocks or is too active and makes its own version, then the poetry fails. It is the interference of these two parts, either by obstruction or too great activity of their own, that causes the difficulty or labour of writing. There would be no difficulty if the inspiration came through without obstruction or interference in a pure transcription. In a poet's highest or freest moments, he writes not at all out of his own external human mind but by inspiration, as the mouthpiece of the gods. 2) Lyrical inspiration usually flows out of the being, spontaneous, with a minimum of interference by the brain-mind. 3) Poetry which comes from the creative intelligence is always apt to be arrested by the outer intellect, an absurdly over-active part of the nature. It thinks that nothing can be well done unless it puts its finger into the pie and therefore it interferes with the inspiration, blocks half or more of it and substitutes its own inferior productions for the true speech that ought to come. The poet labors in anguish to get the one word true, the real divine substance waiting complete and ready behind

VIJOY KRISHNAN, "THE MASTER OF HOWRAH"
THE SCIENCE OF THE CHAKRAS (MSS) & interview

(1) The source from which the movements of the diagnosing pendulum proceeds is your chakras.

(2) Throught the merging of the animal man in me into the Spirit man, insight is obtained into another person's condition and it is diagnosed in a flash.

(3) The chakras are centres or reservoirs of different kinds of energy, but as God resides at the core of each of them, if I can reach Him I awaken all those centres and their petals will open of themselves. To try and open them one by one is a slow and laborious process. To try and feel that God is ever seeing me is to cause activity in the chakras. I must be conscious of His eye alone and practise seeing Him seated at each centre.

(4) The fifth centre, the Vishudda, corresponds to Void, Vacuum or Nothingness. From Nothingness proceeds all physical energy in the form of vibrations or waves. What is Nothingness? It is a creation of the mind only, embodied in a word. It is a form, concept or offspring of the mind. From Vacuum spring the elements composing the Universe. From Vacuum comes forth the universe into which pure Spirit transforms Himself. Where is the point of contact between Spirit and Matter between thought and things? The point is in the Void. This is the secret of Hindu science.

(5) If I desire to go to the region of Spirit, I the Real I, I must go through the Void, the menta concept of Nothingness, into Mind and therefrom to pure Consciousness or the Real Self.

(6)

1st centre (near anus) - Earth or solid elements (Muladhara)

2nd centre (near coccyx) - Svadisthan - Water or liquid forces.

3rd centre, Manipur - Fire or fiery forces.

4th centre (heart centre) Anahata - Air or gaseous forces.

5th centre Vishudda - Void or Sound forces.

6th centre (forehead) Ajna - Mind or mental forces.

7th centre Sahasvara - Centre of Brain - Self or Spirit - Pure Cognition -

(Each Centre commands the corresponding force).

(7) To cure a man's illness, first ascertain wha element's deterioration caused it. When I find it is earth element, I concentrate on the Muladhara, and pray to God, the source of all energy, which is dwelling there: "Cure this chak ra, have mercy on the man."

(8) Or, instead of doing that, concentrate o the Mind that controls all the system. Go to your Mind, connect it with God's and say, "Thou all-pervading Mind, cure that man's mind which is the controller of his body and fill it with its power of control." The more you stay nowhere else but in your own mind, and develop within yourself the perception of no grosser element than that, the more you will be able to touch the sick man's mind with your own. Taking your stand on mind alone, you will say, "Be cured", and he will be cured through his own mind. It is the mind that cures. This is known to most peoples but only to the Brahmins is known the use of another element, namely Vacuum, which is simpler and more efficacious. They know the mind is the generator of energy - of words sounding in the Vacuum of the Vishuddha Chak. For is there any thought which is not composed t of words? The most constant and positive conten of the mind is Word.

(9) My word becomes a word of power and command, able to move physical matter when it is spoken from the Truth-plane, Divinity, the controlling force of all manifestations, realities or existences. So must we learn this secret of Truth before we can attain power of the Word.

(10) If I touch your soul with my soul and pray: "Lord, heal that body of his," health will be transmitted by my appeal to the soul in you. So my words will, without material help, heal your diseased body. As a Guru, become one with the Divine, I draw out from It that which is necessary for your needs.

(11) We utter words at random, without thinking, there is such force within each word. but where the words of ordinary men fail to move anything, words from the Divine move, work and create. Unknowingly we are in contact with the living God and His forces, yet this not-knowing makes the world of matter unresponsive to us.

(12) When I awaken my chakras I get the feeling of myself, become conscious of myself in each one. Thus there is a living, divine personality in it, powerful in his own sphere, whom I am to address when I wish to meditate on that chakra. I must recognise the latter as a living power, not an inanimate machine, to awaken it.

(13) Human consciousness is limited to the body and is centered in the Heart chakra but Infinite consciousness is unlimited and is located in the Head (Sahasvara) chakra.

(14). Karma governs what we may or may not perceive in this birth. If it does not allow anything to come into consciousness, that thing will have to remain latent and be developed in other births. We develop in parts, through the successive lives, and by degrees.

(15) What is the world to you? Is it not your perception of it? The world that is awakened in your consciousness alone is your world. When you perceive a flower, under that knowledge is your conscious self. Your consciousness has taken the form of the flower. So I infer that consciousness has no fixed or permanent form.

(16) Being nearest to God, the mind has some of the qualities of God. It sees (in imagination) without eyes, hears without ears, etc.

(17) We know ourselves above all other things. Before I am aware of anything, I am aware of my own existence. In sleep, when I lose consciousness of my own existence, I forget world-existence too.

(18) It is only because you do not know how to enter the chamber of the Omnipotent that you come to a man who knows and pray him to show you the way. The Guru does this by making an opening in your consciousness.

(19) The Chakras are known by certain letters. Letters are reproductions of you. When I utter "Ah" it represents a part of my feeling in sound.

(20) Guru is the channel through whom God reveals knowledge of himself. We should bow our head and heart, practise humility, love and gratitude to him. This is both the first step as well as the secret of attaining God.

(21) In dreams we enjoy things as real. When spiritual enjoyments become to us as real as in dreams, we will actually enjoy objects in the same way and to the same degree as in reality. Then Soul is liberated. The spiritual object is the real thing, the corresponding material object is its counterpart. If a mango is projected from Sahasvara to perception and feeling, and you then take it to Svadistan and Muladhara, you will get its counterpart in the objective outer world. Someone will bring it to you or you will receive it in some other way. Thus, spirit and matter can be connected. The name of the thing, by being uttered only, has got life in the forehead, and being felt in the heart is then taken down to Muladhara and will attract the object outside. The word, or name, can work miracles, can change spirit into matter. But, unless the consciousness of God is there, it will not work as a light or fan will not work unless connected with electricity. The word must be living, conscious, and then it can be projected into the Chakras.

(22) To serve the Guru is to be here, in the highest centre in the head. Only a disciple who is always ready to serve the master can succeed.

(23) The whole purpose of my speaking to you is to awaken the divine consciousness within you.

(24) Along with every movement of yours, in eating, walking or working, even in good or bad acts, do not forget God. If you thus perceive Him in everything, you yourself will become an illumined Divine Man.

(25) Whatever is desired, can be fulfilled if you can know the all-powerful God in the Lotus centre of Sahasvara. Utter the word, will it in Sahasvara, and you can create the thing. However, we are limited by Karma in our capacity to receive things. Muladhara is the material pole so to get anything objectively we need its help.

(26) To be effective, this technique of using the Chakras creatively has to be done while in the consciousness of infinite God. When lower instincts predominate, we think of God as living in us, the vessels, but when we are in the Spiritual Consciousness, we see God is the vessel the container of the I.

Begin with the idea, "I am living in God this very moment." Then embody yourself in consciousness, not merely in the physical body, and so pass up and down, from chakra to chakra, to awaken or revitalize them. Within a month you will realize yourself.

(27) The next exercise is not only to see things but to feel that a portion of your own self has gone to them, dividing yourself into many selves of which 'I' is always the centre. Thus you forget the small entity and become identified with the Omnipresent Soul, the All and the Universe. The practice will be hard when you try as if you were the master and use your own endeavour. But it will be easy if you feel that the Lord God or Guru is leading you and has given you this inclination to approach Him. Remember and recall the guru so that he is always present to you in person.

(28) A Rishi can prophesy his own death and command it. He knows that world is his own creation. When he passes out of the body, he enters his own self, and is not conscious of being dead. He is all light, no shadow.

(29) God gives shelter and protection whenever we stop forgetting him and cry out to him.

(30) Be seated yourself in Muladhara and feel the current flowing to the Guru present in Sahasvara. You will feel yourself drawn up to it, becoming illumined. To connect your spirit with the Guru's will lead you easily to God.

(27) The next exercise is not only to see things but to feel that a portion of your own self has gone to them, dividing yourself into many selves of which 'I' is always the centre. Thus you forget the small entity and become identified with the Omnipresent Soul, the All and the Universe. The practice will be best when you try as if you were the master and use your own endeavour. But it will be easy if you feel that the Lord God or Guru is leading you and has given you this inclination to approach him. Remember and recall the Guru so that he is always present to you in person.

(28) A disciple can prepare his own death and command it. He knows that world is his own creation. When he passes out of the body, he enters his own self, and is not conscious of being dead. He is all light, no shadow.

(29) God gives shelter and protection whenever we stop forgetting him and cry out to him.

(30) Be seated yourself in Meditation and feel the current flowing to the Guru present in Sameyara. You will feel yourself drawn up to it, becoming illumined. To connect your spirit with the Guru's will lead you easily to God.

United States Trading Corporation

AUTHORIZED CAPITAL: $500,000.00

World-wide Importers and Exporters

CABLE ADDRESS:
TRADCORP

CABLE CODES
WESTERN UNION
BENTLEY'S
A.B.C. 5TH EDITION

(224) COUNSEL

SWAMI SANTINANANDA: (Prince Mussooree's guru)

(1) You should practise the Hatha yoga exercises of dhoti, basti (enema) and pranayama as preparatory body-cleansing for the kundalini.

(2) The initiation given you today will, as your kundalini was already awakened, cause it to go upwards more freely.

(3) All such initiations should be given in the morning, before any food has been taken, on an empty stomach.

(4) The best time for your meditation is in the morning before breakfast. There will then have been a twelve hour fast.

SACHIN MAJUMDAR (224-a)

(1)The Hathayogi guru Mahabiti of both Sri Yogendra and Sri Kuvalayananda, died when he was over 100 years old. His body was flexible, even in old age. Both these disciples of his are antagonistic to each other. K. instructed Nehru in Hathayogi postures. (2)Lele, a mahratti, was Aurobindo's guru during the Baroda days. He taught Aurobindo the breathing exercises which gave him samadhi. (3)The Christian Science and New Thought teaching that self-realization brings perfect health and success and prosperity is not correct. It brings them only as inner things. Other factors are active in the outer life, especially karma. Sri Ramakhrishna got cancer through old karma. (4) Zen as taught and practised here in the West is very different from Zen as taught and practised in the Japanese monastery. Here it is mixed up with psychoanalysis. Here Watts, etc., teach "Abandon yourself to the flow of life." (5)But it is only the flow of the lower nature. Zen here fails to discriminate between the lower and higher natures; therefore it fails to impose a discipline on the lower. With such discipline, it cannot lead to the highest goal. Zen is destructive of all doctrines and dogma and texts, as Khrishnmurti is. In the Japanese Zendo hall, they meditate for hours and hours a day. When the meditation is finished, there is no time to do anything esle, certainly not to "abandon themselves to the flow of life" and be active. This is not the way of life of Western Zennists. (6)I had 20 years as a monk in the Ramakhrishna Mission--many of them in the Himalayas in the Mayavati Monastery at Almora, some at Darjeeling and Calcutta. Then I spent a year in New/as assistant to Nikhilananda, whom I found /York/ difficult to get on with and full of discordant, negative though ts. No wonder he has ulcers, heart trouble, and had five operations! My experience with him led me to re-think the whole business of withdrawal from the world as a monk, and I resigned from the R.K. Order. I had to begin life anew in middle age with literally nothing in a worldly sense, only with faith, a little patience, and a fundamental honesty . The result has been good. I am much happier, freer and/loyal to truth than it was possible inside a /more/ limited organization. (7) The RK derides Hathayogi but I practise

(R24-B)

Besides, we need good health to live properly in the body. So many of my fellow monks were sick men, their sickness interfered with their spiritual practices. Hatha yoga removes diseases, improves health, strengthens will. The breathing exercises are important--both for healthy nerves, mind control, and samadhi attainment in meditation. (8)The Upanisadic sentence about "The Atman chooseth whom it will etc." really means "The Atman seems to choose Etc." When after--and as a consequence of--all our striving and aspiration, the Divine comes down to us and lifts us up to its level, the experience is so utterly different in quality and character from all ordinary human experience that it seems as if nothing we have done could possibly deserve it. We seem to be especially and unworthily favored, as if the Self has"chosen" us and given us its grace.

(INT)

THE MAHARSHEE (a) In answer to the question: How to pray for others? the Maharshee said, "There is no one else, no 'I', 'he' or others. When you pray for yourself in the true way, by silencing the mind and thus entering into this inner Oneness, you will be praying for them too." (b) In answer to a question how to help others, he said: "Go into the Stillness of body and mind and there realize your oneness both with them and with God; this will help them more than mere outward activity." (c) Maharshee several times quoted an ancient Sanskrit text, which runs: "Whenever I wish to bless anyone, if he calls anything his own I snatch it away from him."

MONGOLIAN LAMA'S CHELA: The grandmother of Count Herman Keyserling, author of "The Travel Diary of a Philosopher," was a prominent member of the family of Ungern-Sternberg. Hence Baron Ungern von Sternberg and Keyserling himself inevitably met and knew each othe

R

KRISHNA MENON (a) gives mantrams with instructions to use it at night when lying down to sleep. (b)"I do not deal with the subject of ethics because those who are ready for this path og Gnana have previously evolved beyond the moral conflicts of lower stages. Problems of good and evil do not arise on the Gnana path." (Alias SRI ATMANANDA)

---

and teach it. A Upanishad mentions "strong-nerved, firm healthy body" as part of the qualifications required of truth-candidates.

ASIATIC INTERVIEWS

SECOND SERIES



SOGEN ~~ASHINA~~ : ABBOT OF ENGAKUJI ZEN MONASTERY, JAPAN (225)

(1) Buddha by observing his own mind and penetrating to his own real nature, attained enlightenment.
(2) Why do we apply spiritual truth to our private individual lives only, and not to the international, political relations or disputes. If it is good for the one department it ought to be good for the other also, with the tremendous tensions between the two great groups of nations both of whom are basing their attitude on egocentricity. The end result can only be the destructiveness of war. If, however, each applied the truth to their disputes it would be settled in good will and peace. Each unconsciously exaggerates its fear and suspicion of the other side because it is looking at it in spiritual darkness, refusing to introduce the light of spiritual truth. For the truth is that everyone without exception is unconsciously seeking peace, happiness, and light, and the appeal to this search cannot altogether be in vain.
(3) All men constitute one great family. When I see you I see myself for all is one.
(4) Zen warns its students against falling into " dull, dead, contemplation." It teaches them to avoid mere drifting of the mind and to make a penetrating search for reality.
(4) The western world has sent most of its mental force into technology so that it is like an infant in the world of the inner mind. It should develope the latter now, or it will suffer from the evils of its ignorance.
(5) Zen teaches that one must do all the work needed for obtaining enlightenment by oneself. As no one elsecan do it for him. No Master can give enlightenment to another. The usefulness of a Master consists in (a) encouraging the disciples efforts (b) cautioning him against the pitfalls and misconceptions in practice and understanding. (c) Giving the necessary instruction as to what to do.
(6) We do have a form of meditation in Zen, called ZA-Zen. It consists in sitting correctly and breathing correctly. Despite statements that it is enough to sit comfortably the fact remains, taught by the experience of those who know and sustained by past traditions, that sitting erect assists the purpose of the meditation and is indeed necessary to it.

ROSHIN GOTO SUIGAN (226)

"When I entered his presence, I was at once like a man liberated from all burdens. All the questions I had come with vanished and did not matter. It made me so happy I burst out laughing. The Roshin laughed with me. The effect remained permanent."

(1) The man who attains highest degree of enlightenment must feel universal compassion and will uplift others. The man who seeks his own enlightenment only first, like Maharshee, attains a lower degree.

(2) It is possible, as Ananda Jennings claims, to have Buddha speak to one in meditation but it is very difficult and very unlikely.

(3) In China we had leisure. Here we are so pressed for time that everything is rushed. It is crazy.

(4) There areno masters in China. Only in thelast 20/30 years did China begin to communicate with Tibet for spiritual purposes.

(5) Meditation should have as its first goal the stoppage of of breathing and circulation.

(6) My meditations were progressing favorably for a time until they were checked and I was unable to succeed in reaching the goal. I believe this was due to my criticising my teacher and fellow lamas.

(7) It is not the exercises in Zen that have the real value but the inner transmission from master to disciple.

(8) Zen threw aside the books and concentrated on the main thing -- passing the current from master to disciple.

(9) The majority of humanity will be destroyed by the war and Natures etc

(10) There are three kinds of Buddhism: (a) that of the lip-- talk and words (b) that of the head -- intellectual learning -- (c) of the heart -- genuine deeply felt motivating force.

(11) There are different schools of Zen and they do not all agree. There are both the abrupt and the gradual schools for instance.

(12) I have mastered the complete intellectual ground plan of Buddhism. But I have to be honest and say that I have not realized the goal; there is still too much WEAKNESS in me to be overcome.

(13) The force and the blessing of the Guru is very important.

(14) Even if the Guru is dead, power still flows down from him.

(15) Enlightenment has variouslevels.

(16) Enlightenment gotten without a Guru means that therewas one in a previous life.

(17) Meditation is important.

(18) Hinderances in us to realization must be corrected. This is why the Path is very long, extending over immense numbers of years.

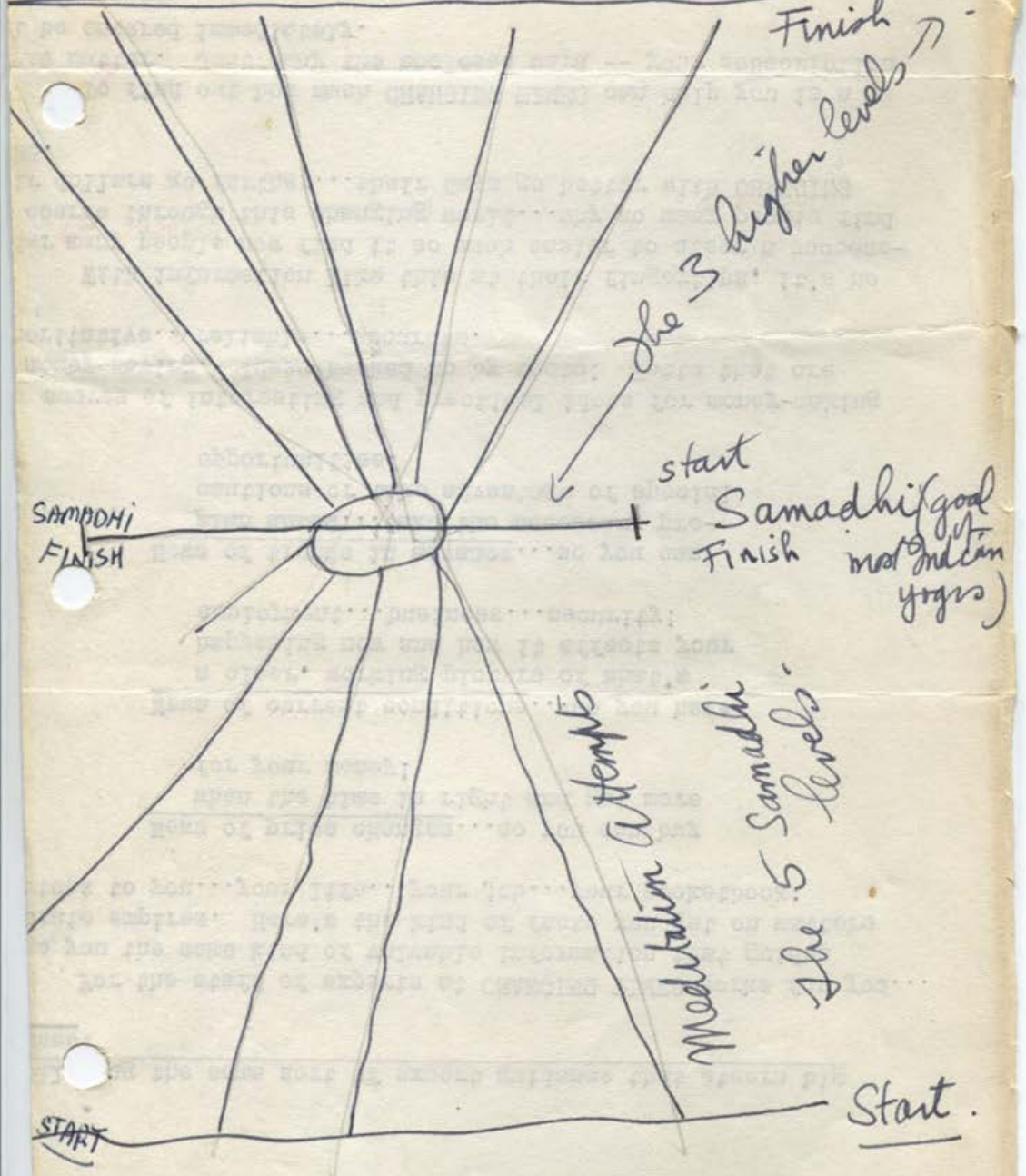
(19) This is only one of severalworlds. Evolution can continue from here to a different one.

(20) Humanity is going downhill, it is getting morally worse.

(21) Communists in China and Tibet are and will destroy religion there.

(22) The new book on self-improvement which you are writing is very necessary and much needed for Western seekers.
(23) I spent 8 years in the monastery of ~~Dege~~ DERGE in ~~western~~ EASTERN Tibet. "KAMPO" of Kong Ka College, Mei-Nya, E. Tibet
(24) Buddhist Cosmogony teaches us to know the worlds in which we live. I hold the degree of
(25) Before practising meditation, first know what it is going to lead to.
(26) Samadhi is not the highest stage.
(27) I criticize Zen because it does not give an exact definition of enlightenment. Study its stories of the masters and you will find that there are varying degrees of enlightenment depicted therein. Which of these is the real or highest one? If it is the highest enlightenment, the man should have the perfection which Buddha had and which Milarepa had. Many Zen masters do not fulfil the highest definition...they are only advanced men.
(28) In Tibet the method is to study theory first intellectually and when that is mastered go to the cave for meditation practice.
(29) There are very few even in China and Tibet who know what I know, even though I am not a fully enlightened man. I mention this merely to point out how rare are those today, in those lands, who are spiritually advanced, not to speak of realized masters.
(30) The force of concentration developed in meditation is such that if the yogi later gets angry, it will be much worse than with a person who doesn't practice meditation.
(31) Bodhisatvas are inferior to Buddhas.
(32) There are eleven steps on the Path to perfect Buddhahood.
(33) There is nothing in Buddhist texts to justify Ramakrishna and Maharishee asserting that a little ego must continue to live in the body after enlightenment. It is not necessary.
(34) There are eight fundamental samadhis. With the fifth, the samadhi of infinite emptiness, the person realizes the truth about the nature of mind and the nothingness of the universe. In the sixth samadhi he realizes it is all a manifestation of infinite mind, consciousness. Yet both of these are still not the true Nirvana. Buddha emphasized this. It is a tragedy that so many are deceived into thinking the lower to be the highest stages. There are traps in samadhi. Meditation by itself can only lead to these inferior stages of samadhi. See my chart.
(especially Indian Yogis)

Chart Drawn by Chen Chi CHANG re para 34



ll[illegible]ng the same sort of expert guidance that steers big
ness.

For the staff of experts at CHANGING TIMES works for you...
gs you the same kind of valuable information that guides
orate empires. Here's the kind of facts you get on matters
rtant to you...your life...your job...your pocketbook:

News of price changes...so you can buy when the time is right and get more for your money!

News of current conditions...so you have a clear, working picture of what's happening now and how it affects your employment...business...security!

News of trends in advance...so you can plan ahead...take the necessary precautions or take advantage of special opportunities!

s scores of interesting and practical ideas for money-making
money-saving. Ideas backed up by facts! Facts that are
horitative...reliable...accurate.

With information like this at their fingertips, it's no
der many people now find it so much easier to steer a success-
course through this changing world...why so many people find
ir dollars go farther...their days go better with CHANGING
ES.

To find out how much CHANGING TIMES can help you is a
ple matter. Just okay the enclosed card -- your subscription
l be entered immediately.

And to make the offer even more attractive, we'll send
-- at no extra cost -- a copy of our $2 book, "99 NEW IDEAS
1954," packed with the best ideas, articles and reports ever
lished in CHANGING TIMES.

(35) Although Taoism employs several of the same terms which are used as in Buddhism, the meanings are really different. The teachings of Taoism are inferior to the truths of Buddhism. and students should take care not to be deceived by this similarity.

(36) A fully enlightened man will have an infinite wish to serve mankind.

(37) The attainment of the higher consciousness has a definite effect for good on the bodily health. But the exten differs according to the degree of enlightenment and the physical material concerned. In Tibet men who were bent with old age were straightened, but it is not necessarily effective in all cases.

(38) Theory of sameness of Mind Consciousness. Zen emphasizes mind side: Coué emphasizes self-training, but both are really inseparable.

(39) When voidness is practiced, the breath is automatically regulated. That affects prana, which enters the central tube of the body. This is Tantric technique. If prana doesn't actually enter the spine, some inner breath which is manifestation of prana, does. Mind affects prana. If voidness is practised, the nature of prana is changed into transcendental force.

(40) Christian Science really gets its results by power of prana, not by true enlightenment. It is wrong in teaching that everyone is physically healed who attains spirituality. The deaths by cancer of Maharishee and Ramakrishna show that enlightenmen has no necessary effect on physical sickness, as that is a miracle. There are degrees of enlightenment. Only those on the highest degree like Milarepa and Dilopa by seeing into the Nature of Mind have destroyed their ego can miraculously heal themselves. Glimpses will not take effect right away. Maharishee and Ramakrishna could not have attained the highest degrees.

(41) Since the enlightened man knows he is capable of being born any time, it is immaterial to him if he does die.

(42) The highest type of enlightened man can work miracles with his body, like Milarepa. He has the power.

(43) Ramakrishna was wrong in saying a man must die within 21 days after he attains enlightenment. He is just beginning really to live. So why should he die?

(44) The ego is an illusion. There is no such thing at all. It is a bad term, however. A better name is "Clingingness" or "clinging". When we become free of it, we have no conception of an ego at all, not even of an universal one nor of the idea of the idea of ego.

(45) The greatest contribution of Buddhist philosoph is in not following the track of the human mind.

(46) To compare advanced and terminal stages of enlightenment is beyond our capability. It is better to examine carefully the starting point of the practice; then we will know what fruit it is likely to bear.

(47) The Buddhist monk does not begin meditation practices unless he is first well prepared for it, by moral and mental training. The initial preparation is to study theory.

(48) Blavatsky is an unreliable guide. She was not a careful scholar and her work on Buddhism is not to be taken as authentic.

(CHIDAMBARAM SWAMI): (1) I take Patanjali as the authoritative guide to yoga. It is quite scientific in its approach.

? (2) The first moral requirement of Patanjali is truth-activity on the three levels—thinking speaking and doing. It is the first step in yoga. Without it and without second step the dangers of hallucination and insanity are such that I refuse to teach disciples the further steps. They must get grounded in truth, and also in the second requirement—non-covetousness, non-greediness or non-desiring of other peoples' possessions. Indeed I go so far as to say that these two requirements are not merely for yoga candidates only: they are for all human beings as members of a community; they are necessary for the proper welfare of human society. Without them, this society will be unable to function harmoniously and even fall into the chaos and violence we see in the world today. What is responsible for the present crisis? Is it not the suppression of truth and the greed to take what belongs to others?

(2) Hathayog leads to a healthy body but it cannot lead to spiritual results.

(3) In taking shower baths, take care to spray the crown of the head and then all down the spine, as that is the path of the chief nervous system and the kundalini. Your shower will then yield more tonic result.

(4) It is quite practicable for married people to practise Patanjali's Raja yoga as it is also for householders, only they must conform to certain precautionary conditions, just as elderly persons can practice physical culture provided they safeguard against straining the heart and lungs.

(5) You have had the unusual privilege of meeting and visiting the holy men and sages far and wide. One result of this is that you cannot help becoming unconsciously something of a sage yourself.

(6) The correct practice of yoga leads to such a refreshment of the whole being that physical stimulants like tea become unnecessary. To get this benefit it must be done every day with regularity.

(7) Yoga can be successful without a guru, for God himself gui es from within. Moreover, there is no need to look for one; he will come when one is ready, our scriptures say.

(CHIDAMBARAM SWAMI):

(1) I take Patanjali as the authoritative guide to Yoga. It is quite scientific in its approach.

(2) The first moral requirement of Patanjali is truthfulness in the three levels--thinking speaking and doing. It is the first step in Yoga. Without it and without second step the dangers of hallucination and insanity are such that I refuse to teach disciples the further steps. They must get grounded in truth, and also in the second requirement--non-covetousness, non-greediness or non-desiring of other peoples' possessions. Indeed I go so far as to say that these two requirements are not merely for yoga candidates only: they are for all human beings as members of a community; they are necessary for the proper welfare of human society. Without them, this society will be unable to function harmoniously and even fall into the chaos and violence we see in the world today. What is responsible for the present crisis? Is it not the suppression of truth and the greed to take what belongs to others?

(3) Hathayog leads to a healthy body but it cannot lead to spiritual results.

(3) In taking shower baths, take care to spray the crown of the head and then all down the spine, as that is the path of the chief nervous system and the kundalini. Your shower will then yield more tonic result.

(4) It is quite practicable for married people to practise Patanjali's Raja Yoga as it is also for householders, only they must conform to certain precautionary conditions, just as elderly persons can practice physical culture provided they safeguard against straining the heart and lungs.

(5) You have had the unusual privilege of meeting and visiting the holy men and sages far and wide. One result of this is that you cannot help becoming uncomfortably something of a sage yourself.

(6) The correct practice of Yoga leads to such a refreshment of the whole being that physical stimulants like tea become unnecessary. To get this benefit it must be done every day with regularity.

(7) Yoga can be successful without a guru, for God himself put us from within. Moreover, there is no need to look for one; he will come when one is ready, our scriptures say.

(8) Breathing exercises are rightly forbidden as dangerous to those not living celibate lives. But married persons may safely do them provided they abstain from the exercises for three days after intercourse.

(9) The breathing exercises of yoga energise the whole nervous system. Moreover they have physical effects too so that sex is stimulated and must be controlled.

(10) I do not give Advaita Vedanta the importance ~~the importance~~ which KM gives it. And if studied without the accompanying practise of yoga, as his followers study it, what else than an intellectual exercise can it become? And this is the usual result. Moreover, their moral tone easily degenerates for its attack on moral codes as relative, its lack of moral disciplining, a remade excuse for immorality. Yoga-practice is essential to give advaita any reality, for that alone can affect the very being, the aura of a man, and change him for the better.

(10a) BREATHING EXERCISE

Best done as soon after waking as possible. May do in bed if sitting upright, erect spine. Put a silk cover over seat, as the new energies created by the breathing otherwise excape into the earth. Imagine a tube extending down from nose to sacrum; divide it into four stages, or notches, with a triangular end at the sacrum. At each of these stages think of the infinite omnipotent Power, as OM. The danger in Breath exercises arises only when the proportions laid down in the tradition, are departed from.

EX: 1) Perform one complete cycle. Do not retain breath. Close right nostril with forefinger. Inhale short breath through left nostril gently. Think of the breath reaching first notch. Pause. Think of OM. Inhale another short breaht, repeat, pause, etc., at third notch. Inhale a little air again, etc and on reaching triangle, hammer the breath with force against the sacrum, to rouse kundalini coiled up there; then open right nostril and exhale through it, closing left one. Exhale by four stages. This completes one cycle.

EX: 2) Inhale 4 phases just as in Ex: 1), gently, enjoyably and easily. Take only a little air at a time. Hold the breath, audibly but rapidly counting 16 OMS. At the same time think of the lighted triangle with a star inside, to awaken kundalini. To help the counting, you may work round the sides of a mental square, alloting 4 counts to each side. Then exhale, in 8

(8) Breathing exercises are rightly forbidden as dangerous to those not living celibate lives. But married persons may safely do them provided they abstain from the exercises for three days after intercourse.

(9) The breathing exercises of Yoga energise the whole nervous system. Moreover they have physical effects too so that sex is stimulated and must be controlled.

(10) I do not give Advaita Vedanta the importance ~~the importance~~ which KM gives it. And if studied without the accompanying practise of Yoga, as his followers study it, what else than an intellectual exercise can it become? And this is the usual result. Moreover, their moral tone easily degenerates for its attack on moral codes as relative, its lack of moral disciplining, a remade excuse for immorality. Yoga-practice is essential to give advaita any reality, for that alone can affect the very being, the aura of a man, and change him for the better.

(10a) BREATHING EXERCISE

Best done as soon after waking as possible. May do in bed if sitting upright, erect spine. Put a silk cover over nest, as the new energies created by the breathing otherwise escape into the earth. Imagine a tube extending down from nose to sacrum; divide it into four stages, or notches, with a triangular end at the sacrum. At each of these stages think of the infinite omnipotent Power, as OM. The danger in Breath exercises arises only when the proportions laid down in the tradition, are departed from.

EX: 1) Perform one complete cycle. Do not retain breath. Close right nostril with forefinger. Inhale short breath through left nostril gently. Think of the breath reaching first notch. Pause. Think of OM. Inhale another short breath, repeat, pause, etc., at third notch. Inhale a little air again, etc and on reaching triangle, hammer the breath with force against the sacrum, to rouse kundalini coiled up there; then open right nostril and exhale through it, closing left one. Exhale by four stages. This completes one cycle.

EX: 2) Inhale 4 phases just as in Ex: 1), gently, enjoyably and easily. Take only a little air at a time. Hold the breath, audibly but rapidly counting IK OMS. At the same time think of the lighted triangle with ester inside, to awaken kundalini. To help the counting, you may work round the sides of a mental square, allotting 4 counts to each side. Then exhale, in 8

con't. BREATHING EXERCISES: by (CHIDAMBARAM SWAMI): 2x 3

stages, or pauses. This completes the cycle and is sufficient but if you feel urged to repeat this or the other exercises again, you may do so. The end of the cycle should find you in prtyahara—a withdrawn-from-the-senses state.

EX: 3) Inhale 4 pauses or ~~stages~~ phases; retain breath for 8 Oms; exhale in 16 stages.

NOTES RE ALL 3 BREATH EXERCISES:

(A) The bodywill be injured if the given proportions are not exactly and faithfully adhered to. (B) Sit in halfbuddha posture and with right palm lying flat in the left one. (C) Om stands for God, so hold that idea.

(11) Worship precedes breathing exercise. Pray for success, power, and light on all levels, including material; you are entitled to it if seeking live worthily. After breathing exercise repeat worship again. If sex is stimulated by the breathing direct it to useful constructive ends.

(12) These exercises are to be done as early in the morning as possible, just before dawn is best; and again on retiring at night.

(13) The shape of the geometrical figure is more important when concentrating than its color.

(14) If meditating at home while guru is a long distance off or abroad, and arrangement requires both to meditate at same time, follow your local time and not his, as the connection is with the light and dark of the Sun.

(15) If there were not the Real, in the sense of the Unchanging, we could never know that this world is Unreal and changing. But I dislike this word "unreal" for it is not quite true, "Relative" would be a better word.

(16) When homeopathy fails to cure, it is because the diagnosis has been wrongly made or the wrong medicine prescribed. To correct this seek a more competent physician. Or else it is because the laws of health are still being broken. For medicine alone is insufficient to effect a cure.

(17) A knowledge of the laws of health is essential, and obedience to them is required, both by the ordinary person and the Vedantin who denies the body's existence. His denial will not save him from sickness if through ignorance of those laws he transgresses them.

(18) If that state of deepest meditation or deepest prayer, which is attained only by the grace of God, is reached only for a few few seconds, the man will forget himself and lose his ego in the presence of God.

con't. BREATHING EXERCISES: by (CHIDAMBARAM SWAMI): xx 3

stages, or pauses. This completes the cycle and is sufficient but if you feel urged to repeat this or the other exercises again, you may do so. The end of the cycle should find you in privabara--a withdrawn-from-the-senses state.

EX: 3) Imbale 4 pauses or xxxxx phases; retain breath for 8 Oms; exhale in 16 stages.

NOTES RE ALL 3 BREATH EXERCISES:

(A) The body will be injured if the given proportions are not exactly and faithfully adhered to. (B) Sit in half buddha posture and with right palm lying flat in the left one. (C) Om stands for God, so hold that idea.

(11) Worship preceded breathing exercises. Pray for success, power, and light on all levels, including material; you are entitled to it if seeking live worthily. After breathing exercises repeat worship again. If sex is stimulated by the breathing direct it to useful constructive ends.

(12) These exercises are to be done as early in the morning as possible, just before dawn is best; and again on retiring at night.

(13) The shape of the geometrical figure is more important when concentrating than its color.

(14) If meditating at home while guru is a long distance off or abroad, and arrangement requires both to meditate at same time, follow your local time and not his, as the connection is with the light and dark of the Sun.

(15) If there were not the Real, in the sense of the Unchanging, we could never know that this world is Unreal and changing. But I dislike this word "unreal" for it is not quite true, "Relative" would be a better word.

(16) When homeopathy fails to cure, it is because the diagnosis has been wrongly made or the wrong medicine prescribed. To correct this seek a more competent physician. Or else it is because the laws of health are still being broken. For medicine alone is insufficient to effect a cure.

(17) A knowledge of the laws of health is essential, and obedience to them is required, both by the ordinary person and the Vedantin who denies the body's existence. His denial will not save him from sickness if through ignorance of those laws he transgresses them.

(18) If that state of deepest meditation or deepest prayer, which is attained only by the grace of God, is reached only for a few seconds, the man will forget himself and lose his ego in the presence of God.

(19) Yoga, as dealt with by Patanjali, is the process by which man can indent upon the spiritual Energy (prana) which works through mind and body.

(20) The spiritual growth of the whole human race may seem delayed here and there, now and then, but it is assured. From it will certainly come its acknowledgment of the brotherhood of man.

(21) Coughing must not be suppressed during breath retention or harm is done. Best stop exercise if coughing.

(22) I studied allopathic medicine for several years but did not finish my course. I came to the conclusion that the medicines administered were alright but the dosage was too large and therefore dangerous. Since a quarter-century, I have been studying ~~Hahnemann's~~ Hahnemann's homeopathy instead.

(23) Communism is an evil thing, appealing to the covetousness for other people's possessions which Patanjali lists as the second fault which must be eliminated.

(24) The world position is hopeless. There is nothing else that an individual can do with more profit in these times than work on himself and realise his own spiritual aspirations.

(25) The energising result of proper meditation, done according to traditional methods in combination with breathing exercises is such that beginners often feel over sexual for a time.

(26) My prayers for material things for my children and my work are always answered. Prayer is a real thing and therefore not to be abused by too frequent demands.

(27) Worship and meditation exercises should precede and not follow, the breathing exercise.

(28) Ojas is the very life-force of man, behind all his activities-spiritual and physical-hence the importance of conserving semen. But

(29) The phase of retention during breathing exercise is the best time for prayers, wishes and concentrations; they are then more powerful.

The Hathyog vajroli is to be rejected.

(30) Part of my physical vigour, despite my advanced age, is due to physical exercises which I do for ten minutes and part to breathing exercises.

(31) Devotional worship should not only begin the yoga period but also end it, immediately after the breathing exercise.

(19) Yoga, as dealt with by Patanjali, is the process by which man can indent upon the spiritual Energy (prana) which works through mind and body.

(20) The spiritual growth of the whole human race may seem delayed here and there, now and then, but it is assured. From it will certainly come its acknowledgment of the brotherhood of man.

(21) Coughing must not be suppressed during breath retention or baum is done. Best stop exercise if coughing.

(22) I studied allopathic medicine for several years but did not finish my course. I came to the conclusion that the medicines administered were alright but the dosage was too large and therefore dangerous. Since a quarter-century, I have been studying Hahnemann's homoeopathy instead.

(23) Communism is an evil thing, appealing to the covetousness for other people's possessions which Patanjali lists as the second fault which must be eliminated.

(24) The world position is hopeless. There is nothing else that an individual can do with more profit in these times than work on himself and realise his own spiritual aspirations.

(25) The energising result of proper meditation, done according to traditional methods in combination with breathing exercises is such that beginners often feel over sexual for a time.

(26) My prayers for material things for my children and my work are always answered. Prayer is a real thing and therefore not to be abused by too frequent demands.

(27) Worship and meditation exercises should precede and not follow, the breathing exercise.

(28) Ojas is the very life-force of man, behind all his activities-spiritual and physical-hence the importance of conserving semen.

(29) The phase of retention during breathing exercise is the best time for prayers, wishes and concentrations; they are then more powerful.

(30) Part of my physical vigour, despite my advanced age, is due to physical exercises which I do for ten minutes and part to breathing exercises.

(31) Devotional worship should not only begin the Yoga period but also end it, immediately after the breathing exercise.

(32) The Ultimate Reality is Nameless, so we call it A U M to indicate that, not as a name.

(33) I do not accept reincarnation nor do I want to enquire whether it be true or not. Why not entrust my future to the omnipotent all-wise God and, knowing that its further growth is safe in such hands, be content?

(34) By following faithfully its ancient traditional form, without later innovations, yoga remains safe and fruitful.

(35) The Ultimate Reality is Formless but man's mind cannot hold such a conception. So he must use some form for worship. If he has no savior, leader or god's person, let him take the Sun behind the Sun.

(36) Concentration may be done on a triangle with a silver star in its centre.

(37) God is represented by a circle with a dot at the centre. Then thousands of additional circles can be drawn around that same centre, indicating the infinite extension of the universe and the omnipotent power of God.

(38) Everything that has name and form is transitory and changing. In that sense, and by contrast with that which is not, it is unreal. But it has a limited existence in its way and should not be denied as Vedantines do .

(39) Right & Wrong Procedure in Breathing Ex's: PRANAYAM ratios: The correct proportion is; Inhale 5, Retain 3, Exhale 4. The danger of practicing the wrong proportions was evidenced by 200 Sanyassins who had to be treated by doctors because they had been using the ratio of, Inhale 3, Hold 4, Exhale 5. (wrong) (for high blood pressur

CHidambaram Swami's personally drawn diagram to illustrate breathing exercise.



(52) The Ultimate Reality is Nameless, so we call it A U M to indicate that, not as a name.

(53) I do not accept reincarnation nor do I want to enquire whether it be true or not. Why not entrust my future to the omnipotent all-wise God and, knowing that its further growth is safe in such hands, be content?

(54) By following faithfully its ancient traditional form, without later innovations, yoga remains safe and fruitful.

(55) The Ultimate Reality is Formless but man's mind cannot hold such a conception. So he must use some form for worship. If he has no saviour, lead- er or god's person, let him take the Sun behind the Sun.

(56) Concentration may be done on a triangle with a silver aster in its centre.

(57) God is represented by a circle with a dot at the centre. Then thousands of additional circles can be drawn around that same centre, indicating the infinite extension of the universe and the omnipotent power of God.

(58) Everything that has name and form is transitory and changing. In that sense, and by contrast with that which is not, it is unreal. But it has a limited existence in its way and should not be denied as Vedantins do.

(59) Right & Wrong Procedure in Breathing Ex's:

PRANAYAM ratios: The correct proportion is; Inhale 5, Retain 5, Exhale 4. The danger of practicing the wrong proportions was evidenced by 200 Sanyasins who had to be treated by doctors because they had been using the ratio of, Inhale 5, Hold 4, Exhale 5. (wrong) (for high blood pressure)

Chidambaram Swami's personally drawn diagram to illustrate breathing exercises.

↓

(Q): What should we do to find God?

(A) God is not a person or in any particular place. To discover the real God requires a lot of time. Those who seek Him should be quite different from worldly people in thoughts and deeds. They should be above religious sectarianism and untruthfulness, righteous and incorruptible.

(Q): What practices should be followd?

(A) The seekers should visit a true saint regularly and learn from him, that is, satsang. Each will then receive the kind of individual instruction for which he is fitted. The proper path cannot be taught except during a long time. All kinds of characters approach a guru; some are thieves and scoundrels but others are virtuous, so he has to adapt his teaching to each one accordingly.

(Q): Is it better to practice one kind of yoga only or to combine them all together?

(A) Hatha yoga is given only to those of lower spiritual understanding (buddhi). They practise fasting, refrain from exertion in walking, etc., and thus weaken their body and spoil their life. They cannot do good to their community, country, religion or even individuals. A few, knowing that hathayoga is not the real path, try to rise from it and search for reality and thus benefit themselves, but the rest remain in darkness. Raja yoga is far better; it enables the seeker to do good to himself and at the same time render real spiritual service to humanity. Gnana yoga is just the same as Rajayoga.

(Q): WHAT do you advise for the stilling of the mind in meditation?

(A) The quietening of thoughts is much easier for righteous people than for wicked ones. I advise you to practise meditation when quite alone, and sitting in an undisturbed place; think that God is omnipresent, all-pervading, all around outside you as well as inside your mind—that indeed is the truth. Meditate regullarly on this and have firm strong faith in its truth.

( ) There will not be a third war. But even if there were and mankind destroyed, they would reappear again; moreover, spiritually-minded persons would not fear or be affected by it. They do not believe that they die or are born. A tank is itself not affected by the rise or fall of water in it, so they are not affected by coming or going of body.

(Swami Vishnu Dev):

(Q): What should we do to find God?

(A) God is not a person or in any particular place. To discover the real God requires a lot of time. Those who seek Him should be quite different from worldly people in thoughts and deeds. They should be above religious sectarianism and untruthfulness, righteous and incorruptible.

(Q): What practices should be followed?

(A) The seekers should visit a true saint regularly and learn from him, that is, satsang. Each will then receive the kind of individual instruction for which he is fitted. The proper path cannot be taught except during a long time. All kinds of characters approach a guru; some are thieves and scoundrels but others are virtuous, so he has to adapt his teaching to each one accordingly.

(Q): Is it better to practice one kind of Yoga only or to combine them all together?

(A) Hatha Yoga is given only to those of lower spiritual understanding (buddhi). They practise fasting, refrain from exertion in walking, etc., and thus weaken their body and spoil their life. They cannot do good to their community, country, religion or even individuals. A few, knowing that hathayoga is not the real path, try to rise from it and search for reality and thus benefit themselves, but the rest remain in darkness. Raja Yoga is far better; it enables the seeker to do good to himself and at the same time render real spiritual service to humanity. Gnana Yoga is just the same as Rajayoga.

(Q): WHAT do you advise for the stilling of the mind in meditation?

(A) The quietening of thoughts is much easier for righteous people than for wicked ones. I advise you to practise meditation when quite alone, and sitting in an undisturbed place; think that God is omnipresent, all-pervading, all around outside you as well as inside your mind--that indeed is the truth. Meditate regularly on this and have firm strong faith in its truth.

( ) There will not be a third war. But even if there were and mankind destroyed, they would reappear again; moreover, spiritually-minded persons would not fear or be affected by it. They do not believe that they die or are born. A tank is itself not affected by the rise or fall of water in it, so they are not affected by coming or going of body.

(237) (SWAMI VISHNU DEV):

( ) Nature adjusts her excess population by war pestilence, etc.

( ) Those persons like you who have passed the age of 50 should take a little alcohol to give heat to the body. It is important to cherish the body, and live comfortably. The body is needed in strength and health to attain salvation.

(VISHNU DEV):(Interpreted by Disciple Prakash):

( ) Guru is in favor of marriage. It can be made an instrument of spiritual growth. He is not in favor of retiring from the world into an ashram. He never permits more than one resident disciple to live with him, other disciples may visit him only for occasional interviews at sufficient intervals.

( ) It is true that few seekers find God but it is also true that very few are really desiring God. The test is how much of their lust, greed, etc. they are willing to give up.

( ) Guru has retired from world and sees no one because his age is so advanced; he finds people absorb his energies at interviews.

( ) The drinking of tea is not a hindrance spiritually.

( ) Our worldly duties and practical affairs must be properly attended to.

( ) This physical body is the foundation for spiritual effort. If fasted too much, it becomes weak. A starving man cannot even think of God but of his stomach.

( ) A young aspiratnt asked Guru to allow him to stay permanently with him. Guru replied: "You failed to get a job. In your confusion and disappointment you want to take the easy but cowardly way out and withdraw from the world. It is far better that you go back into it, struggle with it, persevere in seeking that job. You will thus make more progress than by idling here in or in any ashram.

( ) The method of regularly meditation--or even only at initiation--with a guru is not followed here. It is sufficient to practice at home, on arising from sleep and before retiring to it. If you fell like it, take a bath and have your tea first before starting morning practice.

( ) Guru considers the yellow robe as a method of self-advertising; holiness should be one's private affair.

(SWAMI VISHNU DEV):

( ) Nature adjusts her excess population by war, pestilence, etc.

( ) Those persons like you who have passed the age of 50 should take a little alcohol to give heat to the body. It is imp rtant to cherish the body, and live comfortably. The body is needed in strength and health to attain salvation.

(VISHNU DEV): (Interpreted by Disciple Prakash)

( ) Guru is in favor of marriage. It can be made an instrument of spiritual growth. He is not in favor of retiring from the world into an ashram. He never permits more than one resident disciple to live with him, other disciples may visit him only for occasional interviews at sufficient intervals.

( ) It is true that few seekers find God but it is also true that very few are really desiring God. The test is how much of their lust, greed, etc. they are willing to give up.

( ) Guru has retired from world and sees no one because his age is so advanced; he finds people absorb his energies at interviews.

( ) The drinking of tea is not a hindrance spiritually.

( ) Our worldly duties and practical affairs must be properly attended to.

( ) This physical body is the foundation for spiritual effort. It lasted too much, it becomes weak. A starving man cannot even think of God but of his stomach.

( ) A young aspirant asked Guru to allow him to stay permanently with him. Guru replied: "You failed to get a job. In your confusion and disappointment you want to take the easy but cowardly way out and withdraw from the world. It is far better that you go back into it, struggle with it, persevere in seeking that job. You will thus make more progress than by idling here in or in any ashram.

( ) The method of regularly meditation--or even only at initiation--with a Guru is not followed here. It is sufficient to practice at home, on arising from sleep and before retiring to it. If you feel like it, take a bath and have your tea first before starting morning practice.

( ) Guru considers the yellow robe as a method of self-advertising; holiness should be one's private affair

(Interpreted by Prakash SWAMI VISHNU DEV):

( ) The Guru is essential.

( ) The masses must develop reason and intelligence before they can take to quietist meditation safely, but highly intellectual types will benefit by its mind-stilling practices.

( ) It is superstitions to believe that gemstones can influence fortune. Nevertheless there is some truth in palmistry and astrology, although they are 'dead.' They are useful only in financial difficulties, not to highly developed persons.

( ) Both sudden attainment and long time path theories are correct, but the former is rare in practice.

( ) Guru says money is important. He buys only the best food and believes in living well so as to keep health

( ) A servant may live with a guru for 20 years and show no spiritual advance. It is not the physical nearness but the inward nearness that matters. The disciple may live a long long distance from guru and yet be inwardly near him.

( ) A married man can live virtuously and progress spiritualy. This was the situation of Krishna, Ramachandra, Nanak, Kabir Janaka. and

( ) The opposing nations are equally afraid of each other's atom bombs, so there is no likelihood of war.

(VISHNU DEV: (himself) :

(Interpreted by Prakash SWAMI VISHNU DEV):

( ) The Guru is essential.

( ) The masses must develop reason and intelligence before they can take to quietist meditation safely, but highly intellectual types will benefit by its mind-stilling practices.

( ) It is superstitious to believe that gemstones can influence fortune. Nevertheless there is some truth in palmistry and astrology, although they are 'dead.' They are useful only in financial difficulties, not to highly developed persons.

( ) Both sudden attainment and long time path theories are correct, but the former is rare in practice.

( ) Guru seva money is important. He buys only the best food and believes in living well to keep health

( ) A servant may live with a guru for 20 years and show no spiritual advance. It is not the physical nearness but the inward nearness that matters. The disciple may live a long long distance from guru and yet be inwardly near him.

( ) A married man can live virtuously and progress spiritualy. This was the situation of Krishna, Ramachandra, Nanak, Kabir, Tenaka. [illegible]

( ) The opposing nations are equally afraid of each other's atom bomb, so there is no likelihood of war.

(VISHNU DEV: (himself) :

(SWAMI VISHNU DEV'S SERMON TO HIS DEVOTEES)

(Q) What is the real meaning of Bhakti (true worship towards God?). (239)

(A) It is no real service (Bhakti) to God or attainment of good deeds in doing apparently false acts such as counting of rosary; wearing of rags and colored dresses; living naked, besmearing the body with ashes, puncturing one's ears, annointing one's forehead and body, singing of God in high and loud notes, worshipping stone and fire gods or shouting religious slogans.

( ) The essence of real worship (Bhakti) is to purify one's ideas and soul with the help of a true Guru - an instructor, and know the inner reality.

( ) Leave false pride; bear enmity to none and love all, to have no feeling of happiness or sorrow (miseries): do not be afraid of the worldly troubles; pardon others their excesses, do not think of vengence.

( ) Pass one's time patiently and contentedly, earn one's living with honesty and hard labour.

( ) Do not indulge in bad habits, keep the mind calm and clean, do not be afraid of Death or the materialistic world.

( )Do good to all without any hope of reward in return, never feel elated when respected; nor feel sorry (disturbed) when jilted. If ever any such idea crosses your mind try to banish it immediately.

( ) Avoid bad society, never boast of your good deeds and karmas nor have the desire to be called good.

( ) Always think and wish well of others and never criticize their ways and mode of living. Never feel jealous of others.

( ) Make the best use of your wealth for your own self and extend its benefit to others also. Never try to deceive others, always rear noble ideas in your mind and banish all unreal desires. Be happy and feel happy.

(SWAMI VISHNU DEV'S SERMON TO HIS DEVOTEES)

(Q) What is the real meaning of Bhakti (true worship to-wards God?).

(A) It is no real service (Bhakti) to God or attainment of good deeds in doing apparently false acts such as counting of rosary; wearing of rags and colored dresses; living naked, besmearing the body with ashes, puncturing one's ears, smoking one's forehead and body, singing of God in high and loud notes, worshipping stone and fire gods or shouting religious slogans.

( ) The essence of real worship (Bhakti) is to purify one's ideas and soul with the help of a true Guru - an in-structor, and know the inner reality.

( ) Leave false pride; bear enmity to none and love all, to have no feeling of happiness or sorrow (miseries): do not be afraid of the worldly troubles; pardon others their excesses, do not think of vengence.

( ) Pass one's time patiently and contentedly, earn one's living with honesty and hard labour.

( ) Do not indulge in bad habits, keep the mind calm and clean, do not be afraid of Death or the materialistic world.

( )Do good to all without any hope of reward in return, never feel elated when respected; nor feel sorry (disturbed) when jilted. If ever any such idea crosses your mind try to banish it immediately.

( ) Avoid bad society, never boast of your good deeds and karmas nor have the desire to be called good.

( ) Always think and wish well of others and never criti-cise their ways and mode of living. Never feel jealous of others.

( ) Make the best use of your wealth for your own self and extend its benefit to others also. Never try to deceive others, always rear noble ideas in your mind and banish all unreal desires. Be happy and feel happy.

(G U P T A S W A M I):

(Trivandrum) (240)

Q: What is the highest goal in life?

A: Man is impelled by desires for sense-happiness but through vicissitudes of life in which failure and disappointment predominate eventually, he finds this is not the way to happiness and that the true way is Atma-Self knowledge.

(1) (THE WAY): First you have to feel that there is God as other than yourself and everywhere, then subsequently that God is in yourself. Then, surrender to it.

(2) First the universal /ego\ must be acknowledged, the God everywhere in the universe, then the God in me, Atma. Without such dvaita, you can't have advaita. We have mind and want to push our plans and ambitions in the world. By experience of frustration or change forced from what we intended, we see that a higher power is dominating things and lives. The Universal Power is present in all 3-states, is the Eternal Witness, is in all things and is doing everything. Surrender to it and then there will be unity (advaita).

(3) Take up this attitude for worldly life: "I am like a student. My father sends me allowance. I depend on him and do not have to worry about supplies. He looks after me." Surrender. This is

(4) Whether individual ego is present or not, the Atman is ever there. It has never entangled itself with the objective world. The ego is a mirror reflection of the Atma, real self, in the antakharana.

(4a) There is really no mind at all, and no world, no birth or death. The world is the mind's creation.

(5) Technique: First surrender the care of your life to God. Secondly: develop atmabhava: forget the body name and form idea and look within as regards all people, drop the body-idea (bhava = idea). third: the yogi is not a gnani; so yoga is not at all necessary. It is true many Indians practice it, but they are seeking power or something to be gained; they are mistaken and do not attain even the control they seek; gnana, together with surrender, is enough. Surrender is very difficult so people stray from it to yoga, (breathing and meditation).

(6) Surrender and devotion to God ~~and devotion it~~ will itself become transformed and culminates into gnana in course of time.

Q: What is the highest goal in life?

A: Man is impelled by desires for sense-happiness but through vicissitudes of life in which failure and disappointment predominate eventually, he finds this is not the way to happiness and that the true way is Atma-Self knowledge.

(1) (THE WAY): First you have to feel that there is God as other than yourself and everywhere, then subsequently that God is in yourself. Then, surrender to it.

(2) First the universal ego must be acknowledged, the God everywhere in the universe, then the God in me, Atma. Without such divalta, you can't have advaita. We have mind and want to push our plans and ambitions in the world. By experience of frustration or change forced from what we intended, we see that a higher power is dominating things and lives. The Universal Power is present in all 3-states, is the Eternal Witness, is in all things and is doing everything. Surrender to it and then there will be unity (advaita).

(3) Take up this attitude for worldly life: "I am like a student. My father sends me allowance. I depend on him and do not have to worry about supplies. He looks after me." Surrender.

(4) Whether individual ego is present or not, the Atman is ever there. It has never entangled itself with the objective world. The ego is a mirror reflection of the Atma, real self, in the antakharana.

(4a) There is really no mind at all, and no world, no birth or death. The world is the mind's creation.

(5) Technique: First surrender the care of your life to God. Secondly: develop steadyas: forget the body name and form idea and look within as regards all people, drop the body-idea (bhava = idea). third: the yogi is not a guani; so yoga is not at all necessary. It is true many Indians practice it, but they are seeking power or something to be gained; they are mistaken and do not attain even the control they seek; guana, together with surrender, is enough. Surrender is very difficult so people stray from it to yoga. (breathing and meditation).

(6) Surrender and devotion to God ~~makkarattanam~~ will itself become transformed and culminates into guana in course of time.

(7) As man lives he finds he is being controlled by a higher power and finally he finds that he is not different from this power.

(8) Nobody is happy. All seek to be. Hard circumstances must drive them to surrender to the God who looks after the world and protects it, happiness is found. Failure and unhappiness drive people to seek happiness in God in their plight. The idea of surrender comes when driven to it because saints and prophets promise so. It includes prayer, and love of God. Warm emotion must come in. All his activities must be handed over to God. When desires are not fulfilled, we begin to consider desirelessness.

(9) The whole path up to purukalpa samadhi retains the ego, whereas by surrender, this false idea is dropped from the beginning. At the end, it is found there is no one to realize God.

(10) Renunciation of the world, sanyassa, retirement, giving up worldly relationships, wife and activities—why are these needed? They also are the movements of the ego! In Atma bhava, the householder has no property or attachments but only seems to have them. Since he has surrendered everything he does not really possess them.

(11) Practices and yogas pertain to the body-idea; they have no connection with the goal, atma-idea. They can't lead to it, and so are not needed. The true path requires getting rid of body-idea from very beginning of it. Even meditation and concentration belong to body-idea because the man thinks he is meditating, he still maintains the subject-object relation; it is true he gets peace and forgets world in yoga but when he comes out of it, the world returns and his peace goes. As long as the idea that he is in or had samadhi, the ego persists. There is only the universal 'I': ego is non-existent.

(12) There is no necessity to renounce world or live in ashrams. When one has given up everything (to God) what remains?

(12a) A guru is necessary. Whoever clears doubts, wherever questions are answered, there is a guru. Even books are gurus. There cannot be a permanent guru. Just as you get spiritual help from several different books, so you may get it from several different persons. A sole, exclusive guru is not needed. A true guru does not think of himself as such nor of the disciple as such. The Gurus function is to develop pupil to his own level.

(7) As man lives he finds he is being controlled by a higher power and finally he finds that he is not different from this power.

(8) Nobody is happy. All seek to be. Hard circumstances must drive them to surrender to the God who looks after the world and protects it, happiness is found. Failure and unhappiness drive people to seek happiness in God in their plight. The idea of surrender comes when driven to it because saints and prophets promise so. It includes prayer, and love of God. Warm emotion must come in. All his activities must be handed over to God. When desires are not fulfilled, we begin to consider desirelessness.

(9) The whole path up to purushaartha sometimes retains the ego, whereas by surrender, this false idea is dropped from the beginning. At the end, it is found there is no one to realise God.

(10) Renunciation of the world, sanyaasa, retirement, giving up worldly relationships, wife and activities--why are these needed? They also are the movements of the ego! In Atma bhava, the householder has no property or attachments but only seems to have them. Since he has surrendered everything he does not really possess them.

(11) Practices and yogas pertain to the body-idea; they have no connection with the goal, atma-idea. They can't lead to it and so are not needed. The true path requires getting rid of body-idea from very beginning of it. Even meditation and concentration belong to body-idea because the man thinks he is meditating, he still maintains the subject-object relation; it is true he gets peace and forgets world in yoga but when he comes out of it, the world returns and his peace goes. As long as the idea that he is in or had samadhi, the ego persists. There is only the universal 'I'; ego is non-existent.

(12) There is no necessity to renounce world or live in ashrams. When one has given up everything (to God) what remains?

(12a) A guru is necessary. Whoever clears doubts, wherever questions are answered, there is a guru. Even books are gurus. There cannot be a permanent guru. Just as you get spiritual help from several different books, so you may get it from several different persons. A sole, exclusive guru is not needed. A true guru does not think of himself as such nor of the disciple as such. The Guru's function is to develop Shruti to his own level.

His work is done egolessly and even unconsciously. It is a test of realisation that if he thinks he is teaching others, this proves he is not truly realised. Although becoming a formal disciple is not required and freedom may remain, still once there is contact with a genuinely realised soul, there will be felt no necessity to seek others.

(13) Different disciples will take from the guru only to the different degrees that they can absorb.—some more, others less. The giving of special blessings, initiations, etc, is not done by me. It is up to the receivers to take what they can.

(14) A guru's touch, glance or talk will be enough to help aspirants if the sincere yearning is present. The thirst is absolutely necessary.

(15) When the mind is purified of the dust of its tendencies, born of the ego, like desires, wrath & greed, it lets light of Atman through correctly.

cont'd .

His work is done egolessly and even unconsciously. It is a test of realisation that if he thinks he is teaching others, this proves he is not truly realised. Although becoming a formal disciple is not required and freedom may remain, still once there is contact with genuinely realised soul, there will be felt no necessity to seek others.

(13) Different disciples will take from the guru only to the different degrees that they can absorb.—some more, others less. The giving of special blessings, initiations, etc, is not done by me. It is up to the receivers to take what they can.

(14) A guru's touch, glance or talk will be enough to help aspirants if the sincere yearning is present. The thirst is absolutely necessary.

(15) When the mind is purified of the dust of its tendencies, born of the ego, like desires, wrath, greed, it lets light of Atman through correctly.

Dr Ramon Medrano Reader

1. Year 30/Dec 18 Jd

☉	8.28	♐	
☽	24	♌	
☿	d	♑	
♀	d	♑	
♂	15	♑	
♃	23	♒	R
♄	14	♌	R
♅	8	♓	
♆	d	♑	

1 cent. 3 mod.

☉ △ ♄ △ ♅ □ ♃ ✶ ♄ ▽ ♀

☽ △ ♀

♃ □ ♅ △ ♃

♅ ▽ ☍ ♄ △ ♅

♄ ☍ ▽

No ☉ to conjunct ☽

Sri Ramana Maharshi Radix

1.48am 30/Dec 1879

☉ 8.28 ♑
☽ 29 ♋
☿ 9 ♑
♇ 9 ♐

4 earth 3 water

♄ 9 ♈
♃ 8 ♓
♂ 14 ♑
♀ 23 ♏
♇ 15 ♐

☉ △ ☿ △ ♇ □ ♄ ✶ ♃ △ ♂
☽ △ ♀
♀ □ ♃ △ ♄
♇ △ ♂ ☍ ♃ △ ☿
☿ ☌ ♂

His ☉ is conjunct my ☽

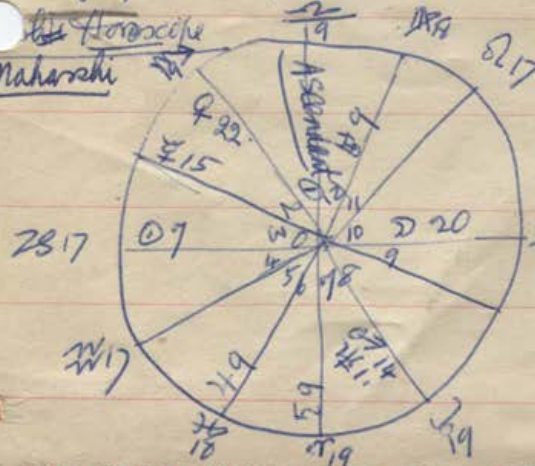
(Excerpt from Dr SIR MORDHANT V, JOSHI, BA, LL B, KT, KCIE, Ex Home Member CP + Berar (Madhya Pradesh) Foreword to M.D. Sagane's "Raman Maharshi the Mystic Sage" booklet.

"The name of Raman Maharshi as a sage and mystic was prominently put before the PUBLIC by Mr Paul Brunton" (28 Dec 1949)

Maharshi's "Answers to Questions" (published in M.D. Sagane's booklet Raman Maharshi the Mystic Sage) Advice to a Sadhu

Do sat and sleep little. Observe silence. Always keep mind in happy state (2) In Sahaj samadhi mind is absorbed in infinity although all activities such as talk etc are being carried on - Sahaj is like a river entering into the sea and losing its separateness in it (3) There is no Maya - Everything is Brahma (4) Bodily ailments, pains and pleasures are but attributes of mind (5) If I-notion gets destroyed, Pure Principle alone remains

Horoscope of Maharshi



In the rare cases where he did consent to listen to a dispute, Maharishee was very particular to apply the principle--so well established in Roman law--that the other party must also be heard. He refused to listen to evidence if the second person was not present at the same time. PB

PB

(243-a)

Arthur W. Osborn, in "The Super-Physical" (London, 1937, pages 325-6), writes: 'Paul Brunton, in his fascinating book "A Search in Secret India" . . . Paul Brunton did pursue this quest with success. In his book "The Secret Path" will be found in detail the methods he practices. I commend this book to sincere seekers.'

In Maharshi's teaching 'pratyahara' means "being ever on the watch that the names and forms do not intrude again into the mind" which is slightly different from its meaning in yoga's. 'Dharana' is "holding firmly to the concept 'I am the Self which is Being, Consciousness and Bliss'".

"In those last weeks before his death," said Mrs. Maciver, a Parsee lady residing near the Ramanashram, "the Master often remarked to us, 'Paul Brunton is coming!' He showed real delight whenever he repeated this news."

"In those last weeks before his death," said Mrs. Maciver, a Parsee lady residing near the Hanumanbrem, "the Master often remarked to us, 'Paul Brunton is coming!' He showed real delight whenever he repeated this news."

M. HAFIZ SYED'S FOREWORD TO MOUNI SADHU'S " ON THE PATH OF SRI RAMANA MAHARSHI" * (MAHARSHEE)

"It is these Sages who have taught us the reasonable assumption and the logical conclusion that only a living Teacher can teach us the Upanishadic Truth, not the Upanishads themselves, because they are just words and little more, while the living Teacher is an incarnation of the Truth we seek."

*also called "In the Days of Great Peace"

(BB)To an American lady who suggested that he could do much good by coming to the U.S., the Maharishee replied, "But why do you believe I am not in the U.S.A?" Couple this with(contbelow

( ) "In those last weeks before his death," said Mrs. Maciver, a Parsee lady residing near the Ramanashram, "the Master often remarked to us, 'Paul Brunton is coming!' He showed real delight whenever he repeated this news."

CONT FROM ABOVE

M's answer to PB's announcement that he must return to London: "Suppose you are in London!"

( )The habitual posture of the Maharishee during tratak initiations and not seldom during his own meditations was anuunusual one among yogis, consisting as it did of lying on one side on his couch.

( )When answering questions referring to himself, Maharishee did not use the term 'I' as it is ordinarily used, that is, in reference to a particular individual, a person. He used it in reference to the utterly impersonal Pure Mind, which is quite outside space and time, whereas persons are inside them. Clearly, Maharishee's answer is hardly an answer at all. It is probably intended to give the impetus towards initiating a train a thought.

( )The Call Divine" Q:What is thelimit of book learning for a yogin? M: Learning and hearing are the preliminary stages.Intellectually grasp the subject and go beyond the object.Then subjective reflection will do.When the 'I' is known and the inner vibration sets in,it is better not to waste brain power in reading and writing.Read to the point and be one- unnecessary pointed. The best is to sit quiet ibserving and feeling the Brahmic current in you.

(243-B)

Suddhonanda Bharati: He (Maharshi) advised me not to take notice of this fad of Deha-Buddhi which tries in vain to immortalise the physical body. It can never be done. It is against Nature. It is against the will of the Divine.

( )"Give up once and forever unreal misery for everlasting bliss," said Maharshee to his weeping attendant on the day of his death. (Fred Gutman claims they were his last words.).

Extracts From Articles which appeared in One Of India's Newspapers, April, 15, 50

The passing away pf Sri. Ramana Maharshi removes from the worldly stage a figure of the first magnitude in the sphere of religion and spiruality. Though he was cosmopolitan in outlook and felt bound by no convention of cast or ritual, he looked upon as a great spiritual teacher even by the most orthodox Hindus".

New York Times, April, 16, 1950:-"Hindu India mourned today the death of one of her greatest "living Saints", and a remarkable man of his time, He was renowned as a religious recluse and Seer whose piety abd philosophy of self- abnagation gained him followers in many countries. Here in India where thousands of so-called holy men claim close touch with the infinite, it is said that the most remarkable thing about Sri. Maharshi was that he never claimed anything remarkable of himself yet became one most respected of all".

" Sage Who Radiates Peace"(By Dr. T.M. Krishnaswamy)

We read of Sages in our sacred books, and wonder if such men really exhisted, We read of the attributes of a realized sowl, and ask curselves if such a state is possible. Sri. Maharshi belongs to the line of Vedic Sages. He is a JeevanMukta an example of the liberated while still ~~XXXX~~living. He has transformed our Shastras to life. He has made our religion a living reality. He is the embodiment of the wisdom of the East. the wisdom of the Upanishads. He has realized and is able to communicate that peace to those who seek. The Maharshi has shown no quarter to miracle mongers. Those who run after occult powers may be dissapointed with him. These powers are curiosities for which the liberated feel no interest. Power and the desire for power has all to be entirely renounced before the spiritual exhaltation called liberation can dawn upon one's intelligence. Power as we understand it is not there, If you go to the Maharshi and expect to be impressed by supernatural phenomen. you will be disappointed.

Then what good does the Maharshi do to the world? It is incorrect and unkind to say that the Maharshi site in indifference to the suffering mankind. He does not work with his physical body. He works without the correlation of means and ends. He works as it were with the very breath of nature. sending outasoothing imperceptibly helping the relief of mankind. There are ways and means of helping humanity without actually waging war or making speeches. From men like the Maharshi silent forces can emnate and imperceptibly work for the good of humanity

Extract From An Article By Prof. K.R.R. Sastry(University of Allahabad)entitled "MAHARSHI RAMANA, A MASTER-MIND".

"Bhagawan Ramana taught us more by his SILENCE, born of spontenmous Realization than through his sermons. Yet some of the replies given in his "Who Am I"? Upadesa Saram. Ulladu Narpadu. and Maharshi's Gospel. Books I & II) are pearls of direct wisdom, expressed in aphoristic terseness".

Sri. Ramana will be remembered as an Immortal, His Immortality stood out from His every word and look.

Extracts from articles which appeared in One of India's Newspapers, April, 1947

The passing away of Sri. Ramana Maharshi removes from the worldly stage a figure of the first magnitude in the sphere of religion and spirituality. Though he was cosmopolitan in outlook and felt bound by no convention of cast or ritual, he looked upon as a great spiritual teacher even by the most orthodox Hindus".

New York Times, April 15, 1950:- "Hindu India mourned today the death of one of her greatest "living Saints", and a remarkable man of his time. He was revered as a religious recluse and Seer whose piety and philosophy of self- abnegation gained him followers in many countries.Here in India many thousands of so-called holy men elicit close touch with the infinite.It is said that the most remarkable thing about Sri. Maharshi was that he never claimed anything remarkable for himself yet became the most respected of all".

"Save the Indians Trees"(By Dr. T.M. Pritchaverty)

We read of Sages in our sacred books, and wonder if such men really existed. We read of the activities of a realised soul, and ask ourselves if such a state is possible.Sri. Maharshi belongs to the line of Vedic Sages.He is a living example of the ideals preached while still alive.Living.He has transformed our darkness to life.He has made our religion a living reality.He is the embodiment of the wisdom of the East.The wisdom of the Upanishads.He has realised and is able to communicate what peace to those who seek.The Maharshi has shown no quarter to atheistic sceptics.Those who run after occult powers may be disappointed with him.These powers are worthless for which the illumined feel no interest. Power and the desire for power has all to be entirely renounced before the spiritual exhilaration called illumination can dawn upon one's intelligence.Power is to be understood as it was there.If you go to the ancient and expect to be impressed by supernatural phenomena. You will be disappointed.

Then what good does the Maharshi do to the world?It is incorrect and wrong to say that the Maharshi adds in indifference to the suffering mankind. He does not work with his physical body.He works without the correlation of means and ends.He works as if he were with his every breath of nature.sending unseenably, imperceptibly helping the relief of mankind.There are ways and means of helping humanity without actually taking war or making speeches.Even men like the Maharshi silent forces can create and imperceptibly work for the good of humanity

Extract from an article by Prof. K.R.R. Sastry(University of Allahabad)entitled "MAHARSHI RAMANA, A MASTER-MIND".

"Bhagavan Ramana taught us more by his SILENCE,born of spontaneous Realisation than through his sermons.Yet some of the replies given in his "Upadesa Saram."Ulla de Tarpade."and Maharshi's Gospel.Books I & II) are pearls of direct wisdom,expressed in aphoristic terseness".

Sri. Ramana will be remembered as an Immortal.His Immortality stood out from the very word and look.

MAHARHI'S GOLD JUBILEE SOUVENIR;SUPPLEMENT TO 1st edition "Sri Ramana:Sustainer of Spiritual Reality" By Dr. S.Radhakrishnanx: (1) (247)

It is somewhat surprising that many students of religion assume that the religious seers, the true representatives of relious genius, belong wholly to the past and we to-day have to live on the memory of the past. If religion is a living truth, if it has any vitality, it must be capable of producing men who from time to time bear witness to the truth and confirm and correct from their own experience the religios tradition. When the springs of experience dry up, our love for religion is a mere affectation, our faith abelief and our behaviour a habit with no reality behind it. In the Indian religio tradition religion has meant not an imaginative or intellectual apprehension of Reality but its embodiment in regenerated living. Religion should energise our consciousness, transform our character and make us new men. The truly religious are those who have solid hold of the unseen Reality in which we ordinary men merely believe They are not freaks proclaiming the reality of spirit, which is esoteric and intense. They tell us that they have a direct knowledge of the Real of which we have indirect or inferential knowledge. For them God is an Abiding Fact, a Living Presence, and in the consciousness of this fact their whole existence is transformed. These artists of the inner life are of different types. Some are full of poetry and music; others are vigorous men of action. still others are solitary souls. Despite these differences they walk the same road, speak the same language of the soul and belong to the same family.

The Indian tradition has been kept alive by seers who were born in every age and incarnated the great ideal. We have such God-engrossed souls even to-day. It is our good fortune that we have with us to-day a living embodiment of God-centred life, a perfect image of the life divine in the mirror of human existence. Sri Ramana Maharshi is not a scholar; he has no erudition, but he has wisdom that comes from direct experience of Reality,the wisdom we acquire through the discipline, not of intellect but of one's nature, through chastity,poverty and obedience. The possession of this wisdom yields the fruits of spirit, love and purity,courage and humility,courtesy and holiness.

MAHARSHI'S GOLD JUBILEE SOUVENIR:SUPPLEMENT TO 1st Edition

"Sri Ramana:Sustainer of Spiritual Reality" By Dr. S.Radhakrishnan: (1)

It is somewhat surprising that many students of religion assume that the religious seers, the true representatives of religious genius, belong wholly to the past and we to-day have to live on the memory of the past. If religion is a living truth, if it has any vitality, it must be capable of producing men who from time to time bear witness to the truth and confirm and correct from their own experience the religious tradition. When the springs of experience dry up, our love for religion is a more affectation, our faith sheliaf and our behaviour a habit with no reality behind it. In the Indian religio tradition religion has meant not an imaginative or intellectual apprehension of Reality but its embodiment in regenerated living. Religion should energise our consciousness, transform our character and make us new men. The truly religious are those who have solid hold of the unseen Reality in which we ordinary men merely believe They are not frenzied proclaiming the reality of spirit, which is esoteric and intense. They tell us that they have a direct knowledge of the Real of which we have indirect or inferential knowledge. For them God is an Abiding Fact, a Living Presence, and in the consciousness of this fact their whole existence is transformed. These artists of the inner life are of different types. Some are full of poetry and music; others are vigorous men of action. still others are solitary souls. Despite these differences they walk the same road, speak the same language of the soul and belong to the same family.

The Indian tradition has been kept alive by seers who were born in every age and incarnated the great ideal. We have such God-engrossed souls even to-day. It is our good fortune that we have with us to-day a living embodiment of God-centred life, a perfect image of the life divine in the mirror of human existence. Sri Ramana Maharshi is not a scholar; he bears no erudition, but he has wisdom that comes from direct experience of Reality,the wisdom we acquire through the discipline, not of intellect but of one's nature, through charity,poverty and obedience. The possession of this wisdom yields the fruits of spirit, love and purity,courage and humility,courtesy and holiness.

If we lose ourselves in the hopes and desires, in the fears and cravings ,which wax and wane with the accidents of the outer world, if we yield to the chance allurements of time and space,we will lose our soul. Doubt which comes to us ~~f~~ from outside is insignificant as compared with the doubt that corrodes from within. The true evil is not death of the body,but the failure of one's nature,the death of faith in the Ultimate Reality.

It is the pure Spectator the Sakshin, which is the same in all. We get to realise it not by metaphysical theorising but by spiritual discipline. Reality impinges on the unreality of life and to discover reality,absolute concentration and consecration are essential. We have to still our desires,steady our impulses, tread the ethical path. We cannot see so long as our vision is engrossed in outer forms, but those who turn their gaze inwards behold it. No one can see properly so long as he remains divided and disintegrated in his consciousness. We must become inwardly whole and free. We cannot acquire this wholeness or integrity if we do not root out our selfish impulses. We cannot know truly or act rightly so long as we are too afraid,too indolent or too self-centred. To see the Real and not merely the things of the world, the eye must be inverted. God is within us. Not comfort but control is happiness.

It is a false assumption to hold that the spiritually strong have no patience with human weakness. They are not insensitive to human sorrow. The Rishis are revealers of Reality,which is all-bliss. They do not keep their discoveries to themselves. They have a social significance. By getting into their company,we, ordinary people, realise the actuality of the world of spirit and catch something of their fire. The great of spirit are ministering angels who assist, protect and help those who are in need. Association with the holy people produces detachment from fruits of action.Such detachment leads to desirelessness; from desirelessness arises stability of mind;Liberation in life is thenn achieved. The teacher shows the path. His very presence radiates peace and joy. He refashions the souls of those who ~~took~~ look to him for help. With keen psychological insight he understands the needs of those who approach him and satisfies them.

,steady in his realisation,

If we lose ourselves in the hopes and desires, in the fears and cravings, which make and mars with the accidents of the outer world, if we yield to the chance allurements of time and space, we will lose our soul. Doubt which comes to us from outside is insignificant as compared with the doubt that corrodes from within. The true evil is not death of the body, but the failure of one's nature, the death of faith in the Ultimate Reality.

It is the pure Spectator that Sakshin, which is the same in all. We get to realise it not by metaphysical theorising but by spiritual discipline. Reality implies on the unreality of life and to discover reality, absolute concentration and consecration are essential. We have to still our desires, steady our impulses, tread the ethical path. We cannot see so long as our vision is engrossed in outer forms, but those who turn their gaze inwards behold it. No one can see properly so long as he remains divided and disintegrated in his consciousness. We must become inwardly whole and free. We cannot acquire this wholeness or integrity if we do not root out our selfish impulses. We cannot know truly or act rightly so long as we are too afraid, too indolent or too self-centred. To see the Real and not merely the things of the world, the eye must be inverted. God is within us. Not comfort but control is happiness.

It is a false assumption to hold that the spiritually strong have no patience with human weakness. They are not insensitive to human sorrow. The Stable are revealers of Reality, which is all-bliss. They do not keep their discoveries to themselves. They have a social significance. By getting into their company, we, ordinary people, realise the actuality of the world of spirit and catch something of their fire. The great of spirit are ministering angels who assist, protect and help those who are in need. Association with the holy people produces detachment from fruits of action. Such detachment leads to desirelessness; from desirelessness arises stability of mind; liberation in life is then achieved. The teacher shows the path. His very presence radiates peace and joy. He reflections the souls of those who look to him for help. With keen psychological insight he understands the needs of those who approach him and satisfies them.

already in his realisation,

To suggest that the spiritual souls are expected to abstain from action in the world is incorrect. The opportunities which the the world offers are to be used for self-development. Life is a game where we should act our parts. We are ~~cast~~ all cast for different roles, and our business is to play them in the right spirit. We may lose the game but we should not mind it. It is the play that matters and not the score we make..

(2) By Prof. B.L.Atreya. M.A., D.Litt.

A saint is a man perfected, a fulfilled hope of humanity, a success ful experiment in human sublimation, and a source of inspiration and guidance to the travellers on the path to perfection. He is the embodiment of the highest values of humanity, an indubitable indication that ideals can be made real, that man can be what he ought to be, here and now. His life is a measure of man's manhood, when it is lived in the midst of humanity and not in sanctified seclusion.

But the fact remains to be explained why these western seekers were themselves so well impressed by the Maharishi. Mere publicity does not in the least establish the greatness of saints, although it may make them known, as in the case of Jesus Christ, to wider public. Ramana Maharshi's greatness is more deeply founded. It is based on his actual living by the creed of the Advaita Vedanta which holds that Reality is one without a second, that everything in the universe is but that Reality which is Existence-Consciousness-Bliss. True to his creed he regards nothing alien, none as other, noevent no event as undesirable. For him the ideal is the real and the real is the ideal.

(3) By Dr. C. Kunhan Raja.

The central teaching of the Maharshi relates to the true nature of what we experience and what we speak of as "I". The "I" is not a mere accumulation of physical cravings and physical sufferings through frustration of one's effort to satisfy such cravings. The body and its wants are only certain adjuncts, quite accidental and temporary, veiling the eternal and absolute Spirit. We find a gradation in our capacity to know, and every gradation leads to the Infinite;

Thus, he who has the vision of the Absolute, does not go out of the material and the physical planes. His former physical plane of experience expands and to it is added the of the higher and finer planes. He does not become unaware of the physical world, but becomes aware of the physical

(244)

To suggest that the spiritual souls are expected to abstain from action in the world is incorrect. The opportunities which the the world offers are to be used for self-development. Life is a game where we should act our parts. We are cast all cast for different roles,and our business is to play them in the right spirit. We may lose the game but we should not mind it. It is the play that matters and not the score we make..

(2) By Prof. B.L.Atreya. M.A.,D.Litt.

A saint is a man perfected, a fulfilled hope of humanity, a success ful experiment in human sublimation, and a source of inspiration and guidance to the travellers on the path to perfection. He is the embodiment of the highest values of humanity,an indubitable indication that ideals can be made real,that man can be what he ought to be,here and now. His life is a measure of man's manhood,when it is lived in the midst of humanity and not in asceticfied seclusion.

But the fact remains to be explained why these western seekers were themselves so well impressed by the Maharishi. Mere publicity does not in the least establish the greatness of saints, although it may make them known, as in the case of Jesus Christ,to wider public. Ramana Maharshi's greatness is more deeply founded. It is based on his actual living by the creed of the Advaita Vedanta which holds that Reality is one without a second,that everything in the universe is but that Reality which is Existence-Consciousness-Bliss. True to his creed he regards nothing alien,none as other,moreover no event as undesirable. For him the ideal is the real and the real is the ideal.

(3) By Dr. C. Kunhan Raja.

The central teaching of the Maharshi relates to the true nature of what we experience and what we speak of as"I". The "I" is not a more accumulation of physical cravings and physical sufferings through frustration of one's effort to satisfy such cravings. The body and its wants are only certain adjuncts,quite accidental and temporary, veiling the eternal and absolute Spirit. We find a gradation in our capacity to know,and every gradation leads to the Infinite;

Thus, he who has the vision of the Absolute,does not go out of the material and the physical planes. His former physical plane of experience expands and to it is added the of the higher and finer planes. He does not become unaware of the physical world,but becomes aware of the physical

world, but becomes aware of the physical world as a mere tiny part of a far more expansive Absolute Reality. The very fact that Maharshi makes enquires about the visiters looks to the correspondence, pays attention to the cleanliness and tidiness of his environments, keeps certain programmes in his daily routine and sticks to them with punctuality, show s that to him physical world is an integral part of the Reality. Only it is not the whole Reality, and as such it is not the Realityunderstood in its true nature. I noticed that in the Maharshi's view of the Absolute there is a harmonious blending of science and religion.

After years of labour and investigation, scientists have been able to disintegrate an atom and release immense ener energy with which man has been able to destroy a whole city and to terrorise a whole nation. But no scientist knows what has happened to the constituents of an atom; no scientist has been able to control these constituents and to construct an atom.

If religion persists in saying that it has nothing to do with the field of science and that its function is in relation to That which is "beyond", religion too becomes partial in its scope. The true function of religion is to connect the two ends of the process of evolution in this world, and not to leave off one of the ends, aspring to catch the other alone.

Throughout the history of the world, there have been individuals who attained Siddhahood without any effort by way of severe Yogic practices. Others had to undergo severe training in that particular life for a long time. There may be many who are unable to attain that Siddahood even after the most rigid training; such individuals reap the final fruit ina later birth.

The order, tidiness and cleanliness in the whole place the exactness and strict punctuality in the daily programme, the arrangement for the physical comforts like food etc., all these convinced me that in the Maharshi's realisation of the "Absolute" there is the right expansion of the physical consciousness to comprehend the finer planes, and that his is not a case of attempting to leave off the physical plane end of the evolutionary chain for the sake of catching the other end of the chain, namely, the Buddhi end.

world, but becomes aware of the physical world as a mere tiny part of a far more expansive Absolute Reality. The very fact that Maharshi makes enquiries about the visitors looks to the correspondence, pays attention to the cleanliness and tidiness of his environments, keeps certain programmes in his daily routine and sticks to them with punctuality, show s that to him physical world is an integral part of the Reality. Only it is not the whole Reality, and as such it is not the Reality understood in its true nature. I noticed that in the Maharshi's view of the Absolute there is a harmonious blending of science and religion.

After years of labour and investigation, scientists have been able to disintegrate an atom and release immense energy with which man has been able to destroy a whole city and to terrorise a whole nation. But no scientist knows what has happened to the constituents of an atom; no scientist has been able to control these constituents and to construct an atom.

If religion persists in saying that it has nothing to do with the field of science and that its function is in relation to That which is "beyond", religion too becomes partial in its scope. The true function of religion is to connect the two ends of the process of evolution in this world, and not to leave off one of the ends, aspiring to catch the other alone.

Throughout the history of the world, there have been individuals who attained Siddhahood without any effort by way of severe Yogic practices. Others had to undergo severe training in that particular life for a long time. There may be many who are unable to attain that Siddahood even after the most rigid training; such individuals reap the final fruit the later birth.

The order, tidiness and cleanliness in the whole place the exactness and strict punctuality in the daily programme, the arrangement for the physical comforts like food etc., all these convinced me that in the Maharshi's realisation of the "Absolute" there is the right expansion of the physical consciousness to comprehend the finer planes, and that his is not a case of attempting to leave off the physical plane and of the evolutionary chain for the sake of catching the other end of the chain, namely, the Buddhi end.

By DR. K.C. VARADACHARI. (4) on Maharshee (254)

This Darshan of the Sage is an experience in itself. It is not capable of being described. So very casual yet pregnant, so very unobtrusive yet deeply significant almost everything that occurs in the Ashram seems to be inundated with the quiet consciousness of the Master. Such indeed was my reflective impression. Pleasant, deeply penetrating and inspiring somewhere in the depths, it showed that the activity of the Spirit is of a different order and kind from what we know to be "activity".

Sri Ramana's consciousness illumined with tremendous power of discrimination, proceeds to find out the nature of the self, that which all of us call the "I", its origin so to speak. On this "I"-consciousness hinges all experience, subjective or objective all relative being in one ~~world~~.word. He points out that this "I"-consciousness ~~and sleep or trance respectively.~~ has both a beginning and an end in waking consciousness and sleep or trance respectively. What is persistent is not the "I"-consciousness but a consciousness other than and behind the "I". Thus the origin of the "I" when discovered will make us get rid of the delusion that we are the body, for the I-body is the unity, albeit delusive that brings about all the confusions and separative existenc and struggle and rebirth and Karma etc..."Who am I?" is the fundamental question posed by Sri Ramana. This question is comparable to Kant's famous question ~~posed~~ "How is experience possible?" Instead of walking down the corridor to the phenomenal being like Kant, Sri Ramana ascended up to the Noumenal being. This is the difference in the procedures of the West and the East. Experience being experience of the "I," it is necessary to investigat into the nature of "I" and how it originates. The world

Sri Ramana's approach to the one Reality is definitely that of the Jnani. What is that by which all this is acting orbeing or becoming? Who is that ~~by which all this~~ who sustains all these activities and objectives and objects? That it is a consciousness there seems to be no ~~de~~ doubt. But what precisely is the nature of that consciousness?

By this disjunction of the mind from its outer movement, the illusion that is most characteristic of deluded life and all types of illusion, nemely, the feeling that the body is the self, gets uprooted. It is then that one ~~perceives that bondage had not~~

BY DR. K.C. VARADACHARI (4)

This Darshan of the Sage is an experience in itself. It is not capable of being described. So very casual yet pregnant, so very unobtrusive yet deeply significant almost everything that occurs in the Ashram seems to be inundated with the quiet consciousness of the Master.

Such indeed was my reflective impression. Pleasant, deeply penetrating and inspiring somewhere in the depths, it showed that the activity of the Spirit is of a different order and kind from what we know to be "activity".

Sri Ramana's consciousness illumined with tremendous power of discrimination, proceeds to find out the nature of the self, that which all of us call the "I", its origin so to speak. On this "I"-consciousness hinges all experience, subjective or objective all relative being in one world. word. He points out that this "I"-consciousness and sleep or trance respectively, has both a beginning and an end in waking consciousness and sleep or trance respectively. What is perfect is not the "I"-consciousness but a consciousness other than and behind the "I". Thus the origin of the "I" when discovered will make us get rid of the delusion that we are the body, for the I-body is the unity, Albeit delusive that brings about all the confusions and aspersive existence and struggle and rebirth and Karma etc..."Who am I?" is the fundamental question posed by Sri Ramana. This question is comparable to Kant's famous question "How is experience possible?" Instead of walking down the corridor to the phenomenal being like Kant,Sri Ramana ascended up to the Noumenal being. This is the difference in the procedures of the West and the East. Experience being experience of the "I" it is necessary to investigate into the nature of "I" and how it originates. The world Sri Ramana's approach to the one Reality is definitely that of the Jnani. What is that by which all this is getting or becoming? Who is that by-watch-all-this who sustains all these activities and objectives and objects? That it is a consciousness there seems to be no doubt. But what precisely is the nature of that consciousness?

By this disjunction of the mind from its outer movement, the illusion that is most characteristic of deluded life and all types of illusion, namely, the feeling that the body is the self, gets uprooted. It is then that one perceives that bondage had not

perceives that bondage had never been, that all that is the Self alone and nothing other. This is the central instruc -tion of Sri Ramana. One becomes adorable infinite, unlimited and unbound. All existence is discovered as pure real Consciousness unlimited by any condition of space-time-body nexus.

The Self is, indeed, the Heart transcendent as well as immanent within the body, and it is even explained that this description of transcendent -immanent is not quite correct. For what is real is the I, and "transcendent" and "immanent " are but relative to the concept of the body.

By SWAMI MADHAVTIRTHA, (5)

I at once referred my doubt to Sri Maharshi who promptly replied saying "Reading or no reading, and as a matter of fact anything done or undone, makes not the slightest difference to the Sage in that Brahmic State."

When two observers, taking different positions in space, observe a particular event, they obtain different time-space measures, which will conflict with each other and necessarily vitiate any conclusion they may arrive at concerning the particular event. Sri Maharshi pointed out to me that the very presumption of the two observers being situated at two given points is itself an unwarranted one. That is, taking for granted that there are two individual observers the notion of relativity must itself apply to the space-measure separating the two. In other words, the space between one observer and another being relative and unreal there cannot be more than one real observer. I at once recognised my error in the treament of the concept of Maya; (the world as seen through the five senses.) I should have shown in my book how the presumption (taken for granted by all scientists) that there can be two observers seperated by a fixed time-space measure is itself subject to all the imperfections inherent in our perceptions, as established by the theory of relativity. It was a revelation to me that Sri Maharshi could judge off-hand, as it were, such modern theories as that of relativity, proceeding entirely on the basis of his own experience of the Absolute.

This is perfect spiritual experience and dispells all false notions about time and space. Time is not an objective relity with a begginning and an end. The very idea of ~~atributingalgia~~

perceives that bondage had never been, that all that is the Self alone and nothing other. This is the central instruction of Sri Ramana. One becomes adorable infinite, unlimited and unbound. All existence is discovered as pure real Consciousness unlimited by any condition of space-time-body nexus.

The Self is, indeed, the Heart transcendent as well as immanent within the body, and it is even explained that this description of transcendent -immanent is not quite correct. For what is real is the I, and "transcendent" and "immanent" are but relative to the concept of the body.

By SWAMI MADHAVATIRTHA. (5)

I at once referred my doubt to Sri Maharshi who promptly replied saying "Reading or no reading, and as a matter of fact anything done or undone, makes not the slightest difference to the Sage in that Brahmic State."

When two observers, taking different positions in space, observe a particular event, they obtain different time-space measures, which will conflict with each other and necessarily vitiate any conclusion they may arrive at concerning the particular event. Sri Maharshi pointed out to me that the very presumption of the two observers being situated at two given points is itself an unwarranted one. That is, taking for granted that there are two individual observers the notion of relativity must itself apply to the space-measure separating the two. In other words, the space between one observer and another being relative and unreal there cannot be more than one real observer. I at once recognised my error in the treatment of the concept of Maya; (the world as seen through the five senses.) I should have shown in my book how the presumption (taken for granted by all scientists) that there can be two observers separated by a fixed time-space measure is itself subject to all the imperfections inherent in our perceptions, as established by the theory of relativity. It was a revelation to me that Sri Maharshi could judge off-hand as it were, such modern theories as that of relativity, proceeding entirely on the basis of his own experience of the Absolute.

This is perfect spiritual experience and dispells all false notions about time and space. Time is not an objective reality with a beginning and an end. The very idea of

atributing a beginning or an end to time is something absurd and fantastic, since what preceded and followed the beginning and end of time must also come within the ~~time-~~ time-span.

The Vedanta as propounded by Sri Sankara, which discountenances the theory of creation as being merely an aid for the understanding of the less advanced soul and maintains that there is no real basis for such a theory of creation.

I am sure that Sri Maharshi attaches no importance to any of the theories of creation, evolution etc. He invariably emphasises the oneness and unchangeability of the Self or Brahman, which is the one and only Reality, to which there can be no "progress" and in which there is no duality and difference.

On another day I referred to some other aspects of Sri Aurobindo's philosophy such as the theory of BHEDA-ABHEDA (unity in difference) the higher and lower natures in man, evolution in time descent of the spirit etc. With regard to the theory of BHEDA-ABHEDA, Sri Maharshi remarked that where there is the least difference there is also the ego, and if difference is conceded Unity would merely be a theoritical proposition. It is accepted on all hands that in the Absolute there can be no ego. The transition from the ego to the egoless state, if it can at all be called a transition, is not through a change or evolution from the lower to the higher nature in man but through the total denial or destruction of the ego. It is like a man waking up from a dream: and this transition from the dreaming state to the waking cannot be called an evolution from a lowerto a higher state, it is the total negation of the one state in the other.

Evolutionists are confronted with another insuperable difficulty; Any evolutionary theory requires a uniform, objective time. According to both Vedant and modern science there cannot be an objective time. The theory of relativity has finally demolished it. To try to build a theory of evolution conflicting with the established data of science and alien to the Upanishadic conclutions as expressed by the MAHAVAKYAS (the great eternal truth) may be more unhelpful than edifying.

The first line of the verse declares that the One Supreme Being Eternal and Immutable, is the basis of everything changeable. In other words, this line maintains that the mutable world is only a divine manifestation. Nevertheless it is this world

(285)

MAHAVAKYAS (the great eternal truth) may be more helpful than edifying.

The first line of the verse declares that the One Supreme Being Eternal and Immutable, is the basis of everything changeable. In other words, this line maintains that the mutable world is only a divine manifestation. Nevertheless

it is this world the second line of the verse enjoins the aspirant to renounce in order to obtain true happiness. The contradiction between the two lines is thus very patent If the world nothing but the Divine, why should the aspirant be asked to renounce it?

"One must renounce the wrong knowledge" replied Sri Maharshi, "that anything but the Divine exists. That is, one must give up the notion that there is any duality or multiplicity, whatever the manifested existence may appe appear to be".

"The Supreme Being is the only Reality,One and Unchangeable," said Sri Maharshi. "It alone is and sustainsthe apparent multiplicity. Therefore, renounce the knowledge that anything except the Divine exists. In other words renounce the sense of duality or multiplicity. Then as a matter of course you will not covet anything ,because one covets a thing only when one believes there is the othere to be coveted. The initial error lies in the sense of duality whereby one separates oneself from the thing eevere coveted. The ignorant man believes that coveting a thing and getting it is the source of joy. No. He alone enjoys who renounces the idea of separateness. That is,his is the true bliss who knows that the One,Unchangeable Supreme Being,identical with himself and with everything that exists, is the one and only Reality."

If there is no duality whatever, where is the necessity or possibility for self-surrender?" In view of Sri Maharshi's exposition of the inner meaning of the first verse of the Isa Upanishad inculcates the absolute Oneness of the Reality. By presuming your existence as something apart from the Supreme Being you have merely'defiled' It. Whether you surrender yourself or not , you have never been apart from that Supreme Being. Indeed, at this present moment, even as in the past or the future,the Divine alone is".

BY M. GOVIND PAI, B.A. (6)

He would repair thither almost every evening and always alone, and stand befor e the sacred images for a long while, when waves of emotion would overcome him, and he would pray for the descent of Grace of Iswara upon him so that his devotion might increase and become perpetual like that of the sixty-three Saints; or mostly hewould not pray at all but let the Deep within flow into

it is this world the second line of the verse enjoins the aspirant to renounce in order to obtain true happiness. The contradiction between the two lines is thus very patent if the world nothing but the Divine, why should the aspirant be asked to renounce it?

"One must renounce the wrong knowledge" replied Sri Maharshi, "that anything but the Divine exists. That is, one must give up the notion that there is any duality or multiplicity, whatever the manifested existence may appear to be".

"The Supreme Being is the only Reality.One and Unchangeable," said Sri Maharshi. "It alone is and sustains the apparent multiplicity. Therefore, renounce the knowledge that anything except the Divine exists. In other words renounce the sense of duality or multiplicity. Then as a matter of course you will not covet anything ,because one covets a thing only when one believes there is the others to be coveted. The initial error lies in the sense of duality whereby one separates oneself from the thing covete coveted. The ignorant man believes that coveting a thing and getting it is the source of joy. No. He alone enjoys who renounces the idea of separateness. That is,his is the true bliss who knows that the One,Unchangeable Supreme Being,identical with himself and with everything that exists, is the one and only Reality."

If there is no duality whatever, where is the necessity or possibility for self-surrender?" In view of Sri Maharshi's exposition of the inner meaning of the first verse of the Isa Upanishad Inculcates the absolute Oneness of the Reality. By presuming your existence as something apart from the Supreme Being you have merely 'defiled' It. Whether you surrender yourself or not , you have never been apart from that Supreme Being. Indeed, at this present moment, even as in the past or the future,the Divine alone is".

BY M. GOVIND PAI, B.A. (6)

He would repair thither almost every evening and always alone, and stand before the sacred images for a long while, when waves of emotion would overcome him, and he would pray for the descent of Grace of Iswara upon him so that his devotion might increase and become perpetual like that of the sixty-three Saints; or mostly he would not pray at all but let the Deep within flow into

the Deep without, and tears would mark the overflow of the soul. Maharshi was asked why he felt any need to pray when he had known the death-less Spirit as his own being (through the death-experience). He explained that as a result of that experience he knew he was not the body; but the Pure Mind with the aid of which he had that knowledge, did not its identity and therefore sought a fresh support in the place of the conviction that the body is the Self. At that time he had not yet heard of Brahman or Samsara, he had no desire to avoid rebirth or seek Release, to obtain dispassion or seek Salvation. He had no idea that there was a Substance or Impersonal Real underlying everything and that himself and Iswara were both identical with it. It is clear, therefore, that while young Venkataraman did not know that he was the Absolute Being, he did not feel he was an Jeeva (INDIVIDUAL) struggling in Samsara (the cycle of births and deaths).

As one can see from the original tamil letter (which is still preserved at Ramanasramam), the words "in search of my Father" express an after-thought and were actually written after he had completed writing somee of the subsequent words. From what external source could have ~~this~~ come this command? None.

Who ~~vey~~ vouchsafed him the assurance that the enterprise was a virtuous one? None. Who can say how he came to conceive of Arunachala as his Father? Why did the "I" with which note began become "this" in the second sentence? And why was no reference at all made either to the "I" or "this" at the end of the epistle,, where instead of the writer's signature we find only a few dashes? True devotio is nothing but the loss of individuality in the Supreme consciousnessof the Divine. The quick loss of his individuality in the suging tide of devotion to Lord Arunachala at that crucial moment of the boy's life is well portrayed in the gradually attenuated reference to himself in the short letter.

He felt no need for making verbalprayers to Sri Arunach -ala. He attained Samadhi so effortlessly, so naturally as soon as he sat in meditation, that singing in praise of the Lord would have proved purposeless and even impossible. How then did the Sage come to write the Five Hymns? Herein lies the importance of knowing the circumstances under which the first of the five Hymns, Sri-

the Deep without, and tears would mark the overflow of the soul. Meharshi was asked why he felt any need to pray when he had known the death-less Spirit as his own being (through the death-experience). He explained that as a result of that experience he knew he was not the body; but the Pure Mind with the aid of which he had that knowledge, did not its identity and therefore sought a fresh support in the place of the convict ion that the body is the Self. At that time he had not yet heard of Brahman or Samsara. He had no desire to avoid rebirth or seek Release, to obtain dispassion or seek Salvation. He had no idea that there was a Substance or Impersonal Real under-lying everything and that himself and Iswara were both identical with it. It is clear, therefore, that while young Venkataraman did not know that he was the Absolute Being, he did not feel he was anyway struggling in Samsara.

As one can see from the original tamil letter (which is still preserved at Ramanasramam), the words "in search of my Father" express an after-thought and were actually written after he had completed writing some of the subsequent words. From what external source could have this come this command? None.

Who very vouchsafed him the assurance that the enterprise was a virtuous one? None. Who can say how he came to conceive of Arunachala as his Father? Why did the "I" with which note began become "this"in the second sentence? And why was no reference at all made either to the "I" or "this" at the end of the epistle, where instead of the writer's signature we find only a few dashes? True devotion is nothing but the loss of individuality in the Supreme consciousness of the Divine. The quick loss of his individuality in the surging tide of devotion to Lord Arunachala at that crucial moment of the boy's life is well portrayed in the gradually attenuated reference to himself in the short letter.

He felt no need for making verbal prayers to Sri Arunachala. He attained Samadhi so effortlessly, so naturally as soon as he sat in meditation, that singing in praise of the Lord would have proved purposeless and even impossible. How then did the Sage come to write the Five Hymns? Herein lies the importance of knowing the circumstances under which the first of the Five Hymns, Sri-

Sri Arunachala Akshara Manamalai-first also in time-sequencecame to be written.

It was about year 1914, nearly eighteen years after Sri Ramana's attainment of Atmanishtha or steadfast abidance in the Self, when he was living in one of the caves up the Hill, while a group of mendicants offered him their services that the occasion rose for composing the verses of Aksharamanamalai. Mendicants when they go a-begging for alms (almost invariably cooked food sing in chorus some song in praise of the Lord, and those Sadhus who were with the Sage entreated him to give them a ballad on Sri Arunachala. The Sage composed the lines accordingly, and for the purpose of easy remembrance the first letters of the verses follow the sequence of the Tamil alphabet. Therefore, both from the internal and external evidence it is clear that the very first Tamil Poem composed by Sri Ramana was for a particular purpose and was not at all a sort of personal prayer to a Deity sung day after day in order to achieve some spiritual good not yet realised by the votary.

If we approach the question of Sadhana from the stand-point of Atma Vichara described in the passage quoted from Self-Enquiry, then positing a Personal God becomes absolutely superfluous. If we approach the question from the stand-point of individual acts of worship performed by an aspirant with the extroverted mind, then Bhakti implies the existence of a Personal God. Are any or all of these necessary at all in the case of an Impersonal God? Or can they have any meaning at all in that case? In one word, no; because all these are definitely acts of devotion conducted by a Sadhaka who has not transcended the duality, without which no bodily or mental operation is possible.

(7) A DEVOTEE:

Maharshi said: "He is concentrating on the reflection and complains that he cannot see the original." It struck me forcefully. What did he mean by reflection and what was the original? I shut my eyes and tried to find out the meaning. Immediately after, I felt a pull in the region of the heart, similar to what I felt two days previously but much stronger in intensity. My mind was completely arrested- stilled, but I was wide awake. Suddenly without any break in my consciousness, the "I" flashed forth! It was self-awareness, pure and simple, steady, unbroken and intensely bright, as much brighter than oridinary conciousness as is sunlight brighter than the dim light

Sri Arunachala Aksharamanamalai-first also in time-p
sequence came to be written.

It was about Year 1911, nearly eighteen years after Sri-Ramana's attainment of Atmanishtha or steadfast abidance in the Self, when he was living in one of the caves up the hill, while a group of mendicants offered him their services that the occasion rose for composing the verses of Aksharamanamalai. Mendicants when they go a-begging for alms (almost invariably cooked food sing in chorus some song in praise of the Lord, and those Sadhus who were with the Sage entreated him to give them a ballad on Sri Arunachala. The Sage composed the lines accordingly, and for the purpose of easy remembrance the first letters of the verses follow the sequence of the Tamil alphabet. Therefore, both from the internal and external evidence it is clear that the very first Tamil poem composed by Sri Ramana was for a particular purpose and was not at all a sort of personal prayer to a Deity sung day after day in order to achieve some spiritual good not yet realised by the votary.

If we approach the question of Sadhana from the standpoint of Atma Vichara described in the passage quoted from Self-Enquiry, then positing a Personal God becomes absolutely superfluous. If we approach the question from the stand-point of individual acts of worship performed by an aspirant with the extroverted mind, then Bhakti implies the existence of a Personal God.
Are any or all of these necessary at all in the case of an Impersonal God? Or can they have any meaning at all in that case? In one word, no; because all these are definitely acts of devotion conducted by a Sadhaka who has not transcended the duality, without which no bodily or mental operation is possible.

(7) A DEVOTEE:
Maharshi said: "He is concentrating on the reflection and complaining that he cannot see the original." It struck me forcefully. What did he mean by reflection and what was the original? I shut my eyes and tried to find out the meaning. Immediately after, I felt a pull in the region of the heart, similar to what I felt two days previously but much stronger in intensity. My mind was completely arrested- stilled, but I was wide awake. Suddenly without any break in my consciousness, the "I" flashed forth! It was self-awareness, pure and simple, steady, unbroken and intensely bright, so much brighter than ordinary consciousness as is sunlight brighter than the dim light

of a lamp. In ordinary consciousness the "I"-sense dimly remains in the background,-as a matter of inference or intuition,- the whole of the consciousness being occupied by the object. Here, "I" came to the foreground, occupied or rather became, the whole consciousness and intensely existed as pure consciousness, displacing all objects. I was, but I was neither the subject nor the object of ~~th~~ this consciousness. I WAS this consciousness, which alone existed. There were no objects. The world was not, neither the body nor the mind-no thought, no motion; time also ceased to exist. I alone existed and that I was consciousness itself, self-luminous and alone, without a second...Suddenly, and again without any break in my consciousness, I was brought back to my normal, ordinary consciousness.

A great miracle had been performed in broad daylight in the presence of so many people, without their knowing it. No argument of the greatest philosophers and scientists of the world will now make me doubt thee possibility of experiencing the "I" in its pure state or pure consciousness, without any subject-object relationship. Ofcourse, I myself had not the least inkling of such a state even a second earlier, and I never expected to get such an experience . I,an insignificant creature,wallowing in the mud of mundane existence, and without any Sadhana, being granted this supreme experience!

An old lady Jivanmukta of Nagercoil met Maharshee in his early days when he was completely refraining from speech. Sarcastically she said to him, "Silence of mouth is useless. The goal is reached by silence of mind." Thereafter, Marharshi abandoned his attempt and began to speak.

of a lamp. In ordinary consciousness the "I"-sense dimly remains in the background,-as a matter of inference or (357) intuition,- the whole of the consciousness being occupied by the object. Here, "I" came to the foreground, occupied or rather became, the whole consciousness and intensely existed as pure consciousness, displacing all objects. I was, but I was neither the subject nor the object of this consciousness. I WAS this consciousness, which alone existed. There were no objects. The world was not, neither the body nor the mind-no thought, no motion; time also ceased to exist. I alone existed and that I was consciousness itself,self-luminous and alone, without a second...Suddenly, and again without any break in my consciousness, I was brought back to my normal, ordinary consciousness.

A great miracle had been performed in broad daylight in the presence of so many people, without their knowing it. No argument of the greatest philosophers and scientists of the world will now make me doubt the possibility of experiencing the "I" in its pure state or pure consciousness, without any subject-object relationship. Ofcourse, I myself had not the least inkling of such a state even a second earlier, and I never expected to get such an experience . I,an insignificant creature,wallowing in the mud of mundane existence, and without any Sadhana, being granted this supreme experience!

An old lady Tivammuka of Negercoil met Maharshee in his early days when he was completely refraining from speech. Sarcastically she said to him, "Silence of mouth is useless. The goal is reached by silence of mind." Thereafter, Maharshi abandoned his attempt and began to speak.

(1) Both I and my master were co-disciples of Maharshi. The present inmates and past interpretations of Ramanashram were not in accord with the true understanding of M. But Kavyakanta gave it and taught it to us. The essential differences are three: (1-a) That Grace must manifest as dynamically awakened energy. (1-b) that Individuality persists through and after realisation. (1-c) That Shanti, Peace, is not to sit inert or to have pleasant feelings alone, but is inspired energised stillness within, activity without.

(2) The prevailing idea at Ramanashram exalts pseudo-peace, laziness, ineffectuality and monasticism. It is wrong.

(3) The true Grace is an awakening of Kundalini, is felt in every fiber of one's being, and makes a memorable change in the inner man leading to outer and visible results. Unless this happens, it is only pseudo-grace. Shanti must have Shakti as its accompaniment. They cannot be divorced. All inspired souls ~~xxxmore xxxxxxx~~ do much more work for humanity, judged by results, render much more service, than the lazy idlers who infest ashrams. (the)

(4) In English, translation of "Sat Darsana Bhasya" all the original references to this interpretation, which were contained in the first edition, were changed in the later editions to suit the present erroneous conception.

(5) Unless intensity of sadhana combines with the grace of the Guru, the latter is not enough. But when it does, Kundalini flames forth in the base of the spine and has to be raised to the head. It ~~is~~ really is an ordeal, something like the agonies of childbirth; It affects the brain cells and if it fails there may be madness or death.

(6) The individuality is not lost at realization but becomes illumined, just as the electric bulb is lit up and not destroyed, when the current enters. The ego can then be used as a vehicle for the impersonal Light. It is not swallowed but sublimated.

(7) After the fiery process of illumination has established itself, it has to be made a natural part of ordinary life. This takes place by slow degrees. Its culmination is Sahaja.

8) Ten days after Kavykanta Ganapati Sastri's death, M observed: "Where can he go? He is my spiritual heir and in me."

9) Kavykanta Ganapati Sastri predicted by his siddhi-power that 1960-62 was critical for the world and that an avatar would then appear in India as an incarnation of Vishnu, the Protector.

(KAVYAKANTA GANAPATI SASTRI): by (2nd)

Disciple Appu

(1) Both I and my master were co-disciples of Maharshi. The present Immortes and past interpretations of Ramanabram were not in accord with the true understanding of M. But Kavyakanta gave it and taught it to us. The essential differences are three: (1-a) That Grace must manifest as dynamically awakened energy. (1-b) that Individuality perishes through and after realisation.

(1-c) That Shanti, Peace, is not to sit inert or to have pleasant feelings alone, but is inspired energised stillness within, activity without.

(2) The prevailing idea at Ramanashram exalts pseudo-peace, laziness, ineffectuality and monasticism. It is wrong.

(3) The true Grace is an awakening of Kundalini, is felt in every fiber of one's being, and makes a memorable change in the inner man leading to outer and vital-ble results. Unless this happens, it is only pseudo-grace. Shanti must have Shakti as its accompaniment. They cannot be divorced. All inspired souls ~~xxxxxx~~ ~~xxxxxxx~~ do much more work for humanity, judged by results, render much more service, than the lazy idlers who infest ashrams. (the)

(4) In English, translation of "Sat Darsana Bhasya" all the original references to this interpretation, which were contained in the first edition, were changed in the later editions to suit the present erroneous conception.

(5) Unless intensity of sadhana combines with the grace of the Guru, the latter is not enough. But when it does, Kundalini flames forth in the base of the spine and has to be raised to the head. It is really is an ordeal, something like the agonies of childbirth; It affects the brain cells and if it fails there may be madness or death.

(6) The individuality is not lost at realisation but becomes illumined, just as the electric bulb is lit up and not destroyed, when the current enters. The ego can then be used as a vehicle for the impersonal light. It is not swallowed but sublimated.

(7) After the fiery process of illumination has established itself, it has to be made a natural part of ordinary life. This takes place by slow degrees. Its culmination is Sahaja.

8) Ten days after Kavyakanta Ganapati Sastri's death, M observed: "Where can he go? He is my spiritual heir and in me."

9) Kavyakanta Ganapati Sastri predicted by his siddhi-power that 1960-62 was critical for the world and that an avatar would then appear in India as an incarnation of Vishnu, the Protector.

(KAVYAKANTA GANAPATI)

(1) You seek and desire truth, knowledge, bliss, because you are that.
(2) No one wants death or ignorance or suffering. So where is the trouble?
(3) Look, I have not worn ochre colored robes. I continue to wear the things I was habituated to wear. There is no change.
(4) You can begin from anywhere. What is required is ekagrata.
(5) We humans must not waste this chance. At least for a few seconds a day, we must enquire who we are.

(1) You seek and desire truth, knowledge, bliss, because you are that.

(2) No one wants death or ignorance or suffering. So where is the trouble?

(3) Look, I have not worn ochre colored robes. I continue to wear the things I was habituated to wear. There is no change.

(4) You can begin from anywhere. What is required is elaboration.

(5) We humans must not waste this chance. At least for a few seconds a day, we must enquire who we are.

BHAJI: MOTHER ANANDA MAYEE AS REVEALED TO ME. (PRINTED BOOK)

(all her own sayings appear in quotation marks)

(1) "The vision of gods and goddesses appears in accordance with one's inherited dispositions. I am what I was and what I shall come; I am what you conceive, think or say.

(2)"By force of pure, concentrated thought everything becomes possible."

(3)One day I said to Mother, — "Ma, all thses days the mantric sounds arise in me in a continuous stream. In the day time as well as at dead of night the flow of the sound naturally wells out ofmy heart, like the gushing jets of a fountain. When I said it, there lurked in the inmost recess of my heart, some slight tinge of agoistic satisfaction. The Mother gazed at me and said nothing. When I reached home, the sound ceased and in spite of my best efforts, I could not revive it. The day passed and night wore on, that joyful stream of mantric melody could not be restored. In this connection Mother was heard to observe that in spiritual matters, even the slightest tinge of egoism retards one's progress.

(4)I experienced an new joy, as the flow of divine names went on running. They contimued without any pause; sleep came on and as soon as I woke up, these joyous vibrations thrilled my being again. Next day the same joyful spell wnet on in an undertone due to the pressure of office routine; towards dusk when I was disposed my mind for prayers, the joy of the previous evening filled my heart so much, that there was no inclination to sleep at all that night; at dead of night the flow was so intense, that I thought, I would get some relief, if there were a pause. But it went on with its own momentum.

(5)"The world is the embodiment of Bhawa or the Idea of Good. All created things are its material expressions. If you can once rouse your soul with the divine Idea, you will come to find that in this universe there runs one play of the Idea; without it man fumbles about and misses the real import of Life."

(6) Mantra - devotional sound, symbols signifying a particular deity.

(7)"You desire to see in this body states of Samadhi, so its symptoms manifest themselves at times by the pull of your strong ~~thoughtxxx~~ desires. Whenever any ct of thought reaches its full intensity, its physical expressions will

invariably find an outlet. If one loses on's being in the contemplation of the Divine Name, one can merge oneself in the ocean of heavenly beauty. God and His symbolical names are one and the same; as soon as the consciousness of the outside world disappears, the self-revealing power of the Name inevitably finds its objective expression."

(7)" Just as you find that springs of water lying at the bottom of the well or a tank keep up a constant supply, or just as the sap of plant-life lies deep about the roots unde r ground, so at the lowest end of the spinal cord lies asleep the fountain of the giant viatl forces serived ultimately from the sun, from where issue forth the streams of you life. When with great patience and sanctity you strive to purify the inner and outer vehicle, the resulting vibrations of your thought strike the higher and higher centres releasing their tension, freeing the pent-up life-force at the lowest centre to seek outlets upwards. Then all lethargy and primal urges and Samskaras of the devotee gradually pass away like mists before the sun's rays; along with the unleashing of the block, our attachment to the objects of the senses begin to relaz and inner life begins to take shape.

" When the upward drive of the life-force reaches the vital centre at the parting of the eyebrows, the inner stream of the vital fluid flows with ease and purity all over the human system quite evenly with he result that the devotee comes to realise a little dimly about the nature of the ego, the world and the creation. If a man continue long in this stage, all his prenatal, inherited dispositions and urges gradually become thinner and thinner; his mind gradually reaches higher and higher levels of contemplation, deeper and deeper centres of lifeforces.

"When the devotee reaches beyond the highest vital centre his mental powers merge in the supra-mental, his ego disolves in Mahabhava and he finds his eternal refuge in Swarupa. He then has Samadhi or the state of perpetual bliss."

(8)"When a person regularly prays, performs pujas and Yogic practives, meditates and reflects on the higher truths of existence withenough concentration and steadiness, the mind substance gets purified, thoughts become refined and the centres unfold themselves; otherwise no human being can find an escape from the storm and stress of the physical urges like, lust,hunger and desires."

(9)"Even after so many years very few people realise what I wish; if they could, such thoughtless queries as "What do you want?" what do you wish?" would never have cropped up.

(10)She always says that She can see the ethereal bodies of many saints, dead long, long ago. One day She remarked thus "Look there, as you are all sitting about me, there are many disembodied spirits crowding over there. They are as real as yourselves."

She also says, that She can see the carious shapes which different diseases possess. When they seek admittance into Her body, theyare allowed free scope."When there is but one esistence in this universe, there can be no welcome nor farewell to the diseases; just as you all are the source of anandam to me, they too, give me equal fun or enjoyment."

(11)"In order to appreciate my ways, one must shake one's mind free from self-pride, desire forfame and glory, from anger and sorrow, from the impulse of self-conceit and finally from the spirit of self-will which leads a man to feel that he is a free agent in all his actions."

(12) When Mother was approached with a prayer to let us know the various stages of Sadhana, she indicated four levels: — (a)Concentration of intellectual powerson a focal point. It is like setting fire to dry fuel. When by the force of contemplation of the Divine, our mind is released from the mist and moisture of desires, it becomes light. It is a state of mental purity which induces, in certain cases, a state of silent merging into a particular mood or into an excess of excitement beyone one's powers of control. All these moods emanate from one supreme existence but only in special directions.

(b) Concentration of one's emotional forces. It brings in astate of bodily inertness, of absorption in one holy sentiment srising our of one, indivisible supra-mental sta-te. At this level, the body may be likened to a burned charcoal with fire apparently gone out. In this state the devotee passes hours together in a state of outer inertness; but in the core of his h art surges up an unceasing current of some holy sentiment. When this state matures, the sentiment draws mighty powers from the All-Soul, and overflows the tiny body and under the intense pressureof expansiveness spreads out over the wide world in a mighty sweep.

(c) Fusion of inner and outer life. This state is just like that of a burning coal. Fire pervades every atom of the inner and outer sheaths; -- all are aglow with one Divine light. The devotee lives, moves, and has his being in one blissful ocean of light.

(d)Full Concentration, when the devotee loses all conscious ness of duality -- of the functioning of the three gumus. It is like the state ofashes formed out of burnt coal. There is no distinction of the inner and outer, here and there; it is a state of absorption in the supreme God, of All-one-ness. All vibrations of thought, feeling or willing vanish alto- gether. It resembles the perfect tranquillity of a sleeping lake under the blue sky."

(13)The Central theme of all Her words and expressions is this: "Life and religion are one. All that you do to maintain yo ur life, your everyday work and playful activities, all your attemp -ts to earn a living, should be done with sincereity, love, and devotion, with a firm conviction that maintaining one's life means virtually perfecting one's spiritual existence in tune with the universe. To bring about this synthesis, religious cul- ture should be made as natural and easy, as taking our food and drink when we are hungry and thirsty."

Mother says, -- "With an earnest love and goodwill, do life's everyday duties and try to elebate your self higher and higher step by step. In all human activities let therebe a live contact with the Divine and in that case you will not have to leave off anything. Your work will then be well done and you will be on the right track to find the Master."

(14)"Just as there is a definite time table for work in the office, school or the shop, so we should set apart a few minutes out of the 24 hours of every day, preferably morning and evening for divine contemplation. One must form a fixed resolve that this little time is dedicated to God throughout life. During this period no work of the world should be allowed to encroach upon the contemplation of God. For all the inmates of the fam- ily including the servants, there must be allotted a fixed time. If this practice is continured long, Divine Contemplation will become part of your nature. Once the habit get settled in your soul, the future course of your life will become quite easy. You will come to feel the flow of the mysterious divine grace feedingall your thoughts and actions and giving you new strength. You get a pension or bonus after years of hard work and you have to work no longer for your livelihood. It is also like that. In the spiritual plane the reward for good, sincere a selfless work is even much greater and can be obtained more easily.

(15)"Lose yourself altogether in bowing down to God with a single-minded devotion and you will obtain joy and power in proportion. If you cannot do anything else, lay down your body, your mind and life flat, morning and evening at the appointed time before Him by way of saluting Him and think of Hims just a little."

(16)"Insects, flies, spiders and men all belong to one family, — nobody knows what they were, are and will be and how they have become inter-related to one another."

(17)Mother is always on the move from place to place. She said in that connection, "I find one vast garden spread out all over the universe. All plants and animals , all human beings, — all higher mindbodies are playing about in this garden in various ways, each has its distinctive individual -ity and beauty; their presence and variety give me great delight. Each one of you has added to the special feature and glory of the garden. I move about from one place to another in the same garden. What makes you feel so keenly my absence when I happen to leave your quarter of the garden for another to give delight to your brothers over there? "

(18)In this connection a question was put to Mother, — "Can a person who has seen God, make others see Him?" The reply was that a man could have a vision of Him when the time is ripe for it. Bit no one who has that vision himself may only help others to acertain extent in that direction. But the vision of God is possible only through His Grace.

(19) For the relief of the sick and distressed, Her kindness manifests itself in carious ways. On carious occasions, Mother has said, "I don't do anything with a motive or by an effor of will.It is your thoughts and desires that move this body to say or do things for your welfare. I often see what will or will not happen in future but words do not find their way out sometimes."

(20)Consider yourself to be an intergral part of Nature and let there be stress on Nature 's work or on Her Laws of work instead of on your own self as the embodiment of your sense perceptions."

(21) "other says each disease has its specific appearance as distinctly visible to Her as a material form.

~~(160)~~

Dr. PLATOV: On Zen & TAO

(1) Zen students are not allowed to ask questions of their Master, but outside enquirers may do so. This is because by being forced to use their own endeavours they are able tomake real progress.

(2) The Koan did not originate with Zen. There are some in the older Taoist religion called Comundrums. Zen started with a few Koans but in the course of centuries they developed into 500.

(3) The attainment of Enlightenment must unquestionably have a powerful effect for the good upon health. I am practicing a form of elementary healing by removing the neurosis and complexes of sick people by a therapy which combines Zen and psychology. If this is able to heal how much more could enlightenment with the tremendous forces it liberates with a cleansing character be able to do so.

(4) Meditation wrongly done is likely to lead to sicknesses in the physical body or to misconceptions of the truth or to hallucinations of the imagination.

(5) What Jesus called the Father was what the Greeks called the Logos. His Oneness with the Father is essentially of the same character as the Enlightenment of Zen.

(6) All the defects and weaknesses are swept away by the great CURRENT of Enlightenment. If this does not happen then what has been attained is merely a glimpse.

(7) Nothing can be settled on the basis of the intellect for whatever argument it puts forward on one side will eventually arouse its opposite on the other side. Only by rising to the higher level of intuition can a settlement be reached in the real sense. All the different contending schools contend precisely because they are relying on the intellect whereas intuition enables one to see the truth for oneself without argument.

(8) My students are given a Koan or a phrase or a sentence from the Tao Teh King to meditate upon for a space of one hour.

(9) The Indian Yoga is too filled with avataric representations. These give pre-conceptions to the imagination which color the inner experiences during meditation. Zen cuts all this out. In fact, it cuts out all pre-conceptions of every kind so that the mind which is brought to meditation is clear and does not have its experience partly suggested from outside.

(10) Zen uses the experiences of every-day living as aids to finding enlightenment. That is why it does not have to renounce the world.

(11) I met Gurdjeff several times. He was a great genius and possessed a considerable inner power. The strong liquer with which he plied his disciples was partly

I think, for the purpose of testing their capacity to withstand its assult upon their balance since he himself drank large quantities without any apparent affect. It was a means of forcing them to try to hold on to their balance and thus develope control overminds and senses. This is of course Tantrism. It was also partly intended to bring out their true character, especially their repressed complexes.

(12) When Ouspensky died all his disciples flocked to Gurdjeff who then said that he had to first clear them of all the wrong conceptions with which they had been filled by O., since O., did not properly understand his doctrine.

(13) It is useless for a Zen disciple to lean on a Master. For unless he does for himself he will remain where he is.

(14) In the Zen meditation halls there is an official with a long stick which he uses to tap the shoulder of any meditator seen falling asleep, to wake him up, or to keep him awake. It has also another use — to ease the tension created in the shoulders by the posture of meditation, attempting to remain erect. Zen has a horrow of the sleepy, dreamy, psychic state of meditation which so many westerners love to revel in. It wants the mind to be alert and penetrated.

(15) Practiced alternate nostril breath and curled-in tongue hatha-yoga fashion as a youth of 16, and passed into a state of tranquil, pleasant thought free mind, and there into complete unconsciousness for seven days. A friend was able to arouse him by lifting the eye lids and inserting finger to the root of the tongue and unloosining it. But no enlightenment resulted from the experience.

(16) According to Mahayana there are three states: the Consciou-s, the Semi-conscious and the Unconscious. These correspond to the Waking, Dream, and deep sleep of Vedanta.

(17) My Oriental Guru warned me against occult phenomena which I had developed as being dangerous and likely to lead me astray as well as being illusory from the highest standpoint. They were the result of the power I gained by hatha-yoga breathing, posture and concentration. However, to make better use of them they said I could turn them into power to heal others. This I was then able to do and the cures or relief were often instantaneous. But after a time, as I pursued higher aims, even these powers left me.

(18) There are genuine healing powers in physical methods like hatha-yoga whose breathing and postures cured me of tubercolosis as a youth in three months, and in spiritual methods like Christian Science which did the same for a girl I knew. After her cure she developed power to heal other persons.

DR. PLATOV:

(19) The elixir of life which alchemy supposes to exist and which Taoism speaks of is mere superstition.

(20) The Zen meditation posture is: sit in chair with erect spine. The ears should then be in line with the shoulders, and the tip of the nose should be in line with the navel. The eyes should gaze down towards the floor, slightly towards the right. One palm should rest insdie the other palm, the thumbs touching eachother. The other method is to sit on the rug on the floor, crossed legged, but the vertical erectness of spine is stillnecessary.

(21) Some students fall asleep during meditation. This is undesirable. They can be cured if they project their attention ouside, in front of themselves about a yard away, either themselvesor an image of someone else doing something and to visualize it vividly.

(22) There are three things which get mixed up together: (a) the "I", (b) Consciousness (c) Attention. If you will examine them the "I" will vanish.

(23) The central seat of consciousness is in the solar plexis in the abdominal-diaphragm brain. From there it rises up to the head, where the impressions are received.

(24) The correct pronounciation of the famous Tibetan Mantram is a s follows: OMM - (pronounce SHORT and sharply) MAH-AH-NEE (pronounce long drawn out); PAH-AH-DIMMAY (pronounce long-drawn out); HUMM (pronounce SHORT and sharply). This final syllable is in rhythm with the pulsation of the body. ~~While~~ The entire mantram rises and falls in sound, in rhythm with the pulsation of blood and breath. The final Hum is longer than the first Aum, but it is only the 'Hoh' which is longer, not the "M" sound. Also this final word should rise and fall itself. It is pronounced 'Hohm' more than 'Humm'

(25) Meditation done correctly at the highest level and heals the body automatically

(26) My training in Tao was to sit immobile for 12 hours. Something has then to explode inside the mind. This is the first step into larger consciousness.

(MEIVAZHI SALAI ANDAVAR):

(1) Adepts come to show man how to establish living contact with the higher entity through prayer. They give the practical method whereby to do this successfully. The mind must be stilled to achieve such a result. Every teach-er came specially into the world to expound this way.

(2) The soul has another world for its home, which is perfect but non-sensible.

(3) My master was a Sufi. But he was an individualist and adapted Sufism to his own particular method of attainment.

(4) The sex-force must be sublimated as its used for the work of regeneration. But this must not involve repression. It must be done gradually. The man must be weaned by degrees from sex passion. Hence "it is better to marry than to burn," is right.

(5) "Anandar"(or tamil 'Anantha') means no beginning and no end, which is the characteristic of the Soul. Also neither One Nor Many; outside Time and Space and Number.

(6) Tobacco and alchol interfere with development of spiritual centres. They destroy the very instruments which are needed for spiritual development.

(7) My guru was born in Bagdad and travelled all over the East. He came to South India to seek a fit successor, knowing he would find one there.

(8) A balanced approach is to be used for the body--nothing is to be overdone. Too much extroversion is bad. Too much attachment to the world is also bad. But the proper amount of activity to attend to the managing of one's livelihood is right.

(9) Ochre-orange is the color of our movement. It stands for devotion to God. It (and all other colors) is not only symbolic but actually exists in the astral body. The wearing and use of this, our color, is also suggestive and disciplinary.

(10) Both World War and natural catastrophes are inevitable because the evil in mankind has spread so largely. But a remnant of mankind must be saved, as they were saved after previous catastrophes, to rescue and preserve what is good in all this. I have a plan for this.

(11) What Sufis call Kalb, and Tamils call Hindagram and you call 'heart' must be illumined by a million candlepower sun--that is what makes a disciple. The one who does it is a guru, and such is my work.

(MERIVAZHI SALAI ANDAVAR) :

(1) Adepte come to show man how to establish living contact with the higher entity through prayer. They give the practical method whereby to do this successfully. The mind must be skilled to achieve such a result. Every teacher came specially into the world to expound this way.

(2) The soul has another world for its home, which is perfect but non-sensible.

(3) My master was a Sufi. But he was an individualist and adapted Sufism to his own particular method of attainment.

(4) The sex-force must be sublimated as its used for the work of regeneration. But this must not involve repression. It must be done gradually. The man must be weaned by degrees from sex passion. Hence "it is better to marry than to burn," is right.

(5) "Anandar"(or tamil 'Anantha') means no beginning and no end, which is the characteristic of the Soul. Also neither One Nor Many; outside Time and Space and Number.

(6) Tobacco and alcohol interfere with development of spiritual centres. They destroy the very instruments which are needed for spiritual development.

(7) My guru was born in Bagdad and travelled all over the East. He came to South India to seek a fit successor, knowing he would find one there.

(8) A balanced approach is to be used for the body--nothing is to be overdone. Too much extroversion is bad. Too much attachment to the world is also bad. But the proper amount of activity to attend to the managing of one's livelihood is right.

(9) Ochre-orange is the color of our movement. It stands for devotion to God. It (and all other colors) is not only symbolic but actually exists in the astral body. The wearing and use of this, our color, is also suggestive and disciplinary.

(10) Both World War and natural catastrophes are inevitable because the evil in mankind has spread so largely. But a remnant of mankind must be saved, as they were saved after previous catastrophes, to rescue and preserve what is good in all this. I have a plan for this.

(11) What Sufis call Kalb, and Tamils call Hindayam and you call 'heart' must be illumined by a million candlepower sun--that is what makes a disciple. The one who does it is a guru, and such is my work.

(12) Q: Do you know what Upadesam (Initiation) is? A: No because I have heard so many different definitions. Before we teach the real knowledge to any individual, we have to purge from his mind the preconceived notions and prejudices which compose his existing so-called knowledge His mind must become like a clean slate, so that the true meaning can be conveyed to him and get imprinted on his mind without meeting the obstacles of his preconceived notions. It is easy to teach an illiterate man because his mind is not overloaded with notions which are incorrect. It is easier to teach a baby because his heart is free from stains. In trying to teach spiritual wisdom to a learned scholarly man, we have two preliminaries to go through: (a) cleansing of his mind of inaccurate preconceptions, (b) making him imbibe the truth. The first process will take a longer time than the second one its destructiveness has to efface long-ingrained wrong ideas. Only after all this has been done, is he ready for Initiation.

(13) What is meditation? A: It is indescribable and is a matter of individual experience—to be felt in one's heart Briefly, it is a spiritual state in which the individual first loses his sight, next he loses the power of hearing; even though the world were crumbling into pieces around him and great noises accompanied it, he would neither see nor hear the event—so deep is his inner absorption. The third sense to fail is touch; in each fiber cell and tissue of the body deadness prevails and he feels nothing. Thus all the five senses are transcended and a region beyond them is attained. After that Illumination transpires, when it seems like thousands of suns spreading their light before the inner vision,. The individual gets merged into the Light and infused with it; it is the Light of Atma; the soul and God unite. The individuality, as a separate entity, becomes invested with all the powers of the Reality, its knowledge and potentialities. The term meditation is applicable only to this state, not to the earlier wandering thoughts.

(14) The realised Adept can deal with worldly matters despite his inward attainment. He can attend to them like other persons yet retain all the while his original ego-infused unified condition. Both the One and the Manifold are present simultaneously to him.

(15) How to attain this state? A: You have to find an adept but great caution must be exercised in this because there are so many more bogus ones. In fact, today there is none equal in this capacity to me, I am supreme adept.

(12) Q: Do you know what Upadesam (Initiation) is? A: No because I have heard so many different definitions. Before we teach the real knowledge to any individual, we have to purge from his mind the preconceived notions and prejudices which compose his existing so-called knowledge His mind must become like a clean slate, so that the true meaning can be conveyed to him and get imprinted on his mind without meeting the obstacles of his preconceived notions. It is easy to teach an illiterate man because his mind is not overloaded with notions which are incorrect. It is easier to teach a baby because his heart is free from strains. In trying to teach spiritual wisdom to a learned scholarly man, we have two preliminaries to go through: (a) cleansing of his mind of inaccurate preconceptions, (b) making him imbibe the truth. The first process will take a longer time than the second one its destructiveness has to efface long-ingrained wrong ideas. Only after all this has been done, is he ready for Initiation.

(13) What is meditation? A: It is indescribable and is a matter of individual experience--to be felt in one's heart Briefly, it is a spiritual state in which the individual first loses his sight, next he loses the power of hearing; even though the world were crumbling into pieces around him and great noises accompanied it, he would neither see nor hear the event--so deep is his inner absorption. The third sense to fail is touch; in each fiber cell and tissue of the body deadness prevails and he feels nothing. Thus all the five senses are transcended and a region beyond them is attained. After that Illumination transpires, when it seems like thousands of suns spreading their light before the inner vision. The individual gets merged into the Light and infused with it; it is the Light of Atma; the soul and God unite. The individuality, as a separate entity, becomes invested with all the powers of the Reality, its knowledge and potentialities. The term meditation is applicable only to this state, not to the earlier wandering thoughts.

(14) The realised Adept can deal with worldly matters despite his inward attainment. He can attend to them like any other persons yet retain all the while his original egoinfused unified condition. Both the One and the Manifold are present simultaneously to him.

(15) How to attain this state? A: You have to find an adept but great caution must be exercised in this because there are so many more bogus ones. In fact, today there is none equal in this capacity to me, I am supreme adept.

Then you have to remain with the master, live with him, learn from him and get habituated to the ways he shows you for attainment.

(16) To get initiation from the Master you have to approach him as if he were a bride, and you were the groom. She has to be won by wooing, loving and pleasing her.

(17) It is bunkum to talk of serving and helping and saving humanity when you are yourself unsaved and fallen. The proper object of your compassion is your own self first.

(18) The awakening of kundalini is the very first of the results of initiation by the master; it is actually done and very vividly felt.

(19) Here in this forest retreat we are living as in Upanisadic days, in utmost simplicity, free from the ever-(um) acculating desires for more or newer worldly possessions. Here we experience only pleasure whereeas in the world you experience a mixture of pleasure and pain.

(20) The Master was a paddy rice-merchant when he met on the road his own guru, a Sufi. At once he was convinced and gave up his business and accompanied this guru on his travels by foot through many parts of the country for years.

(21) Self-realisation as an experience is only the first stage of our path. After a man finds his soul, he has ll several further stages to travel upwards. But the ordinary yogi is ignorant of this.

(22) Your age is against you; if I had met you ten years earlier (when I started this forest retreat) I would have made you into a Lion of Self-Realisation.

(23) No real adept should get cancer. This alone shows that Maharshee had not developed so far, despite claims made by his disciples on his behalf.

(24) People say their bellies must be filled first before they can attend to spiritual matters. Then when their bellies are filled they say they have a career to attend to. Thus ambition and the craving for prestige supplants the first desire nd keeps them busy for the remainder of their years. In this way they never have time to attend to spiritual matters at all.

(25) Meivazhi means Path of Truth. Salai means ashram. Andaver means God.

(26) It is impossible to attain realisation without a master. That has been both the teaching of all prophets and my own experience.

(MEIVASAHI SALAI) : 8

Then you have to remain with the master, live with him, learn from him and get habituated to the ways he shows you for attainment.

(16) To get initiation from the Master you have to approach him as if he were a bride, and you were the groom. She has to be won by wooing, loving and pleasing her.

(17) It is bunkum to talk of serving and helping and saving humanity when you are yourself unsaved and fallen. The proper object of your compassion is your own self first.

(18) The awakening of kundalini is the very first of the results of initiation by the master; it is actually done and very vividly felt.

(19) Here in this forest retreat we are living as in Upanishadic days, in utmost simplicity, free from the ever-accumulating desires for more or newer worldly possessions. Here we experience only pleasure whereas in the world you experience a mixture of pleasure and pain.

(20) The Master was a paddy rice-merchant when he met on the road his own guru, a Sufi. At once he was convinced and gave up his business and accompanied this guru on his travels by foot through many parts of the country for years.

(21) Self-realisation as an experience is only the first stage of our path. After a man finds his soul, he has several further stages to travel upwards. But the ordinary yogi is ignorant of this.

(22) Your age is against you; if I had met you ten years earlier (when I started this forest retreat) I would have made you into a lion of Self-Realisation.

(23) No real adept should get cancer. This alone shows that Maharshee had not developed so far, despite claims made by his disciples on his behalf.

(24) People say their pellies must be filled first before they can attend to spiritual matters. Then when their pellies are filled they say they have a career to attend to. Thus ambition and the craving for prestige supplants the first desire md keeps them busy for the remainder of their years. In this way they never have time to attend to spiritual matters at all.

(25) Meivazhi means Path of Truth. Salai means ashram. Andavar means God.

(26) It is impossible to attain realisation without a master. That has been both the teaching of all prophets and my own experience.

(27) Ramana Maharshi's contempt for the body shows that he did not attain the true and higher realisation. For the teaching of all the great prophets is that the body is the temple of the Soul. It must be fostered and cared for and appreciated for we are dependent on it to attain realisation.

(28) The time spent in dreams during sleep is wasted time. Only the time spent in dreamless deep slumber is really recuperative. What we need is to devote only about 3 hours nightly to such deep sleep, taking care to rise at 4 a.m. for that is the best possible time to meditate and pray. It is better to keep active until 1.am and make use of that time than to wast it in dreams, which do not recuperate.

(29) The seed discharges its duties when it grows into a plant and ripens into a fruit but mankind seems to think t that bringing progeny to birth and filling the belly and attaining riches and honour are enough. But the duty remains unfulfilled if the high and supreme spiritual experience, non-physically visible, is not had.

(30) There are four bodies inside the physical one: subtle-astral, Pranamya-Brahmic, Cognitive and Ananada-maya.

(31) Mankind is not in a position to distinguish between falsity from truth, its eyes see only pleasures and amusements, which are the roots of temptation, instead of seein -g the subtler bodies.

(32) The importance of fruit is its individual taste. The importance of the body is the secret location of the soul.

(33) The authoritative character of his speech will show whether a man is a real adept, says the Kuraal. Use that test. Do not be misled by the false adepts who depend on some show like keeping silent, wearing ochre cloth or no c cloth, practising celibacy or hypocritically talking of saving humanity.

(34) The word "Andavar" is a Tamil one, usually meaning God but used among us to mean Guru. Disciples are called "Anandars", the guru is called The Anandar but they address him as Peivenu. The ashram is in the deep jungle, 12 miles from Pudokotah and 18 from Trichinopoly. His guru had the same guru as Ramalingam Swamy.

(35) There are about a couple of hundred disciples in residence permanently but many more come at certain festivals. There are no stone buildings, only mud huts. The only food available there is rice, wheat and a couple of vegetables.

(27) Ramana Maharshi's contempt for the body shows that he did not attain the true and higher realisation. For the teaching of all the great prophets is that the body is the temple of the Soul. It must be fostered and cared for and appreciated for we are dependent on it to attain realisation.

(28) The time spent in dreams during sleep is wasted time. Only the time spent in dreamless deep slumber is really recuperative. What we need is to devote only about 3 hours nightly to such deep sleep, taking care to rise at 4 a.m. for that is the best possible time to meditate and pray. It is better to keep active until 1.am and make use of that time than to waste it in dreams, which do not recuperate.

(29) The seed discharges its duties when it grows into a plant and ripens into a fruit but mankind seems to think that bringing progeny to birth and fulfilling the belly and attaining riches and honour are enough. But the duty remains unfulfilled if the high and supreme spiritual experience, non-physically visible, is not had.

(30) There are four bodies inside the physical one: subtle-astral, Pranamya-Brahmic, Cognitive and Anandamaya.

(31) Mankind is not in a position to distinguish between falsity from truth, its eyes see only pleasures and amusements, which are the roots of temptation, instead of seeing the subtler bodies.

(32) The importance of fruit is its individual taste. The importance of the body is the secret location of the soul.

(33) The authoritative character of his speech will show whether a man is a real adept, says the Kurasi. Use that test. Do not be misled by the false adepts who depend on some show like keeping silent, wearing ochre cloth or no cloth, practising celibacy or hypocritically talking of saving humanity.

(34) The word "Andavar" is a Tamil one, usually meaning God but used among us to mean Guru. Disciples are called "Anandara", the guru is called The Anandar but they address him as Periyavu. The ashram is in the deep jungle, 12 miles from Pudukotah and 18 from Trichinopoly. His guru had the same guru as Ramalingam Swamy.

(35) There are about a couple of hundred disciples in residence permanently but many more come at certain festivals. There are no stone buildings, only mud huts. The only food available there is rice, wheat and a couple of vegetables.

Anything more may be bought through someone going to Pudukotah or Trichy. There are no shops.

(36) The Anandar expects his followers to be married, and so nearly all are. He says it is natural and better, just as food-eating is natural.

(37) The path followed is that of the Siddhas, the aim being to develop Siddhis. The first is to travel in astral body so as to pass out of the physical quite cons-ciously at death. The second is to prolong the life of the physical body. The A nandar's guru was 300 years old. The third, is to develop perfect health absolutely free of sickness.

(38) The system includes many rituals resembling the Masonic ones; meditation, group chanting, no meals after midday lunch, no salt or chilies in food. Sleep is said to shorten life hence, there is a gradual reduction of the sleeping hours, usually going to bed at one a.m. and rising at four a.m.

(39) There are several grades of progressive initiation but all novices must wait two years while living in the ashram before being initiated into the first grade. The entrance fee is Rs 50 and a monthly fee of whatever is wished to be given is additional.

(40) The guru was born a Muslim but almost all his disciples are Hindus. He discourages the use of English and expects disciples to learn Tamil.

(41) The present ashram has been established eleven years; there was one previous to it near Madura but it was requisitioned in the war as part of the extension of an aerodrome. There had been one even previous to that at Tiruptur.

(42) In the astral projection, the chela feels he is in a distant place just as if he really were there phys-ically.

(43) The A nandar sleeps no more than an hour or so and this goal is set before the disciples as an ultimate one.

(44) Manifestations of psychic perfume, musical sounds, etc., are heard by chelas.

(45) Smoking and alcoholic drinks are strictly forbidden but tea and coffee are allowed. Liquor destroys morality and tobacco destroys the perfume-aura of the higher self. Gambling is banned. Deceiving others to eke out a live-lihood, is to utter lies and is banned.

(46) ~~THE ANDAVAR~~: The disciples who live in the Ashram bathe only twice weekly, as washing causes the body to lose vital magnetism.

(36) The Anander expects his followers to be married, and so nearly all are. He says it is natural and better, just as food-eating is natural.

(37) The path followed is that of the Siddhas, the aim being to develop Siddhis. The first is to travel in astral body so as to pass out of the physical quite consciously at death. The second is to prolong the life of the physical body. The Ananda's guru was 300 years old. The third, is to develop perfect health absolutely free of sickness.

(38) The system includes many rituals resembling the Masonic ones; meditation, group chanting, no meals after midday lunch, no salt or chillies in food. Sleep is said to shorten life hence, there is a gradual reduction of the sleeping hours, usually going to bed at one a.m. and rising at four a.m.

(39) There are several grades of progressive initiation but all novices must wait two years while living in the ashram before being initiated into the first grade. The entrance fee is Rs 50 and a monthly fee of whatever is wished to be given is additional.

(40) The guru was born a Muslim but almost all his disciples are Hindus. He discourages the use of English and expects disciples to learn Tamil.

(41) The present ashram has been established eleven years; there was one previous to it near Madura but it was requisitioned in the war as part of the extension of an aerodrome. There had been one even previous to that at Tirupatur.

(42) In the astral projection, the chela feels he is in a distant place just as if he really were there physically.

(43) The Ananda sleeps no more than an hour or so and this goal is set before the disciples as an ultimate one.

(44) Manifestations of psychic perfume, musical sounds, etc., are heard by chelas.

(45) Smoking and alcoholic drinks are strictly forbidden but tea and coffee are allowed. Liquor destroys morality and tobacco destroys the perfume-aura of the higher self. Gambling is banned. Deceiving others to eke out a livelihood, is to utter lies and is banned.

(46) THE ASHRAM: The disciples who live in the Ashram bathe only twice weekly, as washing causes the body to lose vital magnetism.

(47) Milk, tea and coffee are allowed in diet.
(48) The temple rites are performed at dawn and at dusk.
(49) During the rites both arms are raised upwards in supplication, and unseen forces are supposed to be drawn into the individual.
(50) One aim is to overcome death, and to make dying a process of de-materialising the body until it disappears physically, as Swami Ramaligam's did.
(51) Inside the village no shoes and no hat may be worn, as this is disrespectful to the guru, while inside the temple and in his presence no fan may be used for the same reason.
(52) The sound of chantings and dancings in the temple goes on all night.
(53) There are four major initiations, progressively. The guru examines candidates astrally. The initiation temple-rites are charged with great power.
(54) There are five or six festivals during the year when those disciples who live at a distance usually assemble in the ashram; others come on Sundays so that at these times the population is largely increased.
(55) The rule of spending the two year waiting period before first initiation inside the ashram may be modified by those who find its physical conditions too Spartan. They may live in a neighboring town like Trichy or Pudukota and visit every month for a few days.
(56) God has sent several prophets and messengers to mankind but it has done little to change them. They have not been willing to reform. They still have horrible characters as the Nazi atrocities show. So they and their world must be destroyed, and a fresh start made with a small number of persons.
(57) A World War is due any time now and not later than 1955. It will be ended by earthquakes. Russia will conquer the whole world but when she tries to invade India she will be defeated by Nature at the foot of the Himalayas. Most of the world and people will be destroyed. South India will be safe as a very old and holy place. These catastrophies will bring Kali Yuga to an end.
(58) I have retired to this jungle because so few are really willing to seek this goal and to undergo the necessary purification and development.

(47) Milk, tea and coffee are allowed in diet.
(48) The temple rites are performed at dawn and at dusk.
(49) During the rites both arms are raised upwards in supplication, and unseen forces are supposed to be drawn into the individual.
(50) One aim is to overcome death, and to make dying a process of de-materialising the body until it disappears physically, as Swami Ramalingam's did.
(51) There Inside the village no shoes and no hat may be worn, as this is disrespectful to the guru, while inside the temple and in his presence no fan may be used for the same reason.
(52) The sound of chanting and dancings in the temple goes on all night.
(53) There are four major initiations, progressively. The guru examines candidates satrally. The initiation temple-rites are charged with great power.
(54) There are five or six festivals during the year when those disciples who live at a distance usually assemble in the ashram; others come on Sundays so that at these times the population is largely increased.
(55) The rule of spending the two year waiting period before first initiation inside theashram may be modified by those who find its physical conditions too spartan. They may live in a neighboring town like Trichy or Pudukota and visit every month for a few days.
(56) God has sent several prophets and messengers to mankind but it has done little to change them. They have not been willing to reform. They still have horrible characters as the West atrocities show. So they and their world must be destroyed, and a fresh start made with a small number of persons.
(57) A World War is due any time now and not later than 1955. It will be ended by earthquakes. Russia will conquer the whole world but when she tries to invade India she will be defeated by Nature at the foot of the Himalayas. Most of the world and people will be destroyed. South India will be safe as a very old and holy place. These catastrophies will bring Kali Yuga to an end.
(58) I have retired to this jungle because so few are really willing to seek this goal and to undergo the necessary purification and development.

(59) Look at this fruit in my hand! It has fulfilled its ordained mission. Originally a mere seed, the latter sprouted and grew into a plant, then a tree, bore flowers and fruit. But has man done the same and fulfilled the true purpose fow which he came into this world? No. Nor does he want to.

(60) We have to purify and the inner bodies and develop them into a perfect state.

(61) We are not in this world for marriage or procreation worldly careers or pleasures, but for self-realisation.

(62) Prayer and meditation are two parts of the same exercise.

(63) The body is our valuable and unique instrument whereby the goal of self-realization is to be attained. Hence, to destroy, neglect or mutilate it ascetically is as wrong as to pamper, over-feed and be too attached to it. Both are extreme attitudes to be rejected.

(64) Mankind have neither the desire nor will to take even the initial step - - working on the astral body. So what is the use of taling about work on the still higher bodies.

(65) For many centuries this earth yielded only water. Since the past 150 years it has also yielded oil. Yet people do not see either the danger or meaning of this.

(65-a) The Tamil regions have produced countless adepts, but not so other areas.

(66) Because all other teachings have misled people, it is necessary to begin spiritual education as if with a child and proceed step by step from the most elementary stages.

(67) All initiations which produce merely temporary results are not the real thing, and of little use. The real one is a permanent one, even though it is not the final goal but only a stage on the way to it.

(68) Half the disciples in this ashram go to sleep at ten p.m. and rise at one a.m., while the other half retire at one a.m. and rise at four a.m. The following night each group alternates these timmes with the other one.

(69) The final goal in sex relations for all, including married couples, is to shed all such passions. But it must come from within, spontaneously and not be forced. Hence, it must come by slow degrees. The stage before this goal is when intercourse happens only once or twice a year. There are no rules, but advice is given. All commands must be self-imposed inner ones. Bachelor hood

(59) Look at this fruit in my hand! It has fulfilled its ordained mission. Originally a mere seed, the latter sprouted and grew into a plant, then a tree, bore flowers and fruit. But has man done the same and fulfilled the true purpose for which he came into this world? No. Nor does he want to.

(60) We have to purify and the inner bodies and develop them into a perfect state.

(61) We are not in this world for marriage or procreation worldly careers or pleasures, but for self-realisation.

(62) Prayer and meditation are two parts of the same exercise.

(63) The body is our valuable and unique instrument whereby the goal of self-realisation is to be attained. Hence, to destroy, neglect or mutilate it ascetically is as wrong as to pamper, over-feed and be too attached to it. Both are extreme attitudes to be rejected.

(64) Mankind have neither the desire nor will to take even the initial step - - working on the astral body. So what is the use of talking about work on the still higher bodies.

(65) For many centuries this earth yielded only water. Since the past 150 years it has also yielded oil. Yet people do not see either the danger or meaning of this.

(65-a) The Tamil regions have produced countless adepts, but not so other areas.

(66) Because all other teachings have misled people, it is necessary to begin spiritual education as if with a child and proceed step by step from the most elementary stages.

(67) All initiations which produce merely temporary results are not the real thing, and of little use. The real one is a permanent one, even though it is not the final goal but only a stage on the way to it.

(68) Half the disciples in this ashram go to sleep at ten p.m. and rise at one a.m., while the other half retire at one a.m. and rise at four a.m. The following night each group alternates these times with the other one.

(69) The final goal in sex relations for all, including married couples, is to shed all such passions. But it must come from within, spontaneously and not be forced. Hence, it must come by slow degrees. The stage before this goal is when intercourse happens only once or twice a year. There are no rules, but advice is given. All commands must be self-imposed inner ones. Bachelor hood

is condemned because the mind will still be hankering after sex, whereas married people are usually satisfied and not afflicted by such hankerings.

(70) The permanent residents of the ashram at breakfast have a cup of coffee but nothing to eat. ~~It consists of milk~~ At midday they eat lunch. It consists of only one-half tumbler of food - - about seven-eighths of this quantity being rice and only one eighth vegetables and dahl. At two pm. another cup of coffee but nothing more is eaten that day. If they wish to leave part of the lunch to be eaten in the evening they may do so, since no dinner is allowed. Yet, on such a meagre diet which thins the body, they are no weaker than formerly. This is because the Master invigorates them spiritually, aroue ing their kundalini, and this in turn invigorates the body and mind. (But note that Indian coffee is almost all pure milk -PB)

(71) The disciples who do not live permanently in the ashram are called "members" and may not visit it for longer than one day. Neither they nor special visitors are allowed to sleep in the compound but only beyond it for their presence will disturb the ashram physically and pollute its aura. They will sleep when the active ones will be working during the night, thus setting up temptations and cross-currents.

(72) A disciple who lived five years inside the ashram on the half-tumblerful daily meal, left to work and live in a big city of the outside world again. He found there that he had to eat double this quantity to get the same amount of strength. Living close to Nature and invigorated by the Master's dynamic presence, energised him on a small amount of food whereas city life depleted his forces. And, moreover, the former regime kept him healthy and free from diseases whereas the latter did not.

(73) After your second visit to this ashram, you will profit much more noticeably. The Master has given you - P.B. - what he has given no one else - an autograph, a specific instruction, and permission to sleep inside the compound of the ashram although not a member.

(74) Cinema going is harmful to those on the path. It hurts eyesight physically and injures the spiritual mind mentally. Only those strongly established can safely go there.

(75) Salt is banned from our diet because it clogs the b body; it promotes earthiness and gives zest for the physical existence of the body.

is condemned because the mind will still be hankering after sex, whereas married people are usually satisfied and not afflicted by such hankerings.

(70) The permanent residents of the ashram at breakfast have a cup of coffee but nothing to eat. ~~Xxxxxxxxxxx~~ ~~xxxx~~ At midday they eat lunch. It consists of only one-half tumbler of food - - about seven-eighths of this quantity being rice and only one eighth vegetables and dahl. At two pm. another cup of coffee but nothing more is eaten that day. If they wish to leave part of the lunch to be eaten in the evening they may do so, since no dinner is allowed. Yet, on such a meagre diet which thins the body, they are no weaker than formerly. This is because the Master invigorates them spiritually, arousing their kundalini, and this in turn invigorates the body and mind. (But note that Indian coffee is almost all pure milk -PB)

(71) The disciples who do not live permanently in the ashram are called "members" and may not visit it for longer than one day. Neither they nor special visitors are allowed to sleep in the compound but only beyond it for their presence will disturb the ashram physically and pollute its aura. They will sleep when the active ones will be working during the night, thus setting up temptations and cross-currents.

(72) A disciple who lived five years inside the ashram on the half-tumblerful daily meal, left to work and live in a big city of the outside world again. He found there that he had to eat double this quantity to get the same amount of strength. Living close to Nature and invigorated by the Master's dynamic presence, energised him on a small amount of food whereas city life depleted his forces. And, moreover, the former regime kept him healthy and free from diseases whereas the latter did not.

(73) After your second visit to this ashram, you will profit much more noticeably. The Master has given you - P.S. - what he has given no one else - an autograph, a specific instruction, and permission to sleep inside the compound of the ashram although not a member.

(74) Chimes going is harmful to those on the path. It hurts eyesight physically and injures the spiritual mind mentally. Only those strongly established can safely go there.

(75) Salt is banned from our diet because it clogs the body; it promotes earthiness and gives zest for the physical existence of the body.

(76) The limitation per day to one meal with two cups of coffee or tea exists because the amount of energy utilized for digestion is equal to or largerthan the amount got from the food. But those who re members and not in this forest retreat and have to live and work in cities are not under these restrictions: they may eat and drink the minimum quantity more that they find necessary.
(77) Sri Krishna Prem's book, "Yoga of the Bhagavad Gita": its reference to waking, dream and sleep states is correct , whereas most other interpretations are often wrong.
(78) Beginners are put on the restricted diet and restrict -ed sleep for short periods at a time only - say weeks or months - so that they can very gradually and easily become 'changed". They could not comfortably or safely be suddendy transformed. It would be dangerous.
(79) After a guru dies, it is very difficult to contact him and make the same progress as when he is alive.
(80) We derive our energy from the combined sources of earth, air, water and fire that is, sun. Prana is the subtle life-force present in all of them.

(81) Music may be useful to give a start-off for the feeling of devotion but it cannot dispense with the necessity of doing the inner practices. They are still essential.
(82) The ultimate goal for us and our practices is the trance state, where we die completely - even breathing stops and the senses close up - Sahaja samadhi, as a subsequent state to it, is the natural developement of "coming down" again.
(83) Ramana Maharshee was not a real Mahatma, but, being declared one by other persons, came to be regarded as such. He should not have let them do so. His teaching about the true heart being on the right side of the chest is quite wrong. He merely repeated an error in an old book. He was an incompetent guru who did not produce any realised disciple.
(84) The dwellers in the ashram do not bathe oftener than once or twice weekly but there is no obnoxious odor around them. The Master's own guru never bathed for twelve years yet his body smelled sweet. This is a result of the purer living and the smaller quantity of food intaken.
(85) Our Salai retreat is primitive only because that suits our special Indian conditions. If it had been established in U.S.A., the Master would undoubtedly have made it modern, comfortable and machine-served.

(76) The limitation per day to one meal with two cups of coffee or tea exists because the amount of energy utilized for digestion is equal to or largerthan the amount got from the food. But those who re members and not in the forest retreat and have to live and work in cities are not under these restrictions: they may eat and drink the minimum quantity more that they find necessary.

(77) Sri Krishna Prem's book, "Yoga of the Bhagavad Gita" ite reference to waking, dream and sleep states is correct, whereas most other interpretations are often wrong.

(78) Beginners are put on the restricted diet and restricted sleep for short periods at a time only - say weeks or months - so that they can very gradually and easily become 'changed'. They could not comfortably or safely be suddenly transformed. It would be dangerous.

(79) After a guru dies, it is very difficult to contact him and make the same progress as when he is alive.

(80) We derive our energy from the combined sources of earth, air, water and fire that is, sun. Prana is the subtle life-force present in all of them.

(81) Music may be useful to give a start-off for the feeling of devotion but it cannot dispense with the necessity of doing the inner practices. They are still essential.

(82) The ultimate goal for us and our practices is the trance state, where we die completely - even breathing stops and the senses close up - Sahaja samadhi, as a subsequent state to it, is the natural development of "coming down" again.

(83) Ramana Maharshee was not a real Maharsha, but, being declared one by other persons, came to be regarded as such. He should not have let them do so. His teaching about the true heart being on the right side of the chest is quite wrong. He merely repeated an error in an old book. He was an incompetent guru who did not produce any realised disciple.

(84) The dwellers in the ashram do not bathe oftener than once or twice weekly but there is no obnoxious odor around them. The Master's own guru never bathed for twelve years yet his body smelled sweet. This is a result of the purer living and the smaller quantity of food intaken.

(85) Our Selfs retreat is primitive only because that suits our special Indian conditions. If it had been established in U.S.A., the Master would undoubtedly have made it modern, comfortable and machine-served.

(86) No physician really understands how sleep begins or but we here, do. None even suspects that there is a state beyond deep sleep.

(87) Sleep, for more than three hours is not necessary for recuperation and is a cause of sickness and earlier death. Soft beds are harmful; we khyhere sleep on the hard floor.

(88) The disciples are graded, according to their stage of progress. They have to take a vow on initiation not to reveal to those of a lower grade the secret practices taught hem, and not to discuss their experiences with others. Otherwise, confusion of mind and negative feelings -s, such as envy, will result.

(89) The Master does not encourage the use of photos for meditation. He wants the disciples to use the mental image of him and imprint it in their hearts. Nevertheless, he does not forgid the use of photos, as he grants they have a certain very limited value to beginners.

(90) The Master as a yong man was married rice merchant, belonging to South India when he met, in 1900 his own teacher who was a Sufi. He thereupon renounced the world, abandoned his home, wife and business and wandered with the teacher for twenty years. Meanwhile, his wife died. After his teacher died and after he had settled down as a teacher himself, he married again.

(91) Excessive eating leads to shorter life: excessive sl sleeping begets a dulled consciousness. The average amounts are considered excessive for he seeker on the Path. Says a Tamil proverb: "A man who takes one meal a day is a yogi. He who takes two meals is a sensualist. A man who takes three meals a day will be a sick man."

(92) The foods grown in the sun should be preferred and eaten raw if possible. Hence, fruits and above-ground vegetables are best. However, a sudden change in diet is not beneficial and may even be harmful to the body: it is better brought about by degrees.

(93)(HBW'S Medical Critique Of Mevazhi Salai:) The heart needs a full night's sleep to repair the wastage of tissue caused by its activity in the day. Failure to get this sleep would injure it.

(86) No physician really understands how sleep begins or
but we here, do. None even suspects that there is a state be-
yond deep sleep.

(87) Sleep, for more than three hours is not necessary
for recuperation and is a cause of sickness and earlier
death. Soft beds are harmful; we MMMMere sleep on the
hard floor.

(88) The disciples are graded, according to their stage
of progress. They have to take a vow on initiation not
to reveal to those of a lower grade the secret practices
taught hem, and not to discuss their experiences with
others. Otherwise, confusion of mind and negative feeling
-s, such as envy, will result.

(89) The Master does not encourage the use of photos for
meditation. He wants the disciples to use the mental im-
age of him and imprint it in their hearts. Nevertheless,
he does not forgid the use of photos, as he grants they
have a certain very limited value to beginners.

(90) The Master as a young man was married rice merchant,
belonging to South India when he met, in 1900 his own
teacher who was a Sufi. He thereupon renounced the world,
abandoned his home, wife and business and wandered with
the teacher for twenty years. Meanwhile, his wife died.
After his teacher died and after he had settled down as
a teacher himself, he married again.

(91) Excessive eating leads to shorter life: excessive si
sleeping begets a dulled consciousness. The average amou-
nts are considered excessive for be seeker on the Path.
Says a Tamil proverb: "A man who takes one meal a day
is a yogi. He who takes two meals is a sensualist. A
man who takes three meals a day will be a sick man."

(92) The foods grown in the sun should be preferred and
eaten raw if possible. Hence, fruits and above-ground
vegetables are best. However, a sudden change in diet
is not beneficial and may even be harmful to the body:
it is better brought about by degrees.

(93) (MBM's Medical Criticism Of Nevashi Salai:) The
heart needs a full night's sleep to repair the wastage of
tissue caused by its activity in the day. Failure to
get this sleep would injure it.

The ANDAVAR (thru disciple T.V.Nathan, editor, Tamil Nadu) ::: (1) My guru had become an expert when he first met his own guru. He was in hathyog, a-ble to levitate 5 feet, was expert in asanas. But he abandoned it all at the command of his new guru, who warned him of grave dangers in hathyoga. It traps one in the body-idea, the breathings may lead to blood spitting and progress higher is blocked. (2) The world will soon go into a kind of pralaya, or cataclysmic destruction, when the evil forces will be eliminated. Those persons who have clung to the higher values of life, irrespective of whether they are in touch with the Andavar or ignorant of him, will be physically saved. The Ashram, and those in it will be untouched. (3) We have sent out pamphlets, published articles in the Press, about our guru but with only small result. Hence he deprecates propaganda, says many came to see but only a few remained to stay, and the latter are the only ones who count. Those are the few born with a strong urge to seek self-realisation and pay the price; they would have found their way to him anyway. He discouraged the setting up of a printing department in the ashram, not only for these reasons but also because the continuous concentration & publishing on spiritual thoughts for which the ashram exists would be interruptedby business and work. (4) The most valuable exercise in meditation we have learnt is to hold the mental picture of the Guru in the centre of our being as continuously as possible, not only during formal sessions but amid daily activities too. (5) Meditation is the most important part of the Path's techniques. We practice it 3 times daily: early morning at 4 a.m., midday, midnight, for about 20 minutes each session. It is primarily directed at turning inwards with intense concentration, and at the Guru as contacted inthe heart. If we find him there we get our vibration raised nearer to his own. (6) Father Divine's laying of curses on those who attack him is justified. Jesus did the same, so did Mahomed. Whoever tries to obstruct the work of an illumined man may be eliminated altogether or rendered harmless, for the work is much more important than one person. (7) The moral state of mankind has been getting worse and worse, along with its spiritual state. Two other disciples of the Andavar's own guru became silent, refused to teach, withdrew, because they thought it hopeless to do so. This is another reason why the great world destruction is coming; it will sweep away all those evil forces and evil persons to make room for a fresh start.

(8)Our teaching on sex is graded to suit individuals but generally Guru disapproves of celibacy because only very few are able to live up to it in thought or deed. To become a permanent resident inside the ashram as distinct from a frequent visitor for short periods the candidate must be either married or middle-aged. Guru fears that single men will need to be watched, they may create sex scandal thru falling into temptation,hence this rule.Or they will be unable to restrain thoughts of curiosity,unsatisfied desire or repressed wishes from entering their minds and disrupting meditation.Ramakrishna's insistence that Vivekananda and the other boys become monks merely means they were highly exceptional types.The sex thots cannot be brought under control by meditation alone, two other means are also needed. They are hunger and sleeplessness. Diet is very important here,it must be sattvik,onions, salt and radishes for instance are to be omitted or greatly reduced as they stimulate sex feelings. The quantity of food must be reduced;inside the ashram there is no evening meal .A hungry man is unable to be a sexually active man. The subconscious desires and repressed lusts appear during sleep,hence they must be dealt with there also.This is done by limiting sleep to three hours,by degrees. And the goal is even during that period there should be some awareness. In this way total 24-hour consciousness is attained and this means total control of mind can be attained.Guru has no sleep at all.Scientists who say it is indispensable for recuperation are wrong.
(9)He attributes Ramana Maharshi's death partly to his addiction to drinking milk.It sickness-caused & should be given up or drunk in small quantities and even then mixed with pepper,or made into yoghurt.
(10)A dead master is of no active help to his disciples. They are free to seek another,who is living. Without a master it is almost impossible to attain.His mental picture provides a focus inside,a weapon with which to overcome mental distractions. (11)Mind is the supreme power.By thought we attain or remain bound.(12)Close association with a master speeds up progress as no other way can. The ashram makes this association possible and thus intensifies effort,practices,etc. (13) Ramana Maharshi did not give initiations,but only a feeling of peace which soon faded away .Andavar initiates,that is starts a process which completely transforms a man,gives him a new birth. Nor did M's teachir thru silence have any permanent value for any except the very few who were ready for it;for it betokens a very high degree of development

All other disciples--which means almost ANDAVAR
everyone --need Speech, a frequent two-way conversation, dialogue, question-and-answer process, if they are to develop. It must be personal, mere lectures are one-way only and cannot produce growth. These talks between disciple and master bring about a blending of mind. M was someone to see and admire but he was not an transforming agent; you have only to look at the results in his ashram or followers to prove this.

(14) Gandhi was not a self-realised man. He was more of a politician than a seeker. (15) The Guru does not approve disciples trying to sit in lotus posture. It is too hard, causes pain & tension, which affect the mind, draws it to the body and disturbs meditation. Lotus Pose is not necessary. He recommends simple squatting, or Sukhasana, the "easy Pose."

T. V. KAPALA SASTRY (Pondicherry Ashram) (278)

(1)T.V.K. felt and saw the Light enter him 12 days after Aurobindo's death, just as it entered Maharshee during the few hours he spent at TIRUKULUR on his way to Arunachala. The Light has remained with T.V.K.S. ever since. He has been transformed from a pandit to a realized soul.
(2)In a five minute silent darshan stillness descended and penetrated deep in me. "For the past 1 1/2 years I have been giving no interviews but you had to be made an exception," he said to me.
(3)"Eight years ago Maharshee sent for me. He wanted me to finish a book on the Gita I had once started. I never saw him again."

KARTI-SWAMI: (North Arcot jungle)
Hatha yoga is intended for the protection of the body. It is the foundation of spiritual yoga and the beginning of it. used

---

( ) He will understand the real spirit of meditation when he understands that he has to do nothing at all, just to sit still physically, mentally and emotionally. For the moment he attempts to do anything he intrudes his ego. By sitting inwardly and outwardly still, he surrenders egoistic action and thereby implies that he is willing to surrender his little self to his Overself. He shows that he is willing to step aside and let himself be worked upon, acted through and guided by a higher power ~~than himself~~.

( ) His own efforts, at this, will consist in removing from the field of concentration every mental association and emotional influence which distracts him from attaining the stillness. When he has succeeded in removing them, he is then to do nothing at all, only to relax

(99) So long as he must force himself to come to the practice or, having come to it already, to continue it, so long must he regard himself as a beginner whose faulty tendencies need to be firmly disciplined. Only when he comes freely and gladly, and only when he continues willingly and easily, so that a day without doing his exercises seems like a day with something lost or missing, can he regard himself as a proficient who has at last mastered meditation..

( ) By appearing regularly every day at the place he is proving his earnestness, demonstrating his faith and showing his patience. These three qualities will support his appeals or prayers to the Overself in a solid way. The response of Grace may be his eventual reward. Now this response may not necessarily manifest itself during the actual meditation period. It may come the next day. Sometimes even the next week. The line of connection must be traced by his intuitive feeling.

(92) Trance is often a confusing word to use to describe the deepest condition of meditation. It leads to misunderstanding. Safer words would be "reverie" or "introversion". The idea of reverie promotes some kind of background awareness continuing through, either from one's surroundings or from oneself, and is therefore truer.

( )The better kind of thinking is that which is directed to the idea of the Overself. It reaches a culmination when the thinker is absorbed fully into the idea that he and the thought so into, and remain undistracted, the actual consciousness of the Overself.

(JAIN PUNDIT DHIRAJLAL SHAH):

(1) Jain Yoga discipline is threefold: posture, silence, contemplation. Corpse-posture is the starting one. Begin with feet and draw attention slowly upwards until knees are reached. Pause, then renounce body. Continue to the navel. Pause, renounce and direct to base of spine, then to cerebellum. Renounce at each center. The aim is to forget the body when pineal gland centre is reached. From the center attention is directed to any holy place or Arhat. Deep breathing is sufficient pranayam for few minutes before corpse posture. The 2nd posture is folded legs and each palm resting on corresponding knee, palm open upwards. Siddhasan Uvasa or Padmasa also may be used. 3rd posture, stand erect, hands down at sides. These are stages, to be done successively. Period of time left to each individual. 3rd posture is done in solitary dangerous place; contact with to be

(2) Silence is done gradually for increasing periods.

(3) Benevolent Contemplation is of two types. Evil idea, negative thoughts, are to be avoided. First type: Ideas and things, are to be taken for contemplation. The world is meditated on. Cosmos Subjects and his relation to it; Karma-law also. Enter into harmony with cosmos, (as bounded).

(4) One type of meditation is synthetic, other is analytic. Latter is done first. Former leads to perfect no-mind state. In that state foreknowledge of future is gained as it transcends time.

(5) Nirvana is freedom from rebirth. The Soul remains in Nirvana with all its knowledge, capacities and powers. Buddhist idea of Nirvana is opposite to this.

(6) The Nirvanic Soul although un-merged, is in purest state. It retains consciousness. Pure attributeless. Ego remains but egoism vanishes. No thought no feelings remain—only pure Soul. No tendencies remain.

(7) It gets the qualities of the purest state and remains permanently with them, does not merge.

(8) Mantra is pronounced both aloud and silent. It is words and letters.

(9) Japa, or repetion of a mantra, is a method used by Hindus, not by Jains.

(10) Jains reject Hindu belief in Divine Incarnations. The freed souls never reincarnate.

(279)

other way proved

(JAIN PUNDIT DHIRAJLAL SHAH):

(1) Jain Yoga discipline is threefold: posture, (2) silence, contemplation. Corpse-posture is the starting one. Begin with feet and draw attention slowly upwards until knees are reached. Pause, then remounce body. Continue to the navel. Pause, renounce and direct to base of spine, then to cerebellum. Renounce at each center. The aim is to forget the body when pineal gland centre is reached. From the center attention is directed to any holy place or Arhat. Deep breathing is sufficient pranayam for few minutes before corpse posture. The 2nd posture is folded legs and each palm resting on corresponding knee, palm open upwards. Siddhasan Uvasa or Padmasa also may be used. 3rd posture, stand erect, hands down at sides. These are stages, to be done successively. Period of time left to each individual. 3rd posture is done in solitary or dangerous place; to the

(2) Silence is done gradually for increasing periods.

(3) Benevolent Contemplation is of two types. (1) First type: Ideas, negative thoughts, are to be taken for contemplation. Ideas and things, are to be done forewomwledge of The world is meditated on. Cosmos, subjects, and his relation to them; K &rms-law also. Enter into harmony with cosmos, (as bounded).

(4) One type of meditation is synthetic, other is analytic. Latter is done first. Former leads to perfect no-mind state. In that state foreknowledge of future is gained as it transcends time.

(5) Nirvana is freedom from rebirth. The Soul remains in Nirvana with all its knowledge, capacities and powers. Buddhist idea of Nirvana is opposite to this.

(6) The Nirvanic Soul although un-merged, is in purest state. It retains consciousness. Pure attributeless, Ego remains but eqoism vanishes. No thoughts no feelings remain---only pure Soul. No tendencies remain. (the

( ) It gets the qualities of purest state and remains permanently with them, does not merge.

(8) Mantra is pronounced both aloud and silent. It is words and letters.

(9) Japa, or repetion of a mantra, is a method used by Hindus, not Jains.

(10) Jains reject Hindu belief in Divine Incarnations. The Jinas never reincarnate.

( )

once

(11) There were 24 Arhats . Today there are no Arhats alive but there are siddhapurushas. They are liberated souls, as much as arhats, but they do not teach, whereas, latter do, and help world.

this is

(12) Not Jain Ex: "I, the ego, stand aside and watch working of divine power within myself". (for meditation)

(13) THE 7-yantras (diagrams) are used to express ideas and also to meditate on. Several occur in our Books. These 4-are special for meditation. Siddhachalem Pururshi mandala, Yantra Chinta, " and Surya Mantra only.

(14) Disease is caused by karma, its cure is in AYURVEDA.

(15) Ethics: ahimsa and BRAHMACharya are chief. Renunciation is better but not necessary. It is chiefly in mind. than householder

( ) Even a householder can attain.

(17) Nature of world: It exists. It is not illusion. It will never be destroyed. It is real from standpoint of matter. There are two standpoints. Form is always changing. There are 6-primordial elements. 1st Soul, 2nd Matter, 3rd Ether-makes Motion possible. 4th Inertia. 5th Time. 6th Space. In every object the 6 elements are present. Soul is an independent self-sufficient element through which we feel consciousness. It makes Consciousness possible.

(18) There is no guaranteed evolution upwards. Humanity advances and retrogresses. There is no plan behind its movement. That depends on what each individual does. He may sink down to the beginning again. If he does not exert himself. Most individuals develop from plant to animal to human. When they have gained one sense-organ they go on to gain a second. But there is no certitude.

(19) Astrology is a true science. But fatalism is wrong. Exertion of the will modifies the horoscope and may wholly change it.

(20) Every happening in the world has 5-causes: 1st, Swabham, Nature of the things itself; 2nd, duration period needed for it to develop -proper time elapse. 3rd, destiny of the concomitants; 4th, karma of the past,; 5th, exertion of will.

(11) There were 24 Arhats . Today there are no Arhats alive but there are siddhapurushas. They are liberated souls, as much as Arhats, but they do not teach, whereas, latter do, and help world.

(12) Not plain Ex: "I, the ego, stand aside and watch working of divine power within myself". (Re meditation)

(13) The 7-yantras-(diagrams) are used to express ideas and also to meditate on. Several occur in our books. These 4-are special for meditation. Siddhachalem Purnabhi mandala, Yantra Chinta, "
Surya Mantra

(14) Disease is caused by karma, its cure is in

(15) Rishis: shimsa and Brahmacharya chief. Renunciation is better but not necessary. It is chiefly in mind.

(16) Even a housebolder can attain.

(17) Nature of world: It exists. It is not illusion. It will never be destroyed. It is real from standpoint of matter. There are two standpoints. Form is always changing. There are 5-primordial elements. 1st Soul, 2nd Matter, 3rd Ether-makes Motion possible. 4th Inertia. 5th Time. 6th Space. In every object the 6 elements are present. Soul is an independent & self-sufficient element through which we feel consciousness. It makes Consciousness possible.

(18) There is no guaranteed evolution upwards. Humanity advances and retrogresses. There is no plan behind its movement. That depends on what each individual does. He may sink down to the beginning again. If he does not exert himself. Most individuals develop from plant to animal to human. When they have gained one sense-organ they go on to gain a second. But there is no certitude.

(19) Astrology is a true science. But fatalism is wrong. Exertion of the will modifies the horoscope and may wholly change it.

(20) Every happening in the world has 5-causes: 1st, Swabham, Nature of the things itself; 2nd, duration period needed for it to develop -proper time elapse. 3rd, destiny of the concomitants; 4th, karma of the past; 5th, exertion of will.

(I) Lankavatara Sutra mentions both sudden and gradual cases of enlightenment.
(2) There are two schools in Zen. Northern School of Zen teaches gradual path; the Southern teaches the sudden path. (these names of schools apply to the geographical region of China).
(3) My opinion is that the question whether enlightenment is sudden or gradual depends upon the individual's background, (4) I suggest you study the records of psychotherapy where analysts have succeeded in liberating a patient from complexes. These patients have sometimes had the experience of enlightenment spiritually. The analysts themselves do not know that it has happened. The path taken to it has followed the long slow coruse taken by Yoga. I believe that such enlightenment is quite capable of healing bodily diseases.
his surroundings, history, and traditional education.
(4) In Japan nowadays we favor the Sudden school. Yes, if enlightenment is gained transfiguration of character will follow automatically. It depends, however, on how clear and deep and strong the illumination is. The illumination experience allows several varying degrees in these respects and consequently in the effects upon character.
(5) Zen says illumination will change character so long as it is the outcome of one's understanding of spiritual reality. Nevertheless, if enlightenment cancels defects then there would be no individuality! These short comings make him up!
(6). If one is really enlightened he may be angry but the anger is rootless. It is not connected with any ego centered person.
(7) What preparation exists in Zen? No special one. But when one begins to study it the inner prompting to take it up is a kind of preparation. If the urge is sincere, it will prepare the aspirant morally and otherwise.
(8) Zen as it now exists really matured with Hui Nen. What distinguishes him from his predecessors is that he identified Prajna (Reality) and Dhyana (Contemplation). Before him they emphasized that only after Dhyana is attained, could Prajna be gained. He said (and we of Japanese Zen also say) both are the same. That is how it came to be called Ch'an School.
(9) To prove that it was truely Buddhistic (and as Dr. Hu Shih says) there was fabricated a list of 28 Patriarchs of which 27 were in India and the 28th was Bodidharma. The 1st. was Gautama. Bodidharma was the 1st. Patriarch in China.

(10) The Sutra of the 6th. Patriarch is not quite historically correct. There are a few errors but the main teaching is quite right.
(11) The word "Zen" comes from the word "Dhyana" in linguistic derivation but today it emphasizes Prajna (Reality) not Dhyana.
(12) Enlightenment = obtaining Prajna.
(13) "Awareness" is a better word. It does more justice to the experience.
(14) For description of this experience see my essays "1st. and 3rd. Series" and "Living by Zen."
(15) The Shari RA Explained: When one lives without meat a change takes place in the body. When the body is cremated, a stone is sometimes found left over among the ashes. I do not believe in the power of Sariras. ~~However,~~ The benefit is in the faith rather than in the object.
miraculous
(16) Japan has to have space for its people to emigrate; the economic situation gets worse without it. Something must be done or war will break out or communism spread.
(17) My long life and active one is due to eating only when there is appetite, and in small quantities at a time. I eat a little meat(but it is distasteful) about twice a week.
(18) The Taoistic and Yoga practices of transmuting sex are not used in Zen.
(19) In the West enlightenment is expected to come spontaneously by divine grace where in Zen it is deliberately induced by Koans. There are so phrased as to increase the mental tension while the aspirant is incited and provoked to find out the meaning of the Koan. For instance, "The bridge flows but water does not flow" which contradicts our experience. "Such a koan is given for meditation. Or, another koan is "Before God created the world, where was He?"
(20) After you are dead and cremated, where are you?"
(21) There are two ways of meditating on koans. One is quite intellectual, particularly for philosophically minded people. Indians talk about rebirth. What is it that really reincarnates?
(22) The crosslegged posture is prescribed for meditation. It helps to center the gravity of the being in meditation. The center of gravity of the whole being is below the solar plexus, When one sits cross legged. By concentrating there during meditative exercises, one will not be so nervous, and the brain will not be congested. The equilibrium of consciousness will also be much better than. This has no connection with transmuting the sex forces.

(23 There is a vital difference between the results of Indian yoga and the results of Zen meditation. Much, if not most of the yoga result consists of a tranquilization of the mental waves which gives a kind of mental peace and lulls the meditator into thinking that he has achieved the goal. Actually, he is still within the realm of the ego and of the illusory altho it does not seem so. Zen, on the contrary breaks thru both of these into the reality beneath them because it makes a positive effort of will to attain true awareness.

(24) Zen has no thing corresponding to the giving of blessings or Grace or transference of power as in the Indian system of Master-pupil relation. Indeed, there is certain dangers in entering into this relation.

(25) Zen, does not pay any attention to the disciplining of character and the illumination of weaknesses, but throws the whole force of its efforts into a single technique in the solving of the Koan.

(26 There is only one kind of meditation and one kind of study which Zen enjoins & that is, the Koan. This consists of a problem-question or even mantram which has to be held constantly in the mind whether thought of logically or not, until it is solved by the force of such intense concentration and such a positive effort of will. The solution brings with it entry into new dimension.

(27) It should be pointed out that this concentration of thot employed in the Koan effects such a break thru because of its strong positive character which distinguishes it from the dreamy passivity of the Indian yogic method.

(28 Another important point in the Zen teaching is the emphasis on remaining in the world, as opposed to withdrawal, or neglect of the world in India . If it enjoins retreat in monasterys this is only temporary.

(29) The subtle objective of Zen quest is to become continuously aware of the real self. Hence, Satori is a permanent result from the very first time it is experienced, if it really is Satori. However, since we are and always remain individuals whilst in the flesh, therefore the experience is an individual one. Consequently, there maybe a personal emotional accompaniment to the experience of Satori. This accompaniment having had a beginning has to have an ending. The individual reaction to Satori must pass away but the Satori itself never passes away.

(30 Satori is, the apprehension continuously of the Reality behind life

(31) Man is entitled to seek his own interest so long as it does not hurt the general welfare of others.

(32) There are two attitudes, both correct, regarding the spreading of truth. 1st, teaching the few that will listen; 2, keeping quiet and teaching nothing. Both are right.

(33) I am not a guru. My work is only to explain.
(34) The ego cannot be killed, cannot be annihilated. We are and remain individuals. But it can be put into its own place, made subservient to the true self.
(35) It is thru the ego that we are able to attain the true awareness. We use it to rise above it.
(36) The Koan is an expression of a doubt.
(37) Zen requires no special ascetic regime! But it seeks to avoid excesses, which are alway bad for mind, whatever they do to body.
(38) The real awareness is above body and above intellect.
(39) A suitable Koan is "What is the sound of my hand moving?" (40) Zen's aim is full awareness. When drinking this cup of tea, for instance, I must enter into the act consciously rather than mechanically. (41) Satori is a general fundamental experience which underlies all the particular ones. It is not experienced like them; they come and go. It is always present. (42) The trees grass and hills around a Zen monastery are conducive to contemplation whereas the shut-in walls of an American room are not. (43) Zen monks drink tea because it helps to keep the mind awake. If you object that it also stimulates thoughts into greater activity, balance against that its power to prevent one losing the fruit of meditation, for Patanjali lists sleep as one of the great hindrances. (44) No guru can impart Satori to another person. Nevertheless it is needful to have a teacher. He acts as a guide, explains, instructs and provides koans for meditation. (45) I am 82 years young! My longevity and vitality are due to thefact that I live a frugal life, do not overeat.

(46) War will be in inevitable result of the present internation-al tension. Let war come even though it will destroy most people The remnant left alive can begin again. The race is so evil minded now that it is not worth saving.

( ) The inquiry is made, "What is it that reincarnates? The soul? What is the soul? The master then asks, "Let me see this soul." The disciple is asked, "Where is the soul now?" But he must not stop with philosophical reasoning, that only yields one thought piled on another. Intellect is based on assumption. Zen attacks them. Then the mind is led to an impasse where reasoning cannot go any further. The 2nd method is like the Russian Orthodox mantric " Prayer of Jesus". It is something which is constantly repeated.

How can this be done when work has to be attended to. The 1st method is for the intellectual type, the 2nd method is for the practical type.

(47) I no longer teach. Despite the fact only a small number will listen to truth, we who expound it may go on for their sake.

(48) Students may visit Zen monasteries for a weekend or stay for years. As in Christian monasteries, disciples can leave at any time to return to the world. They are free to come and go. Celibacy is endorsed for those who have become permanent residents of the monastery as monks. After enlightenment is assured, celibacy may or may not be practiced. The idea is there is no compulsion at that level. Celibacy is usually recommended to ordinary aspirants for it reduces his distractions, but it is not absolutely necessary.

(49)Although no special discipline is given in reference to sex, dissipation is considered inadvisable. It is wise to avoid strong foods which excite undesirable moods or excitable emotions. This is not laid down as another discipline, but as a recommendation. The work on koans is of first importance. Still the student should guard himself against undesirable situation. Each student must set up his own disciplinary method.

(50) Manual labor is recommended: gardening, household chores or any kind of cooking. The reason for manual labor is if one gives up too much to meditation, he can become too one sided. Physical work is essential. The Yogis despise musuclar exertion and become unbalanced.

(51) In Zen they are also encourage to go begging. The humliation of it, especially if driven, blessing the person who drives (away from the door of house) him away, This crushes his egoism. Thereis a story of a monk who went about begging while still absorbed in the practice of his koan meditation. At one house a woman drove him away by striking him with her broom. As soon as he received the blow, the monk solved the koan and attained enlightment.

(52) Non violent pacifism is excellent for those who feel disposed towards it. But the opposite ethic is equally excellent for then the human race will be destroyed, and the remnant that will be left after a world war, taught by its suffering, can start civilization again.

(53) The economic difficulties of the world will force some action to be taken to meet them for they create international tension whose inevitable result if nothing is done, will be war.

(54) India has no koan technique of the Japanese kind which uses phrases which apparently have no meaning.

Although meaningless from the logical standpoint, there is a significance which can be reached intuitively. They contradict themselves and seem nonsensical, but it is an attempt to induce a state of mind where the student is pushed into a corner where he has to make a sudden turn about. It does not really matter which koan is used. For a devoutly minded person, a koan of "Prayer of Jesus type" would be given. For the philosophically-minded, one like Jesus saying, "I am before Abraham was". Zen asks "What is this "I" he refers to?# It is like two bright mirrors standing facing each other with noth ng between them. This represents transmission. To put the disciple into the perceptive state of mind, it mostsly depends on himself. The master can help by giving a koan.

Suzuki held a lighter in his hand and played with it. This was a symbolic action on his part, transmitting the currecnt from himself to me.

TANSMISSION means putting the disciple into a state of mind where he can himself perceive what the Master already perceives. It does not mean any actual passing over of something from himself to the disciple. He can also help by advising students who find obstacles in understanding the koan. Different dispositions of students meet different obstacles of understanding.

(55) Zen emphasizes self effort. Help is given when the student's mind is confused or hindered. The most common obstacle is how to concentrate the thoughts on the koan. So, instead of fighting the thoughts, think of the koan alone.

(56) For the practice of meditation, it is advisable to put the body in suitable posture. It should sit erect.

(57) If you think at all, it ought not to be done with the head. It should be done with the abdomen, below the dizphragm. The solar plexus is not to be kept tense. It should be relaxed.

(58) Zen is not to be confounded with a form of meditation practised by New Thought, Khan Science or Hindu Yogis or even some Buddhists (59) If you sit in a dark theatre and then the light ~~is~~ very very slowlycomes on, you will not be aware of it until the last moment when it is turned full on. That is the way Satori comes. It seems to be sudden but it has been developi-ng all the time.

Interview with Dr. Huston Smith on D.T. Suzuki (2366) by R.S.

I (i.e H.S.) went to his (i.e. Suzuki's) little apartment up by Columbia University and it was a scholar's apartment. Apparently everywhere he went the manuscripts and books would pile up. This was his medium. .. He was like a fish this was his water. They were around him and enveloped him...He was as relaxed a man as I have ever known (86 years old) anything but formal ...none of this Prussian scholarship of formality. He was short and had a tummy and there was a totally relaxed and direct quality about him...

...I recall stating my direct purpose for this visit, namely to ask whether he could come to St. Louis. And I recall, he parried that question. He laid it aside and we talked. I got the sense that he was getting some sense of the seriousness of my interest if it was a matter of somebody looking for another lecturer, he wasn't much interested in travel for travels sake. But then, towards the close of the afternoon just before leaving he brought it up and said, "Well, if a date can be worked out it may be possible."

...by correspondence we did work out a date and he came and I met his plane ...what stands out there two things: one was I got this sense that came over me about how old this man was! We were showing him the sights of the city into the second day when I got the impression I was not showing him new sights but things he was familiar with...it turned out he had been there for the St. Louis World's Fair in 1904...he manifested an extrodinary alertness ... he was very observant - here was a philosopher that

Interview with Dr. Huston Smith on D.H. Lawrence

I went to his little apartment up by Columbia University and it was a scholar's apartment. Apparently everywhere he went the manuscripts and books would pile up. This was his medium. .. He was like a fish this was his water. They were around him and enveloped him...He was as relaxed a man as I have ever known (86 years old) anything but formal ...none of this Prussian scholarship of formality. He was short and had a tummy and there was a totally relaxed and direct quality about him...

...I recall stating my direct purpose for this visit namely to ask whether he would come to St. Louis. And I recall, he parried that question. He laid it aside and we talked. I got the sense that he was getting some sense of the seriousness of my interest if it was a matter of somebody looking for another lecturer, he wasn't much interested in travel for travels sake. But then, towards the close of the afternoon just before leaving he brought it up and said, "Well, if a date can be worked out it may be possible."

...by correspondence we did work out a date and he came and I met his plane ...what stands out there two things: one was I got this sense that came over me about how old this man was! We were showing him the sights of the city into the second day when I got the impression I was not showing him new sights but things he was familiar with...it turned out he had been there for the St. Louis World's Fair in 1904...he manifested an extraordinary alertness ... he was very observant - here was a philosopher that

didn't fall into wells...later on I heard a story to reconfirm this:The summer when Eric Fromm had a seminar down in Cuernavaca - he had some 30 psychiatrists down there for two weeks for a seminar with Suzuki and there would be papers read in the morning and this morning there was a very long table out in the patio and people sitting around it. At one end they were laying the papers aside and it was generally calm but there came a touch of a breeze which picked one of these papers up and blew it down the length of the table. Suzuki was at that time, 87 and he would, as it were doze off and then come in, it was as though there were a fading out and a returning back in. People were wondering how much he was getting because he would doze off. Then the sheet of paper blew down the table and skidded past all these analysists and went by Suzuki whom everybody thought was deep in sleep, he just put out his hand and nailed it! He was geared in.

(Note:FB's story of his interview with Suzuki who went off into a sleep during the interview for about ten or twelve minutes when he awoke and saw him seated there and startled exclaimed,"Who are you and what are you doing here?")

...Suzuki, himself, did not claim to be a Roshi and I have no knowledge that he took anyone in any kind of a disciple category. He viewed himself as a scholar, rather than the Master. He would answer any kind of Zen question but I did not take him personal questions and I do not know of anyone who did.

...Suzuki, himself, did not claim to be a Roshi and I have no knowledge that he took anyone in any kind of a disciple category. He viewed himself as a scholar, rather than the Master. He would answer any kind of Zen question but I did not take him personal questions and I do not know of anyone who did.

I remember one time I asked him whether he believed in reincarnation and he said, "I have no views on that, I'll take what comes. If I am born a cat, I will catch fish." And there he left it.

Note: This was not his viewpoint when PB interviewed him in....(1919 ?) ~~Five year interval attitude chan~~

...He was very undoctrinaire. I recall I was told by his secretary that he read the N.Y. Times every day so he was geared in with the world. He was concerned with world peace and followed the events very closely. ... The last time I interviewed Suzuki was in Japan in his home, in Kamakura. By that time he was 94 years old and it was a Sunday noon. His house is perched on the top of a hill - 160 steps - a long flight leading up to it. At the top was Dr. Suzuki and a friend who was also 94 years old and these two men had been college friends - one of them decided he wanted to give his life to translating Zen to the West, introducing it to the West. The friend said, "All right, you do that and I'll go into business and make the money to support you." It turned out that they were great successes in both fields - we know about Dr. Suzuki, the friend became the leading hotel owner in Japan. All through their lives when Dr. Suzuki was back in Japan they would spend every Sunday together they would alternate. Dr. Suzuki would visit him one Sunday but this was the Sunday when he would visit Dr. Suzuki. It was so sweet to see these two men together. Dr. Suzuki said, "We are both now 2/3rds deaf, and so we don't hear what each other says - it doesn't matter, we're together!"

(con't)

I remember one time I asked him whether he believed in reincarnation and he said, "I have no views on that, I'll take what comes. If I am born a cat, I will catch fish." And there he left it.

Note: This was not his viewpoint when I interviewed him in...(1919-?) Many years interval, attitude chan-

...He was very undoctrinaire. I recall I was told by his secretary that he read the N.Y. Times every day so he was geared in with the world. He was concerned with world peace and followed the events very closely ... The last time I interviewed Suzuki was in Japan in his home, in Kamakura. By that time he was 94 year old and it was a Sunday noon. His house is perched on the top of a hill - 150 steps - a long flight leading up to it. At the top was Dr. Suzuki and a friend who was also 94 years old and these two men had been college friends - one of them decided he wanted to give his life to translating Zen to the West, introducing it to the West. The friend said, "All right, you do that and I'll go into business and make the money to support you." It turned out that they were great successes in both fields - we know about Dr. Suzuki, the friend became the leading hotel owner in Japan. All through their lives when Dr. Suzuki was back in Japan they would spend every Sunday together they would alternate. Dr. Suzuki would visit him one Sunday but this was the Sunday when he would visit Dr. Suzuki. It was so sweet to see these two men together. Dr. Suzuki said, "We are both now 93rds dear, and so we don't hear what each other says - it doesn't matter, we're together!"

By that time, he had become something of an institution. Not that there were so many people there because there was a real effort to protect him which was quite well enforced. But his library was remarkable. And when I say it had become something of an institution an entire wing of this house was a library and it like an official library in the sense of stacks - it took that kind of quarters to house the material which he had assembled... his study was a model of disorder stacks and papers all overknee-deep it was as though he had a kind of central working area the rest spread out indefinitely...it was a large house and for a single person like a small town's library...

I would like to say one thing more: namely the attitude of Japanese towards him because I found this changing. In 1957 when I was in Japan with Zen people I found a certain reserve about the Roshi's in speaking about Suzuki. And I got the distinct impression they resented a bit his being the spokesman for Zen in the West when, he had not himself completed Zen training altho he had been in a Zen monastery for several years in his late teens or early twenties. It.wasn't as tho' he was unaquainted with it. But they have this notion of 14 years or something before one completes ones training- so they thought that tho' he had gone into it he had not gone through it on the training side diverting himself to the scholar ship which is important but nevertheless is secondary to the actual practise of having completed the trainin That was in 1957. When I returned in 1962 in just the five year interval the attitude seemed to have

By that time, he had become something of an institution. Not that there were so many people there because there was a real effort to protect him which was quite well enforced. But his library was remarkable. And when I say it had become something of an institution an entire wing of this house was a library and it like an official library in the sense of stacks - it took that kind of quarters to house the material which he had assembled... his study was a model of disorder stacks and papers all overflowed-deep it was as though he had a kind of central working area the rest spread out indefinitely...it was a large house and for a single person like a small town's library...

I would like to say one thing more: namely the attitude of Japanese towards him because I found this changing. In 1957 when I was in Japan with Zen people I found a certain reserve about the Roshi's in speaking about Suzuki. And I got the distinct impression they resented a bit his being the spokesman for Zen in the West when, he had not himself completed Zen training altho he had been in a Zen monastery for several years in his late teens or early twenties. It wasn't as tho' he was unacquainted with it. But they have this notion of 14 years or something before one completes ones training- so they thought that tho' he had gone into it he had not gone through it on the training side diverting himself to the scholarship which is important but nevertheless is secondary to the actual practise of having completed the training That was in 1957. When I returned in 1962 in just the five year interval the attitude seemed to have

changed, a great deal. I found none of this reserve but nothing but whole hearted admiration for Suzuki

The way one of them put it, he said, "It's true he didn't go thru this practise, he steeped himself in Zen materials so much, that by that device Zen soaked into him and suffuced his whole being." So they were willing to acknowledge that he was a true Zen man, even though he had come to it by this round-about route.

I was traveling once from Japan on a rail journey with a Japanese scholar and professor of Kyoto Univ. and he said, "Who would you say were the great minds in the West today?" I wasn't very rapid in my answer I remember saying I didn't think it was a day where they were overabundant - possibly I mentioned Aldous Huxley - ...I in turn asked, "Who are the great minds in Japan today?" He said, "This is not a day for great minds-"then there was a pause and he said "Perhaps Dr. Suzuki?"

...In correspondence I wrote to him in Japan and asked how things were. He wrote back and said "Fine, but I can hardly wait to get back to New York where I can get some peace." That was because he was so famed in Japan, in his latter years, the path to his doorway was so well trod. At the end it was getting a little like that in New York too but he still got a lot more rest from people in New York.

changed, a great deal. I found none of this reserv
but nothing but whole hearted admiration for Suzuki

The way one of them put it, he said, "It's true
he didn't go thru this practices, he steeped himself
in Zen materials so much, that by that device Zen
soaked into him and suffused his whole being." So
they were willing to acknowledge that he was a true
Zen man, even though he had come to it by this
round-about route.

I was traveling once from Japan on a rail journey
with a Japanese scholar and professor of Kyoto Univ
and he said, "Who would you say were the great mind
in the West today?" I wasn't very rapid in my answer
I remember saying I didn't think it was a day where
they were overabundant - possibly I mentioned Aldous
Huxley - ...I in turn asked, "Who are the great
minds in Japan today?" He said, "This is not a day
for great minds-"then there was a pause and he said
"Perhaps Dr. Suzuki?"

...In correspondence I wrote to him in Japan and
asked how things were. He wrote back and said
"Fine, but I can hardly wait to get back to New
York where I can get some peace." That was because
he was so famed in Japan, in his latter years, the
path to his doorway was so well trod. At the end
it was getting a little like that in New York too
but he still got a lot more rest from people in
New York.

SWAMI CHINMAYANANDA:

(1) Supposing a thought wave has just risen; it rises, holds itself intact for a split moment of time and then perishes. Just as a sea is never without waves, the mind can never exist without thoughts. The moment a thought wave has subsided, instantaneously another has risen, which again perishes only to breed many more in its place!

However, infinitesimal it may be, there, certainly must be a period of time which is an interval between two successive thought waves. In this interval the previous thought wave has set and the new one has not risen; that is, this is the moment when mind is empty of thoughts; and you all know from our previous discussions that mind is but a flow of thoughts and that mind is not when thoughts are not. Also we have found out that it is the conclusion of the Sruties that that when mind is not, the Yogin shall come to experience Truth.

It becomes now evident how pregnant in significance and import is this innocent looking term in the mantra namely "abeekshnam". And such a subtle factor in our inside is taken to serve as an illustration forthe Sruthi to explain the flashy moments of appearance and dissappearance of Truths. It must be obvious to every one of you how inemitably true and perfect a comparison this is to indicate the sudden and lightening flash of experience of Truth that one shall gain in one's early meditation.

(2) The Self which is Knowledge Absolute cannot be known by another knower other than Itself. The sun never illuminates itself since it is light itself . . . The function of illumination can have a play only where there is dark-also . . . The Supreme Reality cannot know itself because it cannot be known by the instrument of its own "play". When experienced it is known as our own real Self."

(3)Swami wants to inform all his devotees that their doubts would automatically be cleared if they but make themselves available to "tune-in" between 8 and 8-30 p.m. each day for the ~~communal~~ Waves of Bliss that emanate at this time from his meditation room. All devotees in all parts of the globe should turn towards the city where he lives every day at this time(Indian Time) and meditate themselves; and thus receive answers without needing to write letters.

(287-A)

MIRZA AHMAD SOHRAB

(1) Bahaullah was a religious mystic until he came to Adrianople, in Turkey. There he came into contact with the beginnings of Western Civilisation and also with a few Europeans. This opened his eyes to the social and political and economic needs of the West and he applied himself to them. Thus he became a practical mystic, evolving a system to meet those needs. The society from which he came to Turkey was simple, had no industry, and did not need the system.

(2) Because I tried to keep Bahai to its original purity and truth I was excomunicated by the present leaders. But I could not do otherwise; my conscience had to be listened to. When it was outraged by the changes introduced into Bahai which falsified it.

(3) It is not only myself but the older disciples who had been close to Bahaullah or Abdul Baha who also remained loyal to the original teaching. We were all excommunicated and the movement taken over by new and later ones who altered the doctrines to accord with their own personal ideas or motives.

(4) Shoghi Effendi's head was turned by the Western civilization which he came into contact with when sent there for education. In this way he fell victim to the influences, plans and suggestions of a few ambitious Americans. Under their coaching he changed Bahai from its proper and looser form to a rigid authoritarian institution in imitation of Roman Catholicism. His own desire to play a Pope's role also entered into it.

Personal Interviews:: (S A S W I T H A)

(1) Swabhawat is the key to all religions and teachings, to Buddhism and to Christianity.
(2) It has to be thoroughly comprehended, thought out, not merely believed like a religion
(3) This teaching was obtained by me from a Hindu guru in Java, but it originates in Nepal, where the headquarters once were.
(4) We do not believe in God. The latter is only an idea in which men believe, not something that can be produced and seen, not something which is. God is my self-created concept. How can my own self-creation help me? There is no God. Nothing other than myself can make my own life - no God and no superman. Hence, we don't practice prayer; since there is no room for it in truth.
(5) Existence is the experience of our mind.
(6) In all thinking there are three elements but unity runs through them.
(7) There is no absolute truth; it is relative to each individual. Each experiences only his own world by his own thinking. He makes it too. Absolutism is maya because it is a human idea. Humans like a beginning and an ending.
(8) Even supermen who have attained a higher dimension of being still remain within a kind of relativity. It is not the absolute. No one can attain that.
(9) Life is only experience.
(10) All creatures are in the eternal NOW, hence all are in the same moment. Time and eternity are one. You know one only by the other, by contrast, hence both are ideas. No one is really more advanced than another, no one is greater except in possibilities and abilities.
(11) What is true for one person is not necessarily true for another; all is relative.
(12) There is no cosmic consciousness outside you. It is all within the mind and can be nowhere else.
(13) Religions teach the masses to leave all responsibility for their lives to God, who takes care of them. But Swabhawat teaches entire self-reliance and self-responsibility.
(14) We practise healing by holding our hands about ten inches away from the affected part of the body. Then we act as the switch. The Prana is drawn in from the universal Nature. We suppleme nt the magnetic treatment by prescribing a vegetarian and raw food diet. We ourselves live mostly on raw food but take cooked rice, potatoes and bread, especially black bread. The healing force is not our personal own; it merely passes into and through us toward the patient. If he reverts to a meat diet, then the cure is temporary.

Personal Interviews::

(1) Swabhawat is the key to all religions and teachings, to Buddhism and to Christianity.

(2) It has to be thoroughly comprehended, thought out, not merely believed like a religion

(3) This teaching was obtained by me from a Hindu guru in Java, but it originates in Nepal, where the headquarters once were.

(4) We do not believe in God. The latter is only an idea in which men believe, not something that can be produced and seen, not something which is. God is my self-created concept. How can my own self-creation help me? There is no God. Nothing other than myself can make my own life - no God and no superman. Hence, we don't practice prayer; since there is no room for it in truth.

(5) Existence is the experience of our mind.

(6) In all thinking there are three elements but unity runs through them.

(7) There is no absolute truth; it is relative to each individual. Each experiences only his own world by his own thinking. He makes it too. Absolutism is maya because it is a human idea. Humans like a beginning and an ending.

(8) Even supermen who have attained a higher dimension of being still remain within a kind of relativity. It is not the absolute. No one can attain that.

(9) Life is only experience.

(10) All creatures are in the eternal NOW, hence all are in the same moment. Time and eternity are one. You know one only by the other, by contrast, hence both are ideas. No one is really more advanced than another, no one is greater except in possibilities and abilities.

(11) What is true for one person is not necessarily true for another; all is relative.

(12) There is no cosmic consciousness outside you. It is all within the mind and can be nowhere else.

(13) Religions teach the masses to leave all responsibility for their lives to God, who takes care of them. But Swabhawat teaches entire self-reliance and self-responsibility.

(14) We practise healing by holding our hands about ten inches away from the affected part of the body. Then we act as the switch. The Prana is drawn in from the universal nature. We supplement the magnetic treatment by prescribing a vegetarian and raw food diet. We ourselves live mostly on raw food but take cooked rice, potatoes and bread, especially black bread. The healing force is not our personal own; it merely passes into and through us toward the patient. If he reverts to a meat diet, then the cure is temporary.

(288)

(15) Man must place his being inside he centre of life.
(16) Those who object that love is missing from our system, fail to see that it is not needed when everyone behaves toward others exactly right.
(17) If one is practising meditation, he will lose the fruits of several weeks practice by a single act of sex intercourse.
(18) In our healing work we use imagination constructively. Thus, in treating a gallstone we mentally see it and cut it up into small pieces. Then we crush it imaginatively to powder and pass it out of the body.
(19) It was not by meditation but by some Tantrik exercise that my powers and knowledge were developed.
(20) Gandhi's doctrine of non-violence was all right for India but it was not suitable for western people, who mentality is different.
(21) In 1962 bombing may break out but the major war is in 1999. It would be wiser to start a preventive war now than wait ten years.
(22) A Hindu definition of "Swabhaba' is: the very nature of one's being.
(23) In our dietary scheme we ban cabbage as a gassy vegetable.
(24) There is no past, only space. All of our power is now. You must know your power. All is only now. We are constantly moving forward.
(25) Our outer life is only the reflection of ourselves. It is like looking into a mirror; our reflection bounces back. If you see a black spot on your face only by the mirrors reflection, you do not try to remove the spot from the mirror but from your face. So it is with life. When something on the outside is bad or unpleasant, do not try to remove it by blaming it on persons or life but remove it from your thinking. This unpleasantness on the outside means that there was something wrong in your thinking.
(26) At one time we experience life because we are drawn to it and then another time we are drawn to death.
(27) Learn always to act and to think with the fire of the inner-self.
(28) Learn to think for yourself, do not always have other people's ideas and theories. Live, think, and experience for yourself.
(29) Learn from another's wrong deeds. But they are only wrong because you have experienced them and know them to be wrong. The person who is committing them is really doing right becauw he has not yet learned that it is wrong to do so.

(288-a)

(15) Man must place his being inside he centre of life.
(16) Those who object that love is wasting from our system, fail to see that it is not needed when everyone behaves toward others exactly right.
(17) If one is practising meditation, he will lose the fruits of several weeks practice by a single act of sex intercourse.
(18) In our healing work we use imagination constructively. Thus, in treating a gallstone we mentally see it and cut it up into small pieces. Then we crush it imaginatively to powder and pass it out of the body.
(19) It was not by meditation but by some Tantrik exercise that my powers and knowledge were developed.
(20) Gandhi's doctrine of non-violence was all right for India but it was not suitable for western people, who mentality is different.
(21) In 1982 bombing may break out but the major war is in 1999. It would be wiser to start a preventive war now than wait ten years.
(22) A Hindu definition of "Swabhabe' is: the very nature of one's being.
(23) In our dietary scheme we ban cabbage as a greasy vegetable.
(24) There is no past, only space. All of our power is now. You must know your power. All is only now. We are constantly moving forward.
(25) Our outer life is only the reflection of ourselves. It is like looking into a mirror; our reflection bounces back. If you see a black spot on your face only by the mirrors reflection, you do not try to remove the spot from the mirror but from your face. So it is with life. When something on the outside is bad or unpleasant, do not try to remove it by blaming it on persons or life but remove it from your thinking. This unpleasantness on the outside means that there was something wrong in your thinking.
(26) At one time we experience life because we are drawn to it and then another time we are drawn to death.
(27) Learn always to act and to think with the fire of the inner-self.
(28) Learn to think for yourself, do not always have other people's ideas and theories. Live, think, and experience for yourself.
(29) Learn from another's wrong deeds. But they are only wrong because you have experienced them and know them to be wrong. The person who is committing them is really doing right because he has not yet learned that it is wrong to do so.

(368-A)

If he did, he would not be doing it. Never correct or condemn anyone. Whatever a person does it is his experience, not ours. We want to have freedom, but we must also give the other freedom. Never judge, for what the person does is needed for his growth. If you prevent him from doing it, you only prolong or postpone his lesson. Be yourself an example, not a teacher. What is wrong for youxx is good for those who do it. Life itself is the teacher. You can never teach ~~another~~ but only yourself. (another)

(30) To act is to learn. We should learn by our actions as well as our shortcomings, and incapabilities. We should constantly be observant of ourselves and others.

(31) We must bear our own Karma, not that of others.

(32) The Master is more independent only in Time, not of Time.

(33) All life is a triangle; consisting of Time, Timelessne-ss, and the Difference between them. One of these three cannot exist without the other two.

(34) Most people waste their lives sleeping when they could be awake with the joy of living. Observe your surroundings at all times. Learn from all places, peoples, and circumstances.

(35) We are in thousands of different points of the universe at the same time. We are in reality Everywhere.

(36) The priest in Chicago whom Eva saw at the moment of her illumination was a White Brother without his own knowledge.

(37) Christ now lives in Lebanon in a hidden monestary where he is studying for his next mission on earth. I have spoken with him there. He has a short beard and powerful blue eyes. His vibration is extremely powerful and when you see him you know that he is the Christ. Nobody can find him unless they have very great development.

(38) Man needs a woman of the same vibration in order to experience the greatness of life. When the two powerful vibrations join, a tremendous creation takes place within both. One without the other is incomplete. The man needs t the woman to give him intuition and genteleness. Without one another we cannot achieve oneness because man and woman are two with the Difference between, makes the three in one — the Trinity.

(39) Timelessness is the Overself; Time is the Ego: Difference is the I Am. All three together make Illumination.

When you are in the Difference, i.e. Space, you can see and experience the Overself and the outer world simultaneously and, if you can stay in it, find Nirvana.

(288-b)

If he did, he would not be doing it. Never correct or condemn anyone. Whatever a person does it is his experience, not ours. We want to have freedom, but we must also give the other freedom. Never judge, for what the person does is needed for his growth. If you prevent him from doing it, you only prolong or postpone his lesson. Be yourself an example, not a teacher. What is wrong for you is good for those who do it. Life itself is the teacher. You can never teach another but only yourself. (another)

(30) To act is to learn. We should learn by our actions as well as our shortcomings, and inspabilities. We should constantly be observant of ourselves and others.

(31) We must bear our own Karma, not that of others.

(32) The Master is more independent only in Time, not of Time.

(33) All life is a triangle; consisting of Time, Timelessness, and the Difference between them. One of these three cannot exist without the other two.

(34) Most people waste their lives sleeping when they could be awake with the joy of living. Observe your surroundings at all times. Learn from all places, peoples, and circumstances.

(35) We are in thousands of different points of the universe at the same time. We are in reality Everywhere.

(36) The priest in Chicago whom Va saw at the moment of her illumination was a White Brother without his own knowledge.

(37) Christ now lives in Lebanon in a hidden monastery where he is studying for his next mission on earth. I have spoken with him there. He has a short beard and powerful blue eyes. His vibration is extremely powerful and when you see him you know that he is the Christ. Nobody can find him unless they have very great development.

(38) Man needs a woman of the same vibration in order to experience the greatness of life. When the two powerful vibrations join, a tremendous creation takes place within both. One without the other is incomplete. The man needs the woman to give him intuition and gentleness. Without one another we cannot achieve oneness because man and woman are two with the difference between, makes the three in one -- the Trinity.

(39) Timelessness is the Overself; Time is the Ego: Difference is the I Am. All three together make Illumination.

When you are in the Difference, i.e. Space, you can see and experience the Overself and the outer world simultaneously and, if you can stay in it, find Nirvana.

(38-40)

(40) What power the human mind has when it is turned inward upon itself!

(41) I write my books by speaking into the dictaphone. I do not know what the end will be but I slowly build one fact upon another. I remain between Time and Timelessness in the Difference, thus getting a true and objective view.

(42) The Overself is All — we must not make it a separate existence. When we try to find outside ourselves we only lose it. When Eva lost her illumination she waited for its return from outside herself, not realizing that it is always within. The same with the Yogis. They try to get into timelessness but always find it impossible because he three must go together. They throw out their own oneness by trying to be in only a single side of the triangle.

(43) If sorrows come, we should not cry over them but do something. If our outer world is unpleasant then it is ourselves who are at fault. We must constantly look at the Difference between what we want and what is returned to us.

(44) ~~If sorrows come,~~ Karma is only ourselves. Fatalism is absurd. We have the power to build our own lives every moment When I die I will be with Idzada because I desire it, and ever in our next lives if we desire it could be together.

(45) In 3,000 years a new race will be born. The whole world will be white. Europe will be under he sea and also many parts of Asia and America. The new race will have a bluish tint to its skin.

(46) You can be the Master of all situations if you resolve to be so. No problem is too difficult to solve objectively.

(47) I built up a home, money and a profession with only my own mind. I came from a Japanese prison camp with nothing but the clothes on my back and now I am established. I will n acknowledge any Fate but only my own strength.

(48) To heal a person you must be strong enough so that when a bad vibration comes forth you need only reverse it to a good one and send it back transformed. It is like the warmth of the stove which comes forth to you and then you must reverse it and send it back again.

(49) I empty myself and gather strength from the trees and plants.

(50) I see only the ego of man and not the body.

(51) I have met and had tea with Blavatsky on the Psychic Plane and she said that everything she had started has now turned into confusion and she wanted me to take up the job of clearing up the misunderstandings about her teaching. I told her that I had my own mission to perform and had no time to ta take on another's. (51a) I treat patients living at a distance by using their photograph, but they must first give their consent.

(40) What power the human mind has when it is turned inward upon itself!

(41) I write my books by speaking into the dictaphone. I do not know what the end will be but I slowly build one fact upon another. I remain between Time and Timelessness in the Difference, thus getting a true and objective view.

(42) The Overself is All -- we must not make it a separate existence. When we try to find outside ourselves we only lose it. When Eva lost her illumination she waited for its return from outside herself, not realizing that it is always within. The same with the Yogis. They try to get into timelessness but always find it impossible because he three must go together. They throw out their own oneness by trying to be in only a single side of the triangle.

(43) If sorrows come, we should not cry over them but do something. If our outer world is unpleasant then it is ourselves who are at fault. We must constantly look at the difference between what we want and what is returned to us.

(44) ~~If sorrows come, Karma is only ourselves.~~ Fatalism is absurd. We have the power to build our own lives every moment. When I die I will be with Ideals because I desire it, and even in our next lives if we desire it could be together.

(45) In 3,000 years a new race will be born. The whole world will be white. Europe will be under Se sea and also many parts of Asia and America. The new race will have a Turkish tint to its skin.

(46) You can be the Master of all situations if you resolve to be so. No problem is too difficult to solve objectively.

(47) I built up a home, money and a profession with only my own mind. I came from a Japanese prison camp with nothing but the clothes on my back and now I am established. I will n acknowledge any Fate but only my own strength.

(48) To heal a person you must be strong enough so that when a bad vibration comes forth you need only reverse it to a good one and send it back transformed. It is like the warmth of the stove which comes forth to you and then you must reverse it and send it back again.

(49) I empty myself and gather strength from the trees and plants.

(50) I see only the ego of man and not the body.

(51) I have met and had tea with Blavatsky on the Psychic Lane and she said that everything she had started has now turned into confusion and she wanted me to take up the job of clearing up the misunderstandings about her teaching. I told her that I had my own mission to perform and had no time to take on another's. (51a) Must refrain from using their photograph, but they must first give their consent.

(288-c)

(52) Empty yourself. Put down all worries, troubles and concerns. Thus, by becoming empty the true self will manifest itself because it has no obstructions. Don't carry the burden on your shoulders when you can throw them down and be instantly relieved of them. When we are empty, all the power of the Universe will fill the emptiness.

(53) By looking to culture, science and all the outside world of man's manifestations we can see the wonder of ideas, of the spirit maifesting and being transformed into matter. Evolution is ideas being transformed into matter.

(54) Always listen to truth with the Real-self. Everything is only your image. Your world is self-created.

(55) Everything is the projection of Self. Nothing can ever touch you - it only touches the image in the mirror. We are free of all people and circumstances. We have within us the power to create only happiness every moment - what is there to stop us? Only self-imposed fear and unhappiness. Freedom is our Nature.

(56) When we see another person we are only seeing a self-projected image in our own minds but do not actually see HIM outside ourselves. If anything is wrong, it is only within ourselves for our whole Kosmos is only self-made within us.

(57) With real understanding of Swabhawvat, illumination will come. When you enter in the Difference between the ego and the Overself, between Time and Timelessness, you are free.

(58) Each moment we are creating our world anew. Never do you see the same thing twice in the same way. Each time you look at an object youare creating a new one, because by that time you have created a difference - the space of time between thinking of the object, thus is not the same.

(59) Every movement or action consists of numberless previous small actions. By understanding all these little actions we can easily understand all great actions, master all great movements in life.

(60) Take a mirror and place it in the center of a person's photo. The right side is really the left side reversed, and represents the spiritual side of the man and his past incarnation. The left side is the present incarnation and his material side.

(61) Strength only comes with the absence of all fear. In the Jap prison camp, I never feared death and was therefore left untouched. Fear nothing for you have all power within yourself - Live your life by being the Difference.

(62) Spirit and Matter are one and cannot exist without the other.

(52) Empty yourself. Put down all worries, troubles and concerns. Thus, by becoming empty the true self will manifest itself because it has no obstructions. Don't carry the burden on your shoulders when you can throw them down and be instantly relieved of them. When we are empty, all the power of the Universe will fill the emptiness.

(53) By looking to culture, science and all the outside world of man's manifestations we can see the wonder of ideas, of the spirit manifesting and being transformed into matter. Evolution is idea being transformed into matter.

(54) Always listen to truth with the Real-self. Everything is only your image. Your world is self-created.

(55) Everything is the projection of self. Nothing can ever touch you - it only touches the image in the mirror. We are free of all people and circumstances. We have within us the power to create only happiness every moment - what is there to stop us? Only self-imposed fear and unhappiness. Freedom is our Nature.

(56) When we see another person we are only seeing a self-projected image in our own minds but do not actually see HIM outside ourselves. If anything is wrong, it is only within ourselves for our whole Cosmos is only self-made within us.

(57) With real understanding of Swabhavat, illumination will come. When you enter in the Difference between the ego and the Overself, between Time and Timelessness, you are free.

(58) Each moment we are creating our world anew. Never do you see the same thing twice in the same way. Each time you look at an object yourare creating a new one, because by that time you have created a difference - the space of time between thinking of the object, thus is not the same.

(59) Every movement or action consists of numberless previous small actions. By understanding all these little actions we can easily understand all great actions, master all great movements in life.

(60) Take a mirror and place it in the center of a person's photo. The right side is really the left side reversed, and represents the spiritual side of the man and his past incarnation. The left side is the present incarnation and his material side.

(61) Strength only comes with the absence of all fear. In the Gap prison camp, I never feared death and was therefore left untouched. Fear nothing for you have all power within yourself - Live your life by being the Difference.

(62) Spirit and Matter are one and cannot exist without the other.

(288-4)

(63) Learn every minute of the day. No one, nothing, can take knowledge away from you. If you live or die, it does not matter. Be strong in each. Fear not - for all power is yours. Yet our whole life is mostly based on fear of the future! What is the future ? It is Now. We must sit above Past, Present, and Future and look down upon it, seeing it only as the eternal Now.

(64) We cannot make an auto run on poor gasoline for long, so how can we expect our bodies to run on poor physical food and on most important-spiritual food. Change our thinking and we automatically change our lives. Only by being content and satisfied with the moment as it comes do (we) make our future secure.

(65) We must first help ourselves before trying to help others. By being happy, content and calm in the Now, we throw off powerful positive vibrations to the people whom we want to help.

(66) In everything there is Spirit and matter. A table was before only matter until the spirit (thinking) of man made it a table. We know it is a table by contrasting it with ourselves. That is how we know everything. In everything you do, notice the contrast (difference).

(67) Be a lamp in the darkness. Always bright, alive and ready to warm people and enlighten them when they discover you. Be an example. Never mind about the other fellow. Develope yourself and you will benefit all!

(68) A great war will devastate Europe on July 14th 1999 at 9 o'clock a.m! Paris will be bombed. Europe will be completely destroyed. I think America will not be invaded.

(69) We are all potential greatness. We need only draw on the unlimited supply. I became greater than my Master by working within myself. Each creates his own world. We see nothing as it IS but only the difference between ourselves and the object. Everything is in a constant progression. We never see the sun! We see only its rays which take 8½ minutes to reach the earth and by that time the sun is in another spot. The same with the stars and all Life. We only see people through the view we are taking of them.

(70) Man needs woman to complete himself. The femine principle is important. Woman has much more intuitive development. A woman is the idea behind a man who acts.

(71) To love we must realize our Al - one - ness, thus being one. Love blends the two together. To understand the other we must look from the Difference (objectivity). Man is always alone yet always one.

(288-c)

(63) Learn every minute of the day. No one, nothing, can take knowledge away from you. If you live or die, it does not matter. Be strong in each. Fear not - for all power is yours. Yet our whole life is mostly based on fear of the future! What is the future? It is Now. We must sit above Past, Present, and Future and look down upon it, seeing it only as the eternal Now.

(64) We cannot make an auto run on poor gasoline for long, so how can we expect our bodies to run on poor physical food and on most important-spiritual food. Change our thinking and we automatically change our lives. Only by being content and satisfied with the moment as it comes do (we) make our future secure.

(65) We must first help ourselves before trying to help others. By being happy, content and calm in the Now, we throw off powerful positive vibrations to the people whom we want to help.

(66) ~~Remember first~~ In everything there is Spirit and matter. A table was before only matter until the spirit (thinking) of man made it a table. We know it is a table by contrasting it with ourselves. That is how we know everything. In everything you do, notice the contrast (difference).

(67) Be a lamp in the darkness. Always bright, alive and ready to warm people and enlighten them when they discover you. Be an example. Never mind about the other fellow. Develope yourself and you will benefit all!

(68) A great war will devastate Europe on July 14th 1939 at 9 o'clock a.m! Paris will be bombed. Europe will be completely destroyed. I think America will not be invaded.

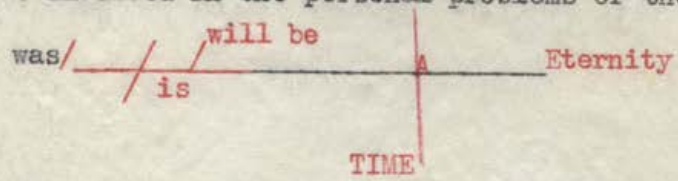
(69) We are all potential greatness. We need only draw on the unlimited supply. I became greater than my Master by working within myself. Each creates his own world. We see nothing as it IS but only the difference between ourselves and the object. Everything is in a constant progression. We never see the sun! We see only its rays which take 8½ minutes to reach the earth and by that time the sun is in another spot. The same with the stars and all Life. We only see people through the view we are taking of them.

(70) Man needs woman to complete himself. The feminine principle is important. Woman has much more intuitive development. A woman is the idea behind a man who acts.

(71) To love we must realize our At - one - ness, thus being one. Love blends the two together. To understand the other we must look from the Difference (objectivity). Man is always alone yet always one.

(388-6)

(72) We make our future NOW in Time and Timelessness.
(73) Spirits are only in the mind. They do not exist apart from that. If we are bothered by them it is only because we have set our minds to that vibration. They cannot exist without our minds. It is the same with happiness or depression. We pick up the vibrations from others according to where our mind is tuned to. Thus our happiness establishes the happy vibrations of others.
(74) Never forget that we have complete control of our lives.
(75) We make our own individual world and it is only a reflection of ourselves. Give freedom to all. Have freedom within.
(76) Be free from fear - it only destroys. All is one so nothing can harm you. There is no separateness there is only ONE.
(77) Some meditation is a must for people like Materialists and Businessmen at a certain stage of development in order to get any spiritual contact at all. But for spiritually-minded seekers it is not necessary.
(78) Saswitha's Birthname is Rijks. He is a Dutchman, 50 years old and son of a clergyman. He is teaching Nepalese Buddhism, which is above all religion; it is rationalistic philosophy which starts with three basic principles: cause, effect, and the medium or connection between them. This is symbolized by Father, Son and Holy Ghost. The teaching he gives was taught him by the Master Koothoomi and a Hindu Guru whom he met in Java.
(79) A Guru should not teach but give Direction. He should not be a <u>personal</u> teacher but simply and impersonally lay down the knowledge on paper and in talk. He ought not get involved in the personal problems of the seekers.
(80)



At every moment we are crossing eternity. The minerals and plants and animals are all at the same point in time as man, the only difference between them is that man has more possibility of comprehension and ability. We are only what we are now, the eternal Now "A" in illustration). There is no past, no future.

(72) We make our future NOW in Time and Timelessness.

(73) Spirits are only in the mind. They do not exist apart from that. If we are bothered by them it is only because we have set our minds to that vibration. They cannot exist without our minds. It is the same with happiness or depression. We pick up the vibrations from others according to where our mind is tuned to. Thus our happiness establishes the happy vibrations of others.

(74) Never forget that we have complete control of our lives.

(75) We make our own individual world and it is only a reflection of ourselves. Give freedom to all. Have freedom within.

(76) Be free from fear - it only destroys. All is one so nothing can harm you. There is no separateness there is only ONE.

(77) Some meditation is a must for people like Materialists and Businessmen at a certain stage of development in order to get any spiritual contact at all. But for spiritually-minded seekers it is not necessary.

(78) Sawitha's birthname is Rijke. He is a Dutchman, 80 years old and son of a clergyman. He is teaching Nepalese Buddhism, which is above all religion; it is rationalistic philosophy which starts with three basic principles: cause, effect, and the medium or connection between them. This is symbolized by Father, Son and Holy Ghost. The teaching he gives was taught him by the Master Kootoomi and a Hindu Guru whom he met in Java.

(79) A Guru should not teach but give Direction. He should not be a personal teacher but simply and impersonally lay down the knowledge on paper and in talk. He ought not get involved in the personal problems of the seekers.

(80)

At every moment we are crossing eternity. The minerals and plants and animals are all at the same point in time as man, the only difference between them is that man has more possibility of comprehension and ability. We are only what we are now, the eternal Now "A" in illustration). There is no past, no future.

(81) Animals do not see exactly what we see, since they have not the capacities we have. We see more in a thing than they do, because we comprehend more. Even two people do not see the same thing alike. Each has his own private world. The difference is in the mind. If it were not there in the mind, the world would not exist at all. In the camera illustrationbelow the world has to come through us, through our mind, before it can exist.



(82) Yogis look only inside for the I AM and do not realize that is only part. The outside is also a part. The reflection is necessary to the whole. They do not first contemplate the I AM but take their small self into meditation, thus blocking full expression of I AM. They neglect the body for the mind, not realizing the importance of the body. They work as shown in the diagram.





(83) Martinus and Saswitha gree in rejecting meditation for the general body of spiritual seekers as useless. But whereas M substitutes prayer, Saswitha replaces it with intelligent understanding.

(84) The theory of Soul mates is true since male and female must complement each other. They must be on the same spiritual vibration. Jesus did not sponsor celibacy; he never married because there was no woman on earth with such a high vibration as his.

(85) It is impossible for anyone to come here from a higher planet, whether Christ, as PB says, or Martinus, as he himself says. That would be Retrogression. It would go against Nature's evolutionary course.

(81) Animals do not see exactly what we see, since they have not the capacities we have. We see more in a thing than they do, because we comprehend more. Even two people do not see the same thing alike. Each has his own private world. The difference is in the mind. If it were not there in the mind, the world would not exist at all. In the above camera illustrationbelow the world has to come through us, through our mind, before it can exist.

(82) Yogis look only inside for the I AM and do not realize that is only part. The outside is also a part. The reflection is necessary to the whole. They do not first contemplate the I AM but take their small self into meditation, thus blocking full expression of I AM. They neglect the body for the mind, not realizing the importance of the body. They work as shown in the diagram.

(83) Martinus and Sawitha free in rejecting meditation for the general body of spiritual seekers as useless. But whereas M substitutes prayer, Sawitha replaces it with intelligent understanding.

(84) The theory of Soul mates is true since male and female must complement each other. They must be on the same spiritual vibration. Jesus did not sponsor celibacy; he never married because there was no woman on earth with such a high vibration as his.

(85) It is impossible for anyone to come here from a higher planet, whether Christ, as PB says, or Martinus, as he himself says. That would be Retrogression. It would go against Nature's evolutionary course.

(86) "I was enthusiastic about "Hidden Teaching Beyond Yoga" but disappointed with "Wisdom of the Overself". For in the first book PB gave the truth, that man creates his own world, that Nature does not exist without man and that we have to depend on intellect in the search for truth. But in the Second book, PB fell away by bringing in the religious notion of a God, which he called World-Mind. I do not believe in any God or World-Mind. Man is the highest. There is no Soul.

(87) By two tests I assert that Maharshee was not an illuminated person. The first is that of his photo. One of his eyes has an ambitious look in it. The second is that he died of cancer, which can never happen to an illumined person, since cancer is caused by friction in the mind, especially between conflicting ideas or frustrated ambitions-wishes.

(88) I do not take the appearance of an event but wait to see what it is in reality. I do not take it to be what the ego would naturally see it as but wait for the Overself to show me what it is trying to teach me thru this event.

(89) I am very glad the way to teach Swabhawat more broadly to mankind will be open now if you will put it in your books. The world needs it so much. It will give peace to many people.

(90) Perhaps it seems I am too matter-of-fact, but so the Swabhawat teaches me. I always wait and see what IT IS and not how it seems to me only.

(90a) The years 1953 through 1955 inclusive will be terrible in this mind-war, that started a year ago. Many of our workers are tested by the power of the black side of life. Black magic is growing strong today just as in the early days of Atlantis. Therefore the world needs every worker on the good side. It will be a hard fight with no consideration on both sides.

(90b) I stand alone but the Swabhawat is the power to push me through the bitter gates of failures towards the higher meanings " to understand Myself". These are all experiences to learn to be a human being.

(90c) Knowing so much of what will happen in the future, I always understand at the same time, that I only see the probabilities of the causes as the person who acts can affect or influence these causes and HIS OWN results. So I am waiting for the causes to come into my hands so I can turm them into results for the best way that I can see.

(88) "I was enthusiastic about "Hidden Teaching Beyond Yoga" but disappointed with "Wisdom of the Overself". For in the first book PB gave the truth, that man creates his own world, that Nature does not exist without man and that we have to depend on intellect in the search for truth. But in the second book, PB fell away by bringing in the religious notion of a God, which he called World-Mind. I do not believe in any God or World-Mind. Man is the highest. There is no Soul.

(87) By two tests I assert that Maharshee was not an illuminated person. The first is that of his photo. One of his eyes has an ambitious look in it. The second is that he died of cancer, which can never happen to an illumined person, since cancer is caused by friction in the mind, ~~but~~ especially between conflicting ideas or frustrated ambitions-wishes.

(88) I do not take the appearance of an event but wait to see what it is in reality. I do not take it to be what the ego would naturally see it as but wait for the Overself to show me what it is trying to teach me thru this event.

(89) I am very glad the way to teach Swabhawat more broadly to mankind will be open now if you will put it in your books. The world needs it so much. It will give peace to many people.

(90) Perhaps it seems I am too matter-of-fact, but so the Swabhawat teaches me. I always wait and see what IT IS and not how it seems to me only.

(90a) The years 1953 through 1955 inclusive will be terrible in this mind-war, that started a year ago. Many of our workers are ~~teased~~ by the power of the black side of life. Black magic is growing strong today just as in the early days of Atlantis. There fore the world needs every worker on the good side. It will be a hard fight with no consideration on both sides.

(90b) I stand alone but the Swabhawat is the power to push me through the bitter pains of failures towards the higher meanings " to understand Myself". These are all experiences to learn to be a human being.

(90c) Knowing so much of what will happen in the future, I always understand at the same time, that I only see the probabilities of the causes as the person who acts can affect or influence these causes and HIS OWN results. So I am waiting for the causes to come into my hands so I can turn them into results for the best way that I can see.

(91) Karma: If we learn the lessons of life within ourselves, what further necessity is there to learn them from experience in the outside world? If a man were destined to lose a limb he might avoid this bad karma by learning to detach his desire for wholeness of body to the point where he can regard the los with mental equilibrium. If he succeeds in doing this then the karma need not materialize, for the lesson has been inwardly learnt and he is mentally detached. In fact, by giving up our desires we actually become in a position to have them fulfilled. By becoming detached, we escape having to suffer outward agonies.

(92) By remaining in "the Difference" we can have all.

(93) In attempting spiritual healing at a distance once having thought of the patient, do not continue to think of him. Instead, penetrate within yourself to the realm where all is positive and happy, and then the patient will automatically pick up these healing vibrations from you.

(94) I and All are One: He who is always mindful of the Over-self sees it in himself as well as in the All. On the other hand he who is not mindful of It, loses himself in himself; seeing he is blind, hearing he is deaf.

(95) Inwardly we must achieve freedom from all people and from all circumstances. In this way we can build our own happiness, just as the ignorant man makes his own unhappiness.

(96) (This is an addendum to (25)) In seeing another person we are really seeing a self projected image . If the other person is evil or harmful towards ~~you~~ us, we are still seeing a reflection of our thinking about him. We are the mirror and we receive back whatever thought concerning persons or surroundings we send out; thus the universe is really within ourselves. In the case of the evil person we must ~~accept responsibility for him~~ remember the truth and become detached. Even if he kills us and the mirror is thus broken, the I remains whole and unharmed .

(97) Practice observation. Understand what is happening around you from an analytic point of view, and thus learn by other people's experience to save your own.

(98) Cancer is first created in the brain because of a conflict.

(99) People can be uplifted if you transmit good vibrations to them.

(100) It is very hard for me, but duty is stronger. Thereis no person who can take over my job here. In Holland I am a lonely wolf, howing in the forest of misunderstanding. Nevertheless, it is nice to

(I-89)

(100) It is very hard for me, but duty is stronger. There's no person who can take over my job here. In Holland I am a lonely wolf, howling in the forest of misunderstanding. Nevertheless, it is nice to

be so useful to so many people. I help myself by Hatha Yoga and rest, so as not to be so overworked that I will stop for a time.

(101) We are in the beginning of the work together. We cannot stop what is running on now. The Swabhawat will push you even as strongly as it pushes me No one can stop wisdom. No one can put Swathawat aside, once he is touched by it.

I am the only creator of the Western form of Swabhawat. Swabhawat is not an Eastern Wisdom, only Life. The stanzas at the beginning of "The Secret Doctrine" of Blavatsky already show the Swabhawat and from that I created the form it is in now.

The books of Tibet are not writte boooks, but only picture books with pages like this:

O --- # " : : : and so on.

Study the way that is the most difficult, but also the most pure. Therefore you cannot find them like written books in the East. No one can show you the Swabhawat in the East. When I came out with my Swabhawat, the masters in Tibet called it "Written by a golden pen" and "The Golden Book of Logica", but they called me a fool, too. They mean I am too quickwith wisdom not understood by themselves in its entirety. Nevertheless in spite of their objections, I am not at ease by their reticence. Now some of them study the Swabhawat, too. They use mine. So student becomes teacher.

But for me it will be easy. 20,000 years ago I taught a sort of Swabhawat in Kadmandoe. I planned my new one from that. The world needs it badly. The time is up for religions and faiths. We need hard stuff. The world needs your pen to explain what I have set up in the Swabhawat.

(232-32)

be so useful to so many people. I help myself by Hatha Yoga and rest, so as not to be so overworked that I will stop for a time.

(101) We are in the beginning of the work together. We cannot stop what is running on now. The Swabhawat will push you even as strongly as it pushes me. No one can stop wisdom. No one can put Swabhawat aside, once he is touched by it.

I am the only creator of the Western form of Swabhawat. Swabhawat is not an Eastern Wisdom, only life. The stanzas at the beginning of "The Secret Doctrine" of Blavatsky already show the Swabhawat and from that I created the form it is in now.

The books of Tibet are not written books, but only picture books with pages like this:

O --- ¼ " : : : and so on.

Study the way that is the most difficult, but also the most pure. Therefore you cannot find them like written books in the East. No one can show you the Swabhawat in the East. When I came out with my Swabhawat, the masters in Tibet called it "Written by a golden pen" and "The Golden Book of Logica", but they called me a fool, too. They mean I am too quick with wisdom not understood by themselves in the entirety. Nevertheless in spite of their objections, I am not at ease by their reticence. Now some of them study the Swabhawat, too. They use mine. So student becomes teacher.

But for me it will be easy. 20,000 years ago I taught a sort of Swabhawat in Kadmandoe. I planned my new one from that. The world needs it badly. The time is up for religions and faiths. We need hard stuff. The world needs your pen to explain what I have set up in the Swabhawat.

PADRE PIO

1) My petitionary prayers are always answered or granted. This is because I first ask for permission to pray. Oracle
2) You PB are a great intellectual, very cultured, but you have done only half of what you ought to have done. You need the Catholic way to complete it.
3) There will be hard times here in Europe soon. Italy maybe occupied by Russian forces but an area of 50 kilometers around S. Giovanni Rotondo will be free from them.
4) Atomic weapons will not be used in the next war.
5) As a result of the destruction in the next World-War, and the impoverishment to follow it, people will be forced to live a simple life for fifty years.

(Int. (spoken 1956 autumn))

ELLEN HILTON

1) The way a man sits at his work, the habits centred by his profession, show what type of illness he will develop later on.
2) It was revealed time that Christian Science should never have been organized as a religion. It should have been left as a book teaching and healing method.
3) After giving healing treatment, I have a very short period of cleansing silence as soon as I can leave the patient.
4) Not only deep breathing is needed to reabsorb semen and transmute sex desire into vital essence, but also an act of will, mental direction and intuitive vision. It can be diffused ~~throu~~-throughout the whole body.

(see over for Saswitha)

SASWITHA. (288-K) (Int

(1) I extract the juice from carrots by an electric blender. There is left a residue of heavy fibrous material, which I throw away. That material is what the stomach finds hard to digest, even when it is grated. This juice is mixed with a little apple juice into a delicious drink. I treat other vegetables in the same way.

(2) Next war will not come before 1975-1985.

(3) The Hatha Yoga Upside Down posture is not dangerous through blood rush to head, provided is learnt little by little. I have elderly pupils who do it. My method avoids strain and lets them relax. It is to place their feet in stirrup-straps or loops which are part of a slanting-board, and to adjust the board to a steeper angle gradually. Starting with only 5 degrees it is moved a few more degrees daily until board is nearly upright.

(4) Those who declare themselves to be Messiahs are generally hallucinated persons. Yet a master not in the body may have given them a spiritual idea to which they have added their personal hallucination.

(5) Fasting is good, but when it is prolonged too far or when it is opposed to the wishes of the person himself, it does harm. Hence the general deterioration of those who lived in Jap prisoner of war camps on insufficient food for some years.

(6) I start with a class of fifty people to teach Mahayana but it dwindles away to two or three, so few are those who seek the highest spirit! But I start with a class of few to teach hatha yoga and it grows larger and larger every year, so many are those who care only for the body!

Venerable SUMANGALA : N: LETTER (289)

(1)There seems to be a need to acquaint others with certain facts. I would not have them come to Southeast Asia with erroneous motions.

(2) This part of the world is Buddhist mostly in name. Not one person in thirty thousand could give even a sketchy outline of Buddhist teachings. The monks are no exception to the rule. Few know the difference between A and Z as regards Buddhist doctrine. True, they lead blameless lives. They harm no one and also help no one ... not even themselves. Their lives are, in the main, quite useless.

(3) Tropical climes are conducive to vegetation of both the green variety and also the types which produce fungus of mind and spirit. If you expect to find pristine Buddhism in Southeast Asia, you will be brokenhearted with disappointment.

(4)If you care to take up residence at Wat Sam Phya("Three Lords") —you would be in a Wat where foreighers are much liked and welcomed. They have three months a year of seminars for foreign students. English is the language of such courses. I am one of the faculty. In the north at Xieng Mai, you might find the locale more to your liking. Bangkok is an Oriental Kansas City or Chicago. Xieng Mai is a small town of 50,000 and is quiet and very deeply religious...even though that means(in many cases) deeply superstitious.

(5) I urge you to give some thought to Japan. It would be no great difficulty for me to introduce you to certain monasteries in Japan where the atmosphere is one of utter seriousness. Either one is in complete earnest or else one gets out and stays out. Meditation starts at either four in the morning or not later than five..and last for two hours. Then there is sutra chanting-- and thena frugal breakfast. Study and work occupy time until evening meditation and devotions. Life goes according to a pattern... and from my own personal experience in such monasteries, I know that it is a good pattern if one is not a ninny by nature. It's a man's life; a weakling can't take it. The winters in Japan are seemingly severe because of unheated houses. Monasteries are ice boxes. One has to wear scads of clothing under one's robes to keep from congealing. A man in middle life and beyond finds the conditions hard. I paid for the electricity I used and had two electric heaters in my room.

I was very comfortable but quite unable(at age fifty two) to take the cold rooms with not even the chill removed. No monastery will accept a man past thirty three years of age in Japan unless he can pay for his food. If he can do that they will take care of quarters and accept such a person on the same footing as anyone else. I have been apriest for twenty-threeyears(almost) so I get in anywhere I knock at the door. I suggest you go to Japan at the end of Spring and spend a summer there and autumn. Autumn can be quite cold even in October. Then try winter. If you can adjust to the life, stay. OR come to SE Asia and give it a try after Japan and then make up your mind.

(6) For your own peace of mind, don't come out here thinking you are going to meet real Buddhists, by the thousands. You will be in Asia months before you can add up a total of a few dozen real Buddhists. The others are time servers and animists and followers of form and ceremony. If you can live your own life and follow your own pattern, you will be all right.

(7) I meditate daily and live my own life. What others do with their lives is their own business. It's every man's right to arrange his own life to suit himself. Long ago I decided that, while it may be possible to make silk purses out of sows' ears, it's damned hard as a job, and not worth the effort involved.

Dr. RAMAMURTTI MISHRA (1) Savikalpa or Samprajnata Samadhi has 3 factors: the meditator, the (290) object meditated on, and the process of meditation. Its highest object is the Master. Its success is indicated when meditator can say: "The Master is in me," from his own experience. The next stage is Nirvikalpa Samadhi, when he can say: "I disappear in the Master." There is then no 'I'. (2) Coffee is very poisonous when strong, and causes palpitation of the heart. As an astringent it causes gastritis. Tea is less harmful. Both may be partially neutralised by mixing sugar in them, or sugar & milk. I do not drink either. (3) God is always with the devotee even when the latter is unaware of it. But the devotee is rarely with God, being too busy with other things. That is why the path takes so long. (4) In the early stages meditation seems to bring no result but perseverance will surely do so. (5) The vaccine used for smallpox would not harm a man like you, only cause discomfort for two or three days. All the vaccines and animal-origin serums would be able to harm a long-time vegetarian only if he is that alone, not if he also has his spiritual mind developed. The polio Salk vaccine is worthless, as is also the Asiatic influenza injection remedy Their repute is due to propaganda. (6) The chakras are not associated with endocrine glands but with ganglia. (7) After a guru's death, he rapidly passes away from the earth-sphere so that communication with him becomes impossible after 40 days. (8) The chief technique taught by my guru, Bhagwandas, is Tratakyoga. *(9) I fully believe the Mahabharata stories of an advanced civilisation in prehistoric days, which possessed flying machines, robot armies, fire-weapons, etc and which destroyed itself by wars involving their use. Today we face similar dangers. It is ignorance, the lack of wisdom, which must be overcome if such developed power and inventions are to be safely handled. (10) It is wrong to take life, even in the forms of birth control and euthanasia. In the latter case who are we to judge whether or not God wants a man or an animal to have the experience of suffering. If he needs this, and we deprive him of it, we do not really serve him. (11) Karma cannot be changed by prayer. (12) The presence of indigestible or unsuitable or useless food in the body dulls the mind for meditation. This includes refined devitalised foods like polished rice.

(* see also 9a, next page)

DR. RAMAMURTHI MISHRA

(1) Savikalpa or Samprajnata Samadhi has 3 factors: the meditator, the object meditated on, and the process of meditation. Its highest object is the Master. Its success is indicated when meditator can say: "The Master is in me," from his own experience. The next stage is Nirvikalpa Samadhi, when he can say: "I disappear in the Master." There is then no 'I'. (2) Coffee is very poisonous when strong, and causes palpitation of the heart. As an astringent it causes gastritis. Tea is less harmful. Both may be partially neutralised by mixing sugar in them, or sugar & milk. I do not drink either. (3) God is always with the devotee even when the latter is unaware of it. But the devotee is rarely with God, being too busy with other things. That is why the path takes so long. (4) In the early stages meditation seems to bring no result but perseverance will surely do so. (5) The vaccine used for smallpox would not harm a man like you, only cause discomfort for two or three days. All the vaccines and animal-origin serums would be able to harm a long-time vegetarian only if he is that alone, not if he also has his spiritual mind developed. The polio-silk vaccine is worthless, as is also the Asiatic influenza injection remedy. Their vogue is due to propaganda. (6) The cholera are not associated with endocrine glands but with gangila. (7) After a guru's death, be rapidly passes away from the earth-sphere so that communication with him becomes impossible after 40 days. (8) The chief technique taught by my guru, Bhagwanda, is Trataka-yoga. *(9) I fully believe the Mahabharata stories of an advanced civilisation in prehistoric days, which possessed flying machines, robot armies, fire-weapons, etc and which destroyed itself by wars involving their use. Today we face similar dangers. It is ignorance, the lack of wisdom, which must be overcome if such developments are to be safe. (10) It is wrong to take life, even in the form of birth control and euthanasia. In the latter case who are we to judge whether or not God wants a man or an animal to have the experience of suffering. If he needs this, and we deprive him of it, we do not really serve him. (11) Karma cannot be changed by prayer. (12) The presence of indigestible or unsuitable or useless food in the body dulls the mind for meditation. This includes refined devitalised foods like polished rice.

(* see also Q's reply)

DR. MISHRA Interview

(30) Guru Bhagavandas never gave formal initiation through mantra or ritual; hence he had no formal disciples. I call myself his follower, not disciple. He was not only a great mind-reader but knew my past history psychically. He possessed only a few books and even these had been brought to him as gifts. "Why should I read," he asked, "mere books when the whole universe is open to me?" He refused to publicize himself in any way or to let more than a few persons come to him. "Why should I get involved with a large number who are not able to understand or ready to live the real truth? Moreover, such involvements bring troubles, criticisms, burdens and problems. I can do more for others by sitting in my room through meditation than by talking to a lot of people." (31) Vivekachudamani's statement that a male birth is one requisite to achieve realization has been incorrectly interpreted or translated. The word "purushottam" means "strength" here. A woman <u>can</u> realize truth. But women introduce trouble, jealousy, etc. in a spiritual group or center so that the main objective is hindered. (32) There are two kinds of samadhi--one yields visions and insights (darshans) and ecstasies and uplifts of a temporary nature but they leave a permanent effect: they prove Reality's existence and give confidence in it and inspire the drive to follow the path leading to recovery of the experience and, ultimately, final enlightenment. Errors and hallucinations are possible in this kind, but not in the second kind of samadhi. Here is the result is final, permanent, impeccable, and transformatory. So the Zen claim that their Satori possesses these traits refers to a real experience. But how are they going to reach it? Certainly not by their 1700 Koans alone. I consider Dr. D. T. Suzuki to be of the same spiritual status as Sir S. Radhakrishnan--a great philosopher and scholar, but not a fully self-realized man. (33) The best material for cooking utensils is iron. We use it in India, among other materials. It is proof against acids. Some of its nuclear energy passes into the food cooked in it; this is much better than the "iron tonics" sold by druggists. Aluminum cooking vessels are poisonous. (34) The difference between self-hypnotism and yoga is chiefly in the latter's spiritual objective and in the absence of the OM sound from mesmerized subjects. (35) Swami Sivananda's proposed

World Philosophers Congress will be futile. It will fail to bring the religions together since official ecclesiastics will never agree that other religions are as good as theirs. It will fail to offer a practical plan for preventing war. (36)At the end of a spiritual path it merges with all the other paths. Success in reaching the goal brings the fruit of those other paths as part of the reward.(37)One advantage of group work is that it develops bhak- ti.(38)During deep meditation and trance the body might fall. Partly to prevent this m padmasana is prescribed. But for Westerners who cannot do this posture a substitute would be to stretch the legs forward if squatting, or put the feet on a second chair if seated. A dental chair would serve the same purpose (or a contour chair: PB). (39)My guru was nev ver married.He neither recommended nor objected to marriage for disciples.(40)Superstition is powerful in my country and contributes to its backwardness. On account of their age, some of the traditions and texts are mixed with it.Only the modern scientific spirit of discriminating critical judgment can save us from it. Men like Swami Shivananda lack this judgment and mix harm with the good they are doing; he cannot be fully wise or he would not continue these superstitions.He is prolific in writing because much of it is free and faulty translation of the old texts,keeping in circulation what is superstitious in them. (41) The only time I can find for meditation is at 2 a.m.until 5 a,m,I never miss it for it is my life. (42)In my meditation posture, I stretch out both arms sideways, the hands resting on the couch. The forefinger of each hand is curved ring-like to meet the thumb, 3/4" from the end, all other fingers are outstretched. (43)Gandhi made serious blunders politically. The trouble with Pakistan, and subsequent riots, can be traced back to one of them. C. Rajagopalachan was wiser than he in this matter and disagreed publicly. (44)I was a keen member of Arya Samaj when a young man.(45)I prefer Japan Green Tea to Indian or China Black, because it so mild. If I have to drink it just before meditation time, then I would not take more than a single cup. (46)The OM repetitive staccato mantra pronouncement can be balanced and varied by alternating it, during the same with a long-drawn sound, thus: "OMM--OMM**OMM--" several times, then "OM! OM! OM!" several times, this making one cycle, then repeat entire cycle several times.

Dr MISHRA: (13)My Guru, Bhagwandass, taught only a few disciples selected from the ranks of well-(291) educated persons, professional men like lawyers and scientists. He respected intellectual training and did not attempt to teach the masses. He was a 100 years old when he died. (9a)After the Mahabharata wars it was the backward primitive peoples who came on top, and the prediction is that after World War III the same will happen again. The civilised nations will destroy themselves. (14)The myth that only meat protein is essential to man is being destroyed by scientific findings. Vegetarian diet is perfectly scientific. Spiritually it is essential. (15)Grated ginger root is used in India during meals to stimulate saliva flow and thus promote digestion. (16)Paul Brunton is a modern Maharishee (17)The Ramanasram claim that M's spirit is active there is contradicted by the truth that after death the Gnani is so fully liberated that he is everywhere and therefore can be contacted anywhere. (18)The nation of Israel will suffer terribly for a period of ten years but after that it will rise like the Phoenix and become a great and developed nation. I shall then live and die there. (19)Swami Ramdas is a saint, a holy man, but not a yogi. Ramana Maharshi was both. By yoga I mean a systemized training, and especially in integral yoga, not merely a vague emotional bhakti yoga. (20)Nuclear energy has put unexampled power into men's hands. But because they do not ally the quality of discrimination with this possession of power, it will lead to self-destruction. (21)Bhagawan Dass, my guru, never slept for the last 50 years of his life. He never wrote anything for publication, defending this silence for three reasons: (a)the higher power did not require him to do so since it rested on a level above intellect and intellectual formulation, above emotion and emotional propaganda; (b)real seekers after truth were too few and too rare; (c)he never called himself a teacher. (22) Trataka practice removes impurities from the brain. They wash out in the tears which are induced by it. This especially applies to impurities caused by smoking tobacco. (23)The Kundalini Path is along central nervous system. (24)I met Shivanada. He is a good man, but as regards the reputation of being a liberated soul, I have strong reservations. (25)The Kundalini path is the nervous system as a whole (central plus peripheral). To awaken kundalini, think of this system and use the whole hormonal powers to strengthen

hormonal power to strengthen it, filling the body with electro-magnetic pulsation.(26)Some people are unbalanced on the subject of healing, and some professional healers are an aid to their candidacy for mental institutions.(27)Brahman: the Greatest. Turiya: the Fourth State. Ishwara: God: World-Mind. AUM: A: waking and manifestation.
U: dreams and preservation.
M: sleep and dissolution.
Samadhi: full manifestation of divine intuition. (28)Knowledge, Karma and bhakti are joined and united in the Supreme State..(29)The intuition which is obtain-ed through Samadhi is called "Truth-bearing Intuition' because whatever you say and predict will, by its power, come true.

(47)Many truths come through while meditating and I do not hesitate to break the meditation in order to write them down, and then resume it again. In this way they are recorded and saved for the benefit of others, the innerrbenefit to oneself from the meditation practice being gained anyway.

(48)Hathayog is needed to give the vitality required to sustain long hours of meditation and the strength to keep the spine erect during these hours. Also, it is needed to put and keep the body in healthy condition so that illness and disfunction do not trouble the mind and prevent meditation. But to overdo it, or to fail to proceed to Raja yoga or the other higher yogas, is to fail spiritually. I have never yet met a hathiyogi who showed the purified character and inner mastery of a spiritual person. They get stuck with the physical. (49)My guru never slept. He did not need to. He never accepted gifts or, if he did, he redistributed them to others. (50)Vaccination for small pox is both useless and harmful, since it introduces poisons in the body. The same applies to many other serum injections. (51)The dream of perpetuating physical immortality, which hathyogis and Aurobindo had, is quite impossible to realize. The claim to transform humanity by bringing about a descent of supramental force is equally chimerical. Where Buddha, Krishna, and Jesus failed to change mankind, A. and the Mother would certainly fail. Nevertheless, in other respects Aurobindo was certainly a great yogi and his teaching of making a synthesis of the yogas was admirable.(52)My guru said that on my previous three reincarnations I had not met him but he had been seeking me. Now, in the present birth, I had been given the great opportunity of meeting him and being entrusted with a mission by him. If I failed to use this opportunity properly for self-development and service, it would be a long time before a similar one could recur.

(53)When sitting for meditation, the preliminary phases should be copied in detail from the technique for self-hypnosis. The usual auto-suggestions should be given to induce the progressive relaxation of the whole body, part by part, and then the mind. The only difference is that conscious trance, not sleep, is to be made the goal. (54)Birth control is wrong. Its practice creates bad karma, for it deprives the ego of possible life experiencetthrough which it can evolve.

(47)Many truths come through while meditating and I do not hesitate to break the meditation in order to write them down, and then resume it again. In this way they are recorded and saved for the benefit of others, the inner benefit to oneself from the meditation practice being gained anyway.

(48)Hathayog is needed to give the vitality required to sustain long hours of meditation and the strength to keep the spine erect during these hours. Also, it is needed to put and keep the body in healthy condition so that illness and distemption do not trouble the mind and prevent meditation. But to overdo it, or to fail to proceed to Raja yoga or the other higher yogas, is to fail spiritually. I have never yet met a hathiyogi who showed the purified character and inner mastery of a spiritual person. They get stuck with the physical.

(49)My guru never slept. He did not need to. He never accepted gifts or, if he did, he redistributed them to others. (50)Vaccination for small pox is both useless and harmful, since it introduces poisons in the body. The same applies to many other serum injections. (51)The dream of perpetuating physical immortality, which hathyogis and Aurobindo had, is quite impossible to realize. The claim to transform humanity by bringing about a descent of supramental force is equally chimerical. Where Buddha, Krishna, and Jesus failed to change mankind, A. and the Mother would certainly fail. Nevertheless, in other respects Aurobindo was certainly a great yogi and his teaching of making a synthesis of the yogas was admirable.(52)My guru said that on my previous three reincarnations I had not met him but he had been seeking me. Now, in the present birth, I had been given the great opportunity of meeting him and being entrusted with a mission by him. If I failed to use this opportunity properly for self-development and service, it would be a long time before a similar one could recur.

(53)When sitting for meditation, the preliminary phases should be copied in detail from the technique for self-hypnosis. The usual auto-suggestions should be given to induce the progressive relaxation of the whole body, part by part, and then the mind. The only difference is that conscious trance, not sleep, is to be made the goal. (54)Birth control is wrong. Its practice creates bad karma, for it deprives the ego of possible life experience through which it can evolve.

TERVIEW ARTI ERE

Dr. Mishra: (59) The mind is more important than medicine for recovering health. (60) Your date (1960) for coming outbreak is correct, I believe. But by the attitude and efforts of leaders and public it can be speeded up or retarded, but its fulfilment is inevitable. The leaders are blind; so only the pressure on them of the general public can possibly help to influence events rightly by forcing them to adopt a new policy and a new attitude toward their antagonists. It would have to be a humbler and pacifist one, like that of the Quakers or Gandhi. This in turn would have some beneficial effect on the attitude and policy of the enemy. (61) To propagate a pacifist policy toward the public is not as hopeless as it seems. First, world circumstances are ripe for it, and endorse it. Gandhi's work failed in South Africa because circumstances there were not ready for it, whereas it succeeded in India because they were ready there. Second, even if only fifteen persons are converted, they will bring others in and it would spread like a ripple. Since the hour is ripe this spread would be quick. (62) Why not emigrate to India? You would find a large following there. There is no danger to India from the Chinese Communists in Tibet as the Himalayas offer too great a barrier, nor from possible fallout as it would have to travel too great a distance to get there. (63) The heart is the most important organ in the body. The pituitary body governs the entire endocrine gland system. Through the central nervous system flows the Kundalini following the blood circulation. (64) Kundalini is only a part of the fundamental life energy which is in both man and the universe. (65) Dr. Mishra's guru told him he will have to go to Palestine eventually, work and die there. There will be conflict between Arabs and Jews but it will come to and end. His work will be to teach Yoga and Indian mysticism to the Jews. (66) Tratakam should be practised by beginners for one minute only. They should increase this period only as the inner power and guidance develops. (67) Maharshee was a Rishee, sent to earth. (68) Ancient Ayurveda is the same as modern naturopathy. (63 ctd) Traditional yoga needs modern scientific medical knowledge of anatomy and physiology to complete itself, and science needs the yoga knowledge for the same purpose. (69) The Mahabharata wars really occurred and highly developed weapons and vehicles were really used in them. So in the present world wars mankind is repeating the same old experience to learn the same old lesson.

(293)

Dr.MISHRA (int.) (1965) (293a)

(1) L.S.D. drug in ordinary persons produces hallucinations. In spiritual seekers it gives the mystic experience, but that is only a copy, an image, not the real things as gained by meditation. However as it feels and is just like the true experience, the experiencer gets a similar uplift and exhilaration from it, BUT L.S.D. stimulates eroticism powerfully; the experience fades and if the drug taking is repeated, the man becomes an addict. His health may get worse (as a Minister of the Religious Science Church in California I knew did) or he may go insane. It should therefore be taken only once; and preferably left alone altogether.

(2) There are two stages in realisation: first Maharshi's "Who am I?" which flattens the ego down to nothing; second the Vedantic "Aham Brahmasmi" I am Brahm. The ordinary neurotic seeker jumps straight to this second stage, omits the first, with result his ego gets doubled.

(3) Thoughts stop when the current reaches the junction of thalamus and in the frontal part of head.

(3a) L.S.D. also produces vast sexual fantasies.

(4) The "Who am I" analysis is the only way to start radical transformation. It goes deepest and gets the ego down to nothing. Only after this should Vedantic identity be practised.

(5) There are three states of the ego (a) waking which is active physically (b) dreamy which is active imaginatively (c) deep sleep which is latent, and is the causal state of ego. Beyond this is Tunya the Witness of all three.

(6) Scientists who are materialists, spiritual teachers who are dualists or occultists fail to realise that they are looking for a donkey which they are riding all the time. It is Consciousness, present always. The ego comes out of it and withdraws into it.

(7) Ego is both positive and negative.

(8) Gayatri Devi is acting unwisely in prescribing L.S.D. to her disciples. Altho a single dose is often harmless - if supervised in quantity by a physician and in effect on heart - further doses may be dangerous.

(9) Chaitanya was really a non-dualist, but his commentators and followers have turned his teaching into a dualistic one. This is a fate which has happened to several others, because people want personality in their God.

DR. MISHRA (55) Tratakam is the short path. But I examine the eyes of students before allowing them to practice it. And I forbid it to smokers.

SUNDERLAL GUPTA.

(1) Chastity is required for pranayam because it releases psychic energy needed for meditation. This is not Kundalini but an elementary force which later develops into Kundalini. This psychic energy is needed to give the strength to hold or sustain the beneficial after effect of meditation which would otherwise fade away. Here is the special value of chastity - to gain a permanent result from meditation.

(2) Most aspirants who believe they have awakened Kundalini have only imagined it.

(3) The correct rhythm for pranyam is 4 in hold 8, 4 out, hold 8, and in advanced phase 8-16, 8-16. This makes one cycle. 5 complete cycles makes a session sufficient for 1 day. There should be, between each cycle a pause to allow normal breathing to return and thus avoid strain.

(4) Gandhi's teaching on machine versus primitivity is really sound, but it is not clearly understood. He rejects the machine because of the train of evils which fall in its wake and because it destroys the real creative personal man. He sees how horrid modern industry is and he wants none of it. He sees that a compromise is impossible that a half meeting is not going to yield more than a half result. He admits the benefits of massproduction but says their price is too high. So he says that it is better to save man himself than to let his be destroyed by the machine. He points out that this primitivityis limited with ahimsa that the latter cannot be had without the former. Gandhi said that when a man makes the whole of an article by his own hands man is creative and human and the article is a part of himself too, whereas when he works on a machine he is part of the machine and nothing of himself is left in the article.

(5) Gandhi's teaching is that a man should be willing to give himself up completely to truth, even to the extent of dying for it. Truth requires ahimsa. Hence rather than injure another man by killing him in war, it is better to let oneself be killed.

(6) Buddhism in India deteriorated into Tantrik magic, superstition and degeneracy. It was doing more harm than good. It lacked a solid foundation in metaphysics. That is why Shankaracharya was able to sweep it away in his campaigns.

(7) The Ramakrishna Mission in Paris have regular rituals of worship to Ramakrishna, with much ritual and with

chants of Hari, Hari (Lord, Lord) Ramakrishna.
They have built up a sect of personality worship around him. Whatever Ramakrishna's attainments, there is no need to ask Westerners indulge in such exaggerated exoricism. But I have doubts that Ramakrishna really attained the ultimate.
(8) I had grown up without any spiritual interests until I lived in Europe. When I saw the evils of modern Western industrial society I had a reaction and began to appreciate our Indian Wisdom and the gurus who realized and taught it. And I became convinced that pacifist non-violence is the only way to end this dreadful killing business of war.
(9) Only a total transformation of the social-economic aims of civilisation on the lines of Gandhi's teaching of primitivity can save it. Otherwise the people in it are caught in a vicious circle which increases their desires and decreases their peace of mind. They must give up all these desires for superfluous articles and must abandon this heavy falling into debt through instalment purchase of unnecessary things. Simplify their lives and get closer to nature.
(10) The ways in which Swami Shivananda of Rikikesh allows himself to be advertised fulsomely and Dantok, the errors made by him on allowing unworthy persons to act as his German representatives, indicate he has vanity and other imperfections, and is not a truly realised soul.
(11) The standard yogabreathing is (a) elementary, easier and safer: inhale for 4 seconds, hold for 8 seconds, expel for 4 seconds, hold empties lungs for 8 seconds, (b) advanced and harder and riskier: inhale 8 seconds, hold 16 seconds, exhale 8 seconds, hold 8 seconds. This cured in 3 months daily practice a Hamburg executive whose nerves were exhausted by overwork.

KRISHNAMURTI: Nearly all people depend mentally on some outer condition or person. Hence they are not inwardly free at all.

GEOFFREY WATKINS: 1) Dr. Bertram Keightley of Benares contact with Tibetan Mahatmas was his own self-delusion. 2) Murdo McDonald Bayne alleged contact with Tibetan Mahatmas was also his own self-delusion. I doubt whether he even penetrated into Tibet. 3) Joel Goldsmith is arrogant. 4) Earnest Wood has umpleasant traits. 5) Williamson's "Metaphysical Digest" is crackpot. Commercial nuclear Energy is harmless.

(CONTINUED FROM PAGE 66 "WESTERN INTERVIEWS")

References to Sufi mysticsmin the Abdullah Yusuf Ali translation of the Holy Quran

"The development of the sciencd of kalam (built on formal logic*, and its further offshoot, the 'Ilm-ul-'Aqaid (the philosophical exposition of the grounds of our belief) introduced further elements on the intellectual side, while Taawil (esoteric exposition of the hidden or inner meaning) introduced elements on the spiritual side, based on a sort of transcendental intuition of the expositor. The Sufi mystics at least adhered to the rules of their own Orders, which were very strict.

Commentary: Tafsir(commentary) Kabir by Fakhr-ud-din Muhammad Razi d. 606 H. Very comprehensive. Strong in interpretations from a Sufi or spiritual point of view.

MANTRAM

the word "zikr" ...has now acquired a large number of associations in our religious literature, especially Sufi literature. In its verbal signification, it implies: to remember; to praise by frequently mentioning; to rehearse; to celebrate or commemorate; to make much of; to cherish the memory of as a precious possession. In Sufi devotions zikr represents both a solemn ritual and a spiritual state of mind or heart, in which the devotee seeks to realise the presence of God.

Every Muslim is required to pray five times a day as follows:(a)Dawn Prayer consists of two kneelings and prostratings. It may be performed at any time between dawn and sunrise.
(b) Noon Prayer consists of four prostrations. It may be per-formed at any time between noon and mid-afternoon.
(c)Mid-afternoon Prayer consists of four kneel/prostratings. It may be performed at any time between mid-afternoon and sunset.
(d) Sunset Prayer consists of three kneel/prostratings. It maybe performed ~~xk~~ between sunset and 1½ hours thereafter.
(e) Evening Prayer consists of four kneel/prostratings/It is performed between two hours after sunset and dawn.

Each of these five prayers is called "Obligatory Prayer". When the time of a prayer comes, its performance is usually called for in a loud voice by a certain person standing either on the minaret or the roof of a mosque. The purpose of call-ing for prayers is to remind the people and call their attention to it.

Sheikh Khalil Al Rawaf: PRINCIPLES OF AL-ISLAM

Once the call for Prayer is made, each Muslim who has reached the age of reason, must comply with certain provisions before he can perform his prayers. (A) Clothes must be kept from impurities and dirt of any kind.(B) Washing the hands to the wrists; (C) Rinsing the mouth three times;(D) Cleaning the inside of the nose with water three times;(E) Washing the arms to the elbows 3 times, beginning with the right arm;(F) Wiping over the head with wet hands;(G) Wiping the ears with wet fingers;(H) Wiping around the neck with wet hands;(I)Washing the feet to the ankles, beginning with the right foot.

Then followsthe Bending which is performed by bending forward placing the palms on the knees. Then comes Prostration. This is performed by kneeling down, with the forehead, palms and knees touching the ground. This is followed by resting on the legs bent underneath.

Ablution is offset by any of the following:(a) Natural discharges, i.e., urine, stools, gas.(b) The flow of blood from any part of the body.(c) Vomiting.(d) Falling asleep. A fresh ablution is imperative before holding the service in any of these events.

The Proper manner of Bending is to bend forward with the chest and back levelled with the head, facing the ground and with one's palms on the knees.
The Proper manner of Prostration is to bend forward ~~with~~ to ground, touching the ground with both the forehead and palms, with the elbows slightly raised upward.
Looking around, moving or talking during the services is strictly forbidden. Slight movement of the hands is tolerated only when such motion is necessary.

The belief in Fate and Destiny is explained thus: Every act of a person, whether it be through free will or not, was outlined for him i.e.; that he was expected to do everything as he does. The same applies to whatever befalls him, whether it is good or bad. God's knowledge of all these acts or events is a matter of course and is natural. It entails a complete subservience and surrender to God's Will.

(298)

(INT.)

SAI MIRCHANDANI

(1) The term means " Purity " and is used in every sense.

(2) The effect of full spiritualization upon the body is very beneficial for health, even a healing effect.

(3) Stillness of thoughts, end of thinking, is absolutely essential to enlightenment. Love - to God and to man and to all creatures - is our goal, but this absolute inner stillness is even higher. It makes one a detached witness, above it all; and at the top everything and everyone else vanishes: there is then only God.

(4) Although I never met Ramana Maharishee in the flesh, I have seen him on occasions and can do so at will in the etheric plane, in full resplendent light. He is a real Saint. I have become, at times, as one with him as with my own Master, so that I feel <u>he</u> is <u>in</u> this body, not myself.

(5) It is this oneness with Master, in every sense, that has to be achieved: he displaces me.

(6) This Sufi love is felt all the time; It is wanting to give Itself to all and to share everything with all. It feels for all. The sex love is only its early stage, a very limited one.

(7) He is a Master of the Shah Diraz line.

(TWT.)

SAT MISTAKEN AT

(7) The term means " Purity " and is used in every sense.

(2) The object of full spiritualization upon the body is very beneficial for health, every a speaking effect.

(3) Spirituous of thoughts, and of thinking, is spontaneously assembled to this end — to (not and) to must and to all consistent with Heaven, above it; subordinate these spiritual evil lifeless. It makes one a detestable, lifeless and the only God.

(4) Although I never met Ramana Maharshi who the first read, I have been him or possessions and do so at will in the eternal plane. in full realignment lifeless. He is a real Saint. I have become, as one with him as with my own Master, so that I feel he in thin body, not Master, in every sense, that has to be addressed.

(5) It is this oneness with Master, in every sense, that has to be addressed; he gladdens me.

(6) This Self love is all the time; It is warming to give Itself to all, and to create everything with life. It needs for only the same Love book above, a very limited one,

(7) He is a Master of this Spark Divine life.

Prof.IMP. Mahadevan (1) The elementary and intermediate yogas, inc.Patanjali, may be practised if desired and enlightenment reached if the path of gnana is also included. But if they alone are followed, they cannot give ultimate enlightenment. (2) Of the books in Indian Philosophy the most authoritative is Hiryanna's , the least is Das Gupta, and the middle correctness is Radha Krishnan's. (3) Eshwara is Saguna Brahman, Godhead with Attributes as against Nirguna Brahman, which is without them. He operates in and with Maya, hence is conditioned by it. But he is not ignorant of Brahman as are the creatures in maya: for he is the active aspect of Brahman. He is ruler of the world, governor of the cosmos.

Brahma Vishnu and Shiva are three aspects of Ishvara.

(1) If Kant had not believed that each object had a separate Thing-in-Itself, if he had spoken of there being only a single Thing-in-Itself instead of a multitude of things-in-themselves , he would have been a step nearer Advaitic truth.
(2) The correct and phonetic spelling is Jnana, not Gnana.
(3) From the point of view of, or in, Sahaja it does not matter whether thoughts are present in Nirvikalpa or not. (4) In Sahaja there is always the awareness, whether or not one enters into Nirvikalpa also. (5) Advaita respects the reality of the world. It says world is Maya, illusion.
(6) The classical yoga, which is Patanjalis, does not yield knowledge of Brahman. It is not necessary for Gnana. (7) Jiva = the ego, (8) Maya, Avidya, veils and hides the Reality and projects God, the jivas, and the world. (9) Brahman = the Absolute Self (10) pronun.: Ah nanda.

(1) Yoga's highest achievement is Nirvikalpa whereas Advaita s is Sahaja. In Nirvikalpa the yogi enjoys and is aware of Brahman, but it is a temporary state. Only when it is fully broadened out does it become his natural permanent state, Sahaja. But to do this he needs to add Jnana Yoga, the Knowledge of Non-Duality. (2) Deep sleep is Brahman covered by Avidya, ignorance, nescience.

cont.

Prof. IMP. Madhavan (1) The elementary and intermediate Yoga, inc. Patanjali, may be practised if desired and enlightenment reached if the path of Rama is also included. But if they alone are followed, they cannot give ultimate enlightenment. (2) Of the books in Indian Philosophy the most authoritative is Krishna's the least is Das Gupta, and the middle correctness is Radha Krishnan's. (3) Eshwara is Saguna Brahman, Godhead with Attributes as against Nirguna Brahman, which is without them. He operates in and with Maya, hence is conditioned by it. But he is not ignorant of Brahman as are the creatures in maya: for he is the active aspect of Brahman. He is ruler of the world, governor of the cosmos.

Brahma Vishnu and Shiva are three aspects of Ishvara.

(1) If Kant had not believed that each object had a separate Thing-in-itself, if he had spoken of there being only a single Thing-in-itself instead of a multitude of things-in-themselves, he would have been a step nearer Advaitic truth.
(2) The correct and phonetic spelling is Jnana, not Gnana.
(3) From the point of view of, or in, Sahaja it does not matter whether thoughts are present in Nirvikalpa or not. (4) In Sahaja there is always the awareness, whether or not one enters into Nirvikalpa also. (5) Advaita respects the reality of the world. It says world is Maya, illusion.
(6) The classical Yoga, which is Patanjali, does not yield knowledge of Brahman. It is not necessary for Gnana. (7) Jiva = the ego, (8) Maya, Avidya, veils and hides the Reality and projects God, the Jivas, and the world. (9) Brahman = the Absolute Self (10) pronun.: Ah nanda.

(1) Yoga's highest achievement is Nirvikalpa whereas Advaita's is Sahaja. In Nirvikalpa the Yogi enjoys and is aware of Brahman, but it is a temporary state. Only when it is fully broadened out does it become his natural permanent state, Sahaja. But to do this he needs to add Jnana Yoga, the Knowledge of Non-Duality. (2) Deep sleep is Brahman covered by Avidya, ignorance, nescience.

cont.

Prof.IMP. Mahadevan: cont.: ..ignorance,nescience. Fourth state is same free from ignorance: it underlies the other three states. Deep sleep plus awareness of Brahman = Nirvikalpa, which has to be sought again and again whereas Sahaja the Stillness of Non-Duality once gained, is forever. (3) How Maya arises is a pseudo-question. It requires no answer because Maya has no entity and is meaningless. (4) Advaita is unique. There is no system precisely like it in the West. Plotinus`Neo platonists, Schelling and Meister Eckart came closest to Advaita. A.B. Bradley also but he could not reach idea of Non-duality. (4a) To prepare for Sahaja, change the form of meditation to open eyes.

( ) To the query,"Who is writing a letter written while in the Stillness?" the answer is "No one!"

( ) "When the Stillness comes over one of its own accord, or through an external cause (Nature, music) would meditation help it to go deeper?" Answer "No! The Stillness itself is the depth."

( ) Once you have understood, hence realised, Advaita, you cannot possibly lose this again.

( ) The proper way is to go to sleep in the Stillness, as this gives the best likelihood of waking up in It.

( ) The world, with its noises and sights,will not disturb and need not stop, Sahaja, if attention to the Stillness is held on to. By keeping mind always on It through and beyond them, the thoughts die down of their own accord.

( ) The Stillness itself is Brahman, the Reality: there is nothing more to look for.

( ) When or if Stillness comes on by itself, unsought, do all possible to remain in it, for it is then a Grace.

( ) Karma Yoga = path of will
Bhakti " = " " emotion
Raja " = " " thought control
Gnana " = " " intuitive awareness

cont.

Prof.IMP. Madhavan: cont.: ..ignorance,nescience. Fourth state is same free from ignorance: it underlies the other three states. Deep sleep plus awareness of Brahman = Nirvikalpa, which has to be sought again and again whereas Sahaja the Stillness of Non-Duality once gained, is forever. (5) How Maya arises is a pseudo-question. It requires no answer because Maya has no entity and is meaningless. (4) Advaita is unique. There is no system precisely like it in the West. Plotinus'Neo platonists, Schelling and Meister Eckart came closest to Advaita. A.B. Bradley also but he could not reach idea of Non-duality. (4a) To prepare for Sahaja, change the form of meditation to open eyes.

( ) To the query,"Who is writing a letter written while in the Stillness?" the answer is "No one!"

( ) "When the Stillness comes over one of its own accord, or through an external cause (Nature, music) would meditation help it to go deeper?" Answer "No! The Stillness itself is the depth."

( ) Once you have understood, hence realised, Advaita, you cannot possibly lose this again.

( ) The proper way is to go to sleep in the Stillness, as this gives the best likelihood of waking up in It.

( ) The world, with its noises and sights,will not disturb and need not stop, Sahaja, if attention to the Stillness is held on to. By keeping mind always on It through and beyond them, the thoughts die down of their own accord.

( ) The Stillness itself is Brahman, the Reality: there is nothing more to look for.

( ) When or if Stillness comes on by itself, unsought, do all possible to remain in it, for it is then a Grace.

( ) Karma Yoga = path of will
Bhakti " = " " emotion
Raja " = " " thought control
Gnana " = " " intuitive awareness

cont.

Prof.IMP. Mahadevan: cont.: Gnana yoga = path of intuitive awareness

( ) In Sahaja the man feels his life in the world is like a dream happening within the Stillness, which is the real waking state.

( ) The Knowledge of Non-Duality must be added by the yogi if he is to transcend yoga. Otherwise he has to resort to the practice of meditation every time he wants to enter the Stillness, which remains a temporary condition. But with this knowledge - Jnana - fully established, there is then no further need for meditation.

Advaitic meditation is begun and done with open eyes, but in last phase it is done with eyes only half-open. Hence text says "Sage sees no world, only Brahman but the others think he sees it."

Severe external crises can be ~~kept~~ hard ~~tests~~ , for even then attention should be directed inwards.

Sahaja is final experience from which there is no return to ordinary state. The mind is then completely destroyed: until this happens there are only glimpses.

If the glimpse is on don`t interrupt or stop it for any other activity whatsoever: wait till it ceases of its own accord.

(1)"What is it that sees this table? You say it is the body. That is nonsense. It is the Consciousness. (2) What is it that obstructs the awareness of Consciousness? It is thinking."

"The Sage does not see world. You say that you see him eating but he does not think so. For him the disappearance of world is an actuality."

Even to meditate on nothingness is still meditation on an object: hence it is still dualist.

Who is it that seeks the high inner experiences? It is the ego. So even they must be renounced.

(1) It is no hindrance if thoughts come out of the thought-free state. (2) Let thoughts dissolve by themselves as you hold to identity with the Real: no need to struggle like a yogi against them.

cont.

Prof. IMP. Madadevan: cont.: Gnana Yoga = path of intuitive awareness

( ) In Sahaja the man feels his life in the world is like a dream happening within the Still-ness, which is the real waking state.

( ) The Knowledge of Non-Duality must be added by the yogi if he is to transcend Yoga. Otherwise he has to resort to the practice of meditation every time he wants to enter the Still-ness, which remains a temporary condition. But with this knowledge - Jnana - fully established, there is then no further need for meditation.

Advaitic meditation is begun and done with open eyes, but in last phase it is done with eyes only half-open. Hence text says "Sage sees no world," only Brahman but the others think he sees it."

Severe external crises can be ~~kept tests~~ hard, for even then attention should be directed inwards.

Sahaja is final experience from which there is no return to ordinary state. The mind is then completely destroyed: until this happens there are only glimpses.

If the glimpse is on don't interrupt or stop it for any other activity whatsoever: wait till it ceases of its own accord.

(4) "What is it that sees this table? You say it is the body. That is nonsense. It is the Consciousness. (2) What is it that obstructs the awareness of Consciousness? It is thinking."

"The Sage does not see world. You say that you see him eating but he does not think so. For him the disappearance of world is an actuality."

Even to meditate on nothingness is still meditation on an object: hence it is still dualist.

Who is it that seeks the high inner experiences? It is the ego. So even they must be renounced.

(1) It is no hindrance if thoughts come out of the thought-free state. (2) Let thoughts dissolve by themselves as you hold to identity with the Real: no need to struggle like a Yogi against them.

cont.

Prof. IMP. Mahadevan - cont.: ....like a yogi against them.

(1) Do all meditation and work with open eyes, with the Buddhistic smile. (2) Keep attention inside on the No-thought-state and refrain from unnecessary talk. (3) Resist all impressions from the coming in: remove them. (4) Keep out the mind. Be free from its activity, stay in the Void.

(1) There are no spooks. Haunted houses merely reflect the unpleasant ugly thoughts of back people who lived there. (2) The pairs of opposites, especially good and evil, are relative and changing. But the liberated man has found Goodness itself, which is enduring, not relative, unchanging. (3) The jnani may or may not have thoughts. It makes no difference either way to his attainment.

Shankaras, ref. to a male birth, mehas man usually has more courage and discernment than a woman. But if she has such qualities is as qualified for Truth as a born male.

The ear-splitting din made in some of the Hindo Temples with musical instruments is intended to release worshipper from his ordinary consciousness for a moment, thus getting a glimpse.

After Kaliyug there is a leap into Golden Age.

(1) The Chakras are only immaginary points for concentrating the force of Kundalini. (2) At the age of 7 IMP Mahadevan, an orphan, was discovered by an old Swami, and adopted by the Madras Ramakrishna Mission, because of his remarkable power of becoming totally absorved by shutting his eyes. inwardly and

When not occupied in conversing or lecturing, or activity, he keeps always his eyes half shut. (PB if Chinese method).

( ) When in a personal difficulty pray to His Holiness.

( ) Not to lose the benefit of meditation, turn your thought each night and morning to Shankara.

cont.

Prof. IMP. Madadevan - cont.: ....like a yogi against them.

(1) Do all meditation and work with open eyes, with the Buddhistic smile. (2) Keep attention inside on the No-thought-state and refrain from unnecessary talk. (3) Resist all impressions from the coming in: remove them.
(4) Keep out the mind. Be free from its activity, stay in the Void.

(1) There are no spooks. Haunted houses merely reflect* the unpleasant ugly thoughts of [back* people who lived there.
(2) The pairs of opposites, especially good and evil, are relative and changing. But the liberated man has found Goodness itself, which is enduring, not relative, unchanging.
(3) The Jnani may or may not have thoughts. It makes no difference either way to his attainment.

Shankara, ref. to a male birth, means man usually has more courage and discernment than a woman. But if she has such qualities is as qualified for Truth as a born male.

The ear-splitting din made in some of the Hindo Temples with musical instruments is intended to release worshipper from his ordinary consciousness for a moment, thus getting a glimpse.

After Kaliyug there is a leap into Golden Age.

(1) The Chakras are only immaginary points for concentrating the force of Kundalini. (2) At the age of 7 IMP Madadevan, an orphan, was discovered by an old Swami, and adopted by the Madras Ramakrishna Mission, because of his remarkable power of becoming totally absorved by shutting his eyes. inwardly and

When not occupied in conversing or lecturing, or activity, he keeps always his eyes half shut. (PB if Chinese method).

( ) When in a personal difficulty pray to His Holiness.

( ) Not to lose the benefit of meditation, turn your thought each night and morning to Shankara.

cont.

Prof.IMP. Mahadevan - cont.: ... each night and morning to Shankara.

(1) What the Sage wishes, comes true. (2) Instruction to children: "Look at His Holiness photo and pray to, or meditate on that."

(1) His Holiness blessed the book on Advaita presented by author Dr.Veezhinathan to Christa by moving his hands to and fro on a level with and near it. His lips moved but did not speak aloud.
(2) Photo large of His Holiness given to PB shows him in dress and ritual of worship of god Subramanya.
(3) Once a month, on every full moon, His Holiness worships goddess Vimalaksmi. At that time the power of healing all kinds of sicknesses is given him by the goddess.
(4) His Holiness spent some time visiting Tiruvannamalai. He passed and stopped outisde gate of Ramanasramam but did not go in because it is forbidden by the rules of his office. The asram people came out and paid their respects to His Holiness but Maharshi did not come out. But it was not necessary that they meet.
(5) His Holiness reads English well; he also knows French.
(6) His Holiness said to Dr.Veezhinathan, his close disciple: "Remember it is Paul Brunton who first made me known to the West."
(7) The cataract operation was not very satisfactory. Now (approaching his 80th birthday) he can hardly see.
(8) Two teachers in philosophy Dept. of Madras University are close disciples and intimates of His Holiness besides IMP Mahadevan. One is Dr. Veezhinathan, the other is Dr. V.A. Devasenapati who contributed chapter 7 to "Preceptors of Advaita". His Holiness said of him "His humility is equal to his devotion and both to his knowledge of Advaita." (He is a shy little man said Christa).

Prof.IMP. Madadevan - cont.: ... each night and morning to Shankara.

(1) What the Sage wishes, comes true. (2) Instruction to children: "Look at His Holiness photo and pray to, or meditate on that."

(1) His Holiness blessed the book on Advaita presented by author Dr.Veeshinathan to Christs by moving his hands to and fro on a level with and near it. His lips moved but did not speak aloud.
(2) Photo large of His Holiness given to PB shows him in dress and ritual of worship of God Subramanya.
(3) Once a month, on every full moon, His Holiness worships goddess Vimalakami. At that time the power of healing all kinds of sicknesses is given him by the goddess.
(4) His Holiness spent some time visiting Tiruvannamalai. He passed and stopped outside gate of Ramanaramam but did not go in because it is forbidden by the rules of his office. The saram people came out and paid their respects to His Holiness but Maharshi did not come out. But it was not necessary that they meet.
(5) His Holiness reads English well; he also knows French.
(6) His Holiness said to Dr.Veeshinathan, his close disciple: "Remember it is Paul Brunton who first made me known to the West."
(7) The cataract operation was not very satisfactory. Now (approaching his 80th birthday) he can hardly see.
(8) Two teachers in philosophy Dept. of Madras University are close disciples and intimates of His Holiness besides IMP Madadevan. One is Dr. Veeshinathan, the other is Dr. V.A. Devasenapati who contributed chapter ? to "Preceptors of Advaita". His Holiness said of him "His humility is equal to his devotion and both to his knowledge of Advaita." (He is a shy little man said Christs).

PROFESSOR MAHADEVAN:

1. Questioner: More and more the world seems like a dream with lapses from it when it totally disappears. There is then no ego, nothing, only Existence. But it is not a void, as Buddhists claim. It is the Reality. But after a time the world reappears. I have no control over the experience and yearn for it to become permanent.

Answer: You will have no more rebirths after the present one, I promise you.

2. Questioner: Anger is my big problem. It comes on suddenly and I cannot control it. What should I do?

Answer: Do not work at it negatively, try the positive way of looking towards your real Self. It will then gradually go away of its own accord.

3. The mind creates its world. Both the mind and world belong to ignorance, Avidya. They vanish together when there is Knowledge. This happens during those deeper experiences I have. Its difference from deep sleep is almost none except that after sleep there arises the dreamy picture of the world and I fall back into ~~into~~ avidya again whereas after the experience of Reality there is knowledge. (Comment by Questioner)

T.M.P. MAHADEVAN

1. Although Buddhism declares the world unreal, like Advaita, it fails to proclaim that there is Reality, as Advaita does. 2. Pure Consciousness splits itself up into subject and object. The result is a seeming duality. But its illusory character is exposed when they merge. 3. In the final experience not only is the world lost from it, but also the ego, its observer. Thenceforth there is no sage. There are no disciples. There are no objects. All these exist for others, not for him. All this sounds impossible. It is indeed a paradoxical inexplicable situation.

(INTERVIEW, 1976:)

1. There is a Center in one's being from which the world is projected, as from a television. When the shutter opens the world appears. When it shuts, there is no more world or ego. It opens periodically and closes in this way. 2. Nirvikalpa is an experience, so it is not final. The world returns, as samskaras, very much thinned, linger on. All experience is not the highest goal because world and individual go, only Pure Consciousness is left. 3. The Sage does not see the world but outsiders see him and think he is a material body experiencing a material world. He himself has no experience, is not there.

1. There is no awareness of a world, nor of a present observer of a world, in the sage's realisation, nor in Nirvikalpa. The first is permanent, the second temporary. 2. (Comment by PB:) Why has this not been explained in detail, made clear, how it is possible, by work?

( ) Freddie had a completely silent two-hour sitting alone with TMP Mahadevan during which thoughts were successfully banished for most of the time, during which the world with its noises vanished for part of the time, and during which even the ego itself went with it. This was after working together for three years and had never reached this stage before. PB's comment: This was an

initation into Nirvikalpa Samadhi. It is not the philosophic finality. It is admirable, being the fulfilment of highest yoga, but it is not the same as being established in THAT.

INT

( ) Prof. Mahadevan - TMPM.: Encounter Group therapy + Zen combined in a single yoga. Ashram in Poona whose Indian guru claims he is Self Realized, but is not able to reach the final goal. It is only a palliative. PROF. RAJNEESH

TMP MAHADEVAN: The mind should be made to turn within and inquire into its source.

( ) (F) "I find the more intensely one concentrates on the luminosity, letting go of the personal outside problems and difficulties, the better do the latter adjust themselves of themselves".

Professor TMPM: Let your evil husband come here for a couple of months for deep reflection and to benefit by the presence of His Holiness.

(F) said, "Inflated ego is not possible as sage has no ego at all.

~~by~~ Sri Atmananda (unpublished early work)-not to be printed-

(1) The great bhaktas are ever immersed in the balm of Pure Consciousness, in atmic peace the like of which is nowhere else to be found. (2) Though they may have subdued their darting thoughts for a moment, even great yogins long still to attain that at-oneness which brings everlasting rest. (3) Beguiled by the delusion of duality, the world is stricken with mutual distinctions of greatness and smallness, respect and disdain, which are of ignorance. (4) Likewise, the nature of the universe, in essence Awareness, gets forgotten: this is the cause of sufferings, both mental and bodily. (5) Properly probing whatever the physical eye detects in the outside world: at once we shall know it as a proof and reflection of ultimate Being. (6) It is not enough to quash the delusive world of the senses, as long as there remains a vestige of the ego. (7) Each sees the drift of Thy display in accordance with his standpoint. (8) Searching outside me for that holy presence which ever resides within... this ignorance was born of habitual chronic error, that of viewing things solely with the eyes. (9) Whether all this seen or heard, all thoughts in the mind, utterance and action, beyond them all art Thou that remainest eternal. (10) Trends and their bondage are severed. Happiness takes possession of me.

~~by~~ Sri Atmananda (unpublished early work)-not to be printed-

(1) The great bhaktas are ever immersed in the balm of Pure Consciousness, in ethic peace the like of which is nowhere else to be found. (2) Though they may have subdued their darting thoughts for a moment, even great yogins long still to attain that at-oneness which brings everlasting rest. (3) Beguiled by the delusion of duality, the world is stricken with mutual distinctions of greatness and smallness, respect and disdain, which are of ignorance. (4) Likewise, the nature of the universe, in essence Awareness, gets forgotten: this is the cause of suffering, both mental and bodily. (5) Properly probing whatever the physical eye detects in the outside world: at once we shall know it as a proof and reflection of ultimate Being. (6) It is not enough to quash the delusive world of the senses, as long as there remains a vestige of the ego. (7) Bash sees the drift of Thy display in accordance with his standpoint. (8) Searching outside me for that holy presence which ever resides within... this ignorance was born of habitual chronic error, that of viewing things solely with the eyes. (9) Whether all this seen or heard, all thoughts in the mind, utterance and action, beyond them all art Thou that remainest eternal. (10) Trends and their bondage are severed. Happiness takes possession of me.

( ) John Levy (1)"There is no Higher Power to pray to." (2) The inner work must constantly go on.

(3.) When a person comes in desperation to the point where he can exclaim: "I give this problem up! I cannot manage my own life. I surrender to the Higher Power!" he comes

4. John Levy rejected a candidate for instruction who had been brought to him by an accepted disciple, her mother, by telling her that her unsatisfied earthly desires were too strong, that it would be better to go on garnering their consequences for a number of years and then only might she be ready for philosophy.

5. John Levy - Masses reincarnate much more quickly than questers, as more eager for physical life.

6. John Levy: Although my book says Realisation is only attainable thru a Guru, I admit there are exceptions to this rule, like Ramana Maharshi.

( ) John Levy (1)"There is no Higher Power to pray to." (2) The inner work must constantly go on.

( ) When a person comes in desperation to the point where he can exclaim: "I give this problem up! I cannot manage my own life. I surrender to the Higher Power!" he comes

4. John Levy rejected a candidate for instruction who had been brought to him by an accepted disciple, her mother, by telling her that her unsatisfied earthly desires were too strong, that it would be better to go on garnering their consequences for a number of years and then only might she be ready for philosophy.

5. John Levy - Masses reincarnate much more quickly than questers, as more eager for physical life.

6. John Levy: ~~XX~~ Although my book says Realization is only attainable thru a Guru, I admit there are exceptions to this rule, like Ramana Maharshi.

SWAMI SIDDHESWARANANDA :

( ) Swami Ramdas is a realiized [illegible] and now that M. is gone, you should send s[illegible] to him in preference to Aurobindo. I regard Aurobindo's experiment in prolonging life and body as anti-metaphysical. His "Life Divine" is wearisomely verbose.

( ) The Huang Po doctrine of Universal Mind is exactly in accord with V.S.Iyer's inner teaching, which he revealed to me only after 10 years' preparation. I still maintain that V.S.Iyer had only one more incarnation to take, that he was a genius in intellectual comprehension of the most esoteric truths. He had been initiated into the traditional esoteric doctrine of Shankara, which is not written in the books, but taught privately only.

( ) V.S.I. taught me that when he was initiated by Shankara it was explained to him that one of the most important questions is How does knowledge come ? The answer is that it comes by the contrast of opposites. We know light against the presence of darkness a thing by its standing out from its backgroun and so on.

SAM LOHR:

(1) Swamis Prabhavananda and Yogananda mean well but are weak and have yielded to temptations. The former is a better man than the latter. P.B. is superior to both.
(2) I reached, and anyone else can reach, facility in meditation by sitting down to it and not getting up until it was mastered. Go on, deeper, stick to it--and success is assured.

Interview (Reported) by Prof. T.M.P. Mahadevan with: His Holiness, Jagadguru Sri Shankara Acharya of Kanchi (of Queen Frederica) Kanchi

(1) One need not worry about the kind of dreams one has. Whoever practises meditation in the waking state, may not, when he gets to the dream state, experience a meditative attitude. The dreams may relate to non-spiritual phenomena, but he should not be troubled over these. He should not think that such dreams constitute an impediment to his spiritual life. To think so, and to be troubled mentally would be an obstacle. What he should be careful about is the waking life, devoting as much of it as possible to the spiritual quest. His endeavors in the waking state, if in the direction of the spirit, will gradually in dreams also, thus reflect into his spiritual nature. (Because of residual impressions, achieve MEDITATION)

(2) It is not dreams that affect waking life it is the other way about. A fair-skinned person usually dreams of himself as having a fair skin. Whereas, a dark-skinned one in his dreams finds that he has a similar complexion. Thus it is the experiences of the waking state that get reflected in dreams - although in odd and queer form -. If the aspirant is vigilant in his waking state, striving constantly to remember the Self, gradually, in dreams, the same attitude will get reflected. If he succeeds in rendering his waking life free from violent passions and base desires, in course of time his dreams also will become full of peace.

(3) Normally, one breathes through one of the two nostrils, right or left. It is possible to change the breathing from one nostril to the other by effort. If the breathing is through the right nostril and if it is to be changed to the left, put pressure on the right side of the body which can be done by resting the right palm on the ground and making the body lean on that arm. For a change from the left to the right, the practise should be put on the left side. Before the actual change takes place the breathing would come through both the nostrils for a short time, say two seconds. This is called "equalized-breathing". If one practises to observe it the period can become longer and longer. This equalized-breathing will facilitate the gaining of mental balance, equanimity and, most important, bring on the Stillness. The more it is practised the greater will be the progress in achieving it as well as a balanced mind and the ability to remain unperturbed.

(4) One may be surrounded by wicked people but one should not become impatient with them or show hatred towards them. On the contrary, have sympathy, compassion for them. No person is wicked by nature but circumstances and upbringing make him so. There is no reason to hate him for what he is being made into. And, besides, an aspirant should not have hatred for anyone.

Interview by Prof. T.M.P. Mahadevan with:

His Holiness, Jagadguru Sri Shankara Acharya of Kanchipuram

Kanchi

(1) One need not worry about the kind of dreams one has. Whoever practises meditation in the waking state, may not, when he gets to the dream state, experience a meditative attitude. The dreams may relate to non-spiritual phenomena, but he should not be troubled over these. He should not think that such dreams constitute an impediment to his spiritual life. To think so, and to be troubled mentally would be an obstacle. What he should be careful about is the waking life, devoting as much of itas possible to the spiritual quest. His endeavors in the waking state, if in the direction of the spirit, will gradually in dreams also reflect into his spiritual nature.

(2) It is not dreams that affect waking life it is the other way about. A fair-skinned person usually dreams of himself as having a fair skin. Whereas, a dark-skinned one in his dreams finds that he has a similar complexion. Thus it is the experiences of the waking state that get reflected in dreams - although in odd and queer form -. If the aspirant is vigilant in his waking state, striving constantly to remember the Self, gradually, in dreams, the same attitude will get reflected. If he succeeds in rendering his waking life free from violent passions and base desires, in course of time the dreams also will become full of peace.

(3) Normally, one breathes through one of the two nostrils, right or left. It is possible to change the breathing from one nostril to the other by effort. If the breathing is through the right nostril and if it is to be changed to the left, put pressure on the right side of the body which can be done by resting the right palm on the ground and making the body lean on that arm. For a change from the left to the right, the practise should be put on the left side.Before the actual change takes place the breathing would come through both the nostrils for a short time, say two seconds. This is called "equalised-breathing". If one practises to observe it the period can become longer and longer. This equalised-breathing will facilitate the gaining of mental balance, equanimity and, most important, bring on the stillness. The more it is practised the greater will be the progress in achieving it as well as a balanced mind and the ability to remain unperturbed.

(4) One may be surrounded by wicked people but one should not become impatient with them or show hatred towards them. On the contrary, have sympathy, compassion for them. No person is wicked by nature but circumstances and upbringing make him so. There is no reason to hate him for what he is being made into. And, besides, an aspirant should not have hatred for anyone.

 (Con't. Sri Sankara Acharya of Kama Peetah Kanchi Interview*)

He should reason thus: Since the wicked person is so because of circumstances and upbringing, he is to be pitied. What would I do if someone whom I held dear - say a son or brother - turned to evil ways? I would strive to correct him through love. Even so I should treat the stranger. In fact, there is no stranger for the truth-seeker. All are his kindred. What would be my plight had I been born and bred in those evil circumstances? I, too, would be behaving in a wicked way. So let me see the same self, the spiritual Self in the wicked man and not hate him.

(5) Savikalpa and Nirvikalpa are stages in the path of concentration and meditation. In the first kind of samadhi the mind is steady without any distraction contemplating its object and wholly absorbed therein. In the second kind - which is the goal of yoga - mind ceases to function altogether and vanishes leaving the Self to shine forth alone. In Advaita, the path of meditation is recognized, but here, the object of meditation is the distinctionless Brahman. Here, samadhi in these two stages is to be accomplished through strenous mental endeavor. There is a lucid exposition of the Advaitic path of meditation in the book, PANCHADASI, Chapter 9. From Chapter I, Verse 55, comes a quoted excerpt of (samadhi) described thus: "Relinquishing the concept of meditation gradually when the mind remains like a flame in a windless place having for its sole sphere the object of meditation, that is Brahman, that is called samadhi. " What is called Sahaja-samadhi is realized through the path of inquiry. It is the natural state of Self-realization and one of utter unconcern for the fleeting phenomena. Once Sahaja is established there is no lapse from it. One remains centred in the spiritual Self even while living the normal life in the world.

(6) The leaders of a group, or of a society, or even of a country, should not establish religious customs and usages. They may not themselves be in need of the ceremonies, for instance, but if they neglect them, the people for whom the ceremonies are necessary, ~~because of residual impressions, achieve meditation even in dream.~~ people who are unable to unable to live on a higher level will be left without anything to take their place, Follow the leaders example but,

(7) F's ultramystic experience lasted one hour at Sanker Vihar. It was Realization of the Mahavakya "I am Consciousness". Everything else disappeared, and there was a feeling of Perfect Freedom. This non-presence of a body explains why sages say (as Professor TMPM remarked) "they see no world".

(8) Three years later there was another experience with H.H. at Kanchi. Felt sick, that passed, then came bodily fatigue as

* So read type which is difficult to see, hold page so that light does not shine through from underneath.

everyone had to stand for more than an hour. Felt she would collapse if did not sit down but fought it, understood that must hold firmly to rembrance of a former experience when body awareness dropped off but real came up. The something happened now, lost physical consciousness and knew only the Pure Consciousness. It was not fainting.. She was aware in the real plane. She knows that the body was only a thought, that the Reality was quite other.

F's

Interview: (interpreted by Professor T.M.P. Mahadevan) with His Holiness, Jagadguru Sri Shankara Acharya of Kama Peetah Kanchi:

(1) One need not worry about the kind of dreams one has. Whoever practises meditation in the waking state, may not, when he gets to the dream state, experience a meditative attitude. The dreams may relate to non-spiritual phenomena. But he should not be troubled over these, he should not think that such dreams constitute an impediment to his spiritual life. To think so, and to be troubled mentally would be an obstacle. What he should be careful about is the waking life, devoting as much of it as possible to the spiritual quest. His endeavors in the waking state, if in the direction of the spirit, will gradually in dreams also, reflect into his spiritual nature.

(2) It is not dreams that affect waking life, it is the other way about. A fair-skinned person usually dreams of himself as having a fair skin; Whereas, a darkskinned one, in his dreams finds that he has a similar complexion. Thus it is the experiences of the waking state that get reflected in dreams, although in odd and queer form. If the aspirant is vigilant in his waking state, striving constantly to remember the Self, gradually in dreams, the same attitude will get reflected. If he succeeds in rendering his waking life free from violent passions and base desires, in course of time the dreams also will become full of peace.

(3) Normally, one breathes through one of the two nostrils, right or left. It is possible to change the breathing from one nostril to the other by effort. If the breathing is through the right nostril and if it is to be changed to the left, put pressure on the right side of the body which can be done by resting the right palm on the ground and making the body lean on that arm. For a change from the left to the right, the practise should be put on the left side. Before the actual change takes place, the breathing would come through both the nostrils for a very short time, say, two seconds. This is called, "equalized-breathing". If one practises to observe it, the period can become longer and longer. This equalized breathing will facilitate the gaining of mental balance, equanimity and, most important, bring on the Stillness. The more it is practised the greater will be the progress in achieving it as well as a balanced mind and the ability to remain unperturbed.

(4) One may be surrounded by wicked people but one should not become impatient with them or show hatred towards them. On the contrary, have sympathy, compassion for them. No person is wicked by nature but circumstances and upbringing make him so. There is no reason to hate him for what he is being made into. And besides, an aspirant should not have hatred for anyone. He should reason thus,

Interview (Interpreted by Professor T.M.P. Mahadevan) with His Holiness Jagadguru Sri Chandrasekhara Bharatiya of Kama Peetam Kanchi:

(1) One need not worry about the kind of dreams one has. Whoever practises meditation in the waking state, may not, when he gets to the dream state, experience a meditative attitude. The dreams may relate to non-spiritual phenomena. But he should not be troubled over these, he should not think that such dreams constitute an impediment to his spiritual life. To think so, and to be troubled mentally would be an obstacle. What he should be careful about is the waking life, devoting as much of it as possible to the spiritual quest. His endeavors in the waking state, if in the direction of the spirit, will gradually in dreams also, reflect into his spiritual nature.

(2) It is not dreams that affect waking life, it is the other way about. A fair-skinned person usually dreams of himself as having a fair skin; Whereas, a dark-skinned one, in his dreams finds that he has a similar complexion. Thus it is the experiences of the waking state that get reflected in dreams, although in odd and queer form. If the aspirant is vigilant in his waking state, striving constantly to remember the Self, gradually in dreams, the same attitude will get reflected. If he succeeds in rendering his waking life free from violent passions and base desires, in course of time the dreams also will become full of peace.

(3) Normally, one breathes through one of the two nostrils, right or left. It is possible to change the breathing from one nostril to the other by effort. If the breathing is through the right nostril and if it is to be changed to the left, put pressure on the right side of the body which can be done by resting the right palm on the ground and making the body lean on that arm. For a change from the left to the right, the practise should be put on the left side. Before the actual change takes place, the breathing would come through both the nostrils for a very short time, say, two seconds. This is called, "equalised-breathing". If one practises to observe it, the period can become longer and longer. This equalised-breathing will facilitate the gaining of mental balance, equanimity and, most important, bring on the stillness. The more it is practised the greater will be the progress in achieving it as well as a balanced mind and the ability to remain unperturbed.

(4) One may be surrounded by wicked people but one should not become impatient with them or show hatred towards them. On the contrary, have sympathy, compassion for them. No person is wicked by nature but circumstances and upbringing make him so. There is no reason to hate him for what he is being made into. And besides, an aspirant should not have hatred for anyone. He should reason thus,

since the wicked person is so, because of circumstances and upbringing, he's to be pitied. What would I do if someone whom I held dear, say a son or brother turned to evil ways? I would strive to correct him through love. Even so, should I treat the stranger. In fact, there is no stranger for the truth-seeker, all are his kindred. What would be my plight had I been born and bred in those evil circumstances? I, too, would be behaving in a wicked way. So let me see the same Self, spiritual-Self in the wicked man and not hate him.

(5) Savikalpa and Nirvikalpa are stages in the path of concentration and meditation. In the first kind of Samadhi, the mind is steady without any distraction, contemplating its object and wholly absorbed therein. In the second kind, which is the goal of yoga, mind ceases to function altogether and vanishes leaving the Self to shine forth alone. In Advaita, the path of meditation is recognized, but here, the object of meditation is the distinctionless-Brahman. Here, samadhi, in these two stages is to be accomplished through strenous mental endeavor. There is a lucid exposition of the advaitic path of meditation in the book, Panchadasi" Chapter 9. The quoted excerpt of samasamadhi, comes from Chapter I, Verse 55, and herein is thus described: "Relinquishing the concept of meditation gradually, when the mind remains like a flame in a windless place, having for its sole sphere the object of meditation, that is Brahman, that is called samadhi." What is called Sahaja-Samadhi is realized through the path of inquiry. It is the natural state of self-realization and one of utter unconcern for the fleeting phenomena. Once Sahaja is established there is no lapse from it. One remains centred in the spiritual-self even while living the normal life in the world..

(6) The leaders of a group, of a society or even of a country should not establish religious customs and usages. They may not themselves be in need of the ceremonies, for instance. But if they neglect them the people for whom the ceremonies are a

because of residual impressions" achieve meditation even in dream.

since the wicked person is so, because of circumstances and upbringing, he's to be pitied. What would I do if someone whom I held dear, say a son or brother turned to evil ways? I would strive to correct him through love. Even so, should I treat the stranger. In fact, there is no stranger for the truth-seeker, all are his kindred. What would be my plight had I been born and bred in these evil circumstances? I, too, would be behaving in a wicked way. So let me see the same Self, spiritual-Self in the wicked man and not hate him.

(5) Savikalpa and Nirvikalpa are stages in the path of concentration and meditation. In the first kind of Samadhi, the mind is steady without any distraction, contemplating its object and wholly absorbed therein. In the second kind, which is the goal of yoga, mind ceases to function altogether and vanishes leaving the Self to shine forth alone. In Advaita, the path of meditation is recognised, but here, the object of meditation is the distinctionless-Brahman. Here, samadhi, in these two stages is to be accomplished through strenous mental endeavor. There is a lucid exposition of the **advaitic path** of **meditation in the book**, Panchadasi" Chapter 9. The quoted excerpt of Samasamadhi, comes from Chapter I, Verse 55, and hereit is thus described:"Relinquishing the concept of meditation gradually, when the mind remains like a flame in a windless place, having for its sole sphere the object of meditation, that is Brahman, that is called samadhi."

What is called Sahaja-Samadhi is realized through the path of inquiry. It is the natural state of self-realization and one of utter unconcern for the fleeting phenomena. Once Sahaja is established there is no lapse from it. One remains centred in the spiritual-self even while living the normal life in the world..

(6) The leaders of a group, of a society or even of a country should not establish religious customs and usages. They may not themselves be in need of the ceremonies, for instance. But if they neglect them the people for whom the ceremonies are a because of residual impressions" achieve meditation even in dream.

( ) Shankara - Modern science and technology may serve to dispel lingering superstitions and blind beliefs in India: its culture has withstood many challenges and been victorious each time.

( ) Shankara - Support for religion should come out of belief in the validity and vitality of the faith, without creating hostility to other faiths.

( ) Shankara - Official Report - (1) Meditation (a) Take deep breath, hold without strain, breathe out as slowly as possible (b) while holding breath think of Divinity. (2) Vegetarianism's basis is compassion and non-violence, so ideal food would be leaves and fruits that fall from plants and trees. Then no pain or injury would be inflicted. But even if plucked, plants and vegetables do not suffer like animals that are slaughtered, for it is only like clipping nails or cutting hair. Animals have more senses than plants, and keener ones. Moreover animals have to be killed whereas the plants are not destroyed. So meat eating causes more suffering.

His Holiness Shankara of Kanchi, 1975: "If anyone thinks of me devotedly, in the critical, perhaps dangerous situation he finds himself in, then no matter what happens, it will be all right.

'India has several faces. PB has seen the best and one of them,' said Jagadguru. April 1973

( ) Shankara - Modern science and technology may serve to dispel lingering superstitions and blind beliefs in India: its culture has withstood many challenges and been victorious each time.

( ) Shankara - Support for religion should come out of belief in the validity and vitality of the faith, without creating hostility to other faiths.

( ) Shankara - Official Report - (1) Meditation (a) Take deep breath, hold without strain, breathe out as slowly as possible (b) while holding breath think of Divinity. (2) Vegetarianism is basis is compassion and non-violence, so ideal food would be leaves and fruits that fall from plants and trees. Then no pain or injury would be inflicted. But even if plucked, plants and vegetables do not suffer like animals that are slaughtered, for it is only like clipping nails or cutting hair. Animals have more senses than plants, and keener ones. Moreover animals have to be killed whereas the plants are not destroyed. So meat eating causes more suffering.

His Holiness Shankara of Kanchi, 1975: "If anyone thinks of me devotedly, in the critical, perhaps dangerous situation, he finds himself in, then no matter what happens, it will be all right."

'India has several faces. PB has seen the best and one of them,' said Jagadguru. April 1975

Interview with Sri Sankarya Acharya Chandra Setkhara Swamigal of Sringeri

Combined with the other Sankara Acharya of Kanchi, Kama Koti Peetham

(1) The spacemen experience on the outside what we experience inside us, during meditation.

(2) The currents which flow through the left and right nostrils have a moment of pause when neither one nor the other dominates the breathing. During this inbetween moment the Stillness, reigns, and if watched for, can be contacted. When this is achieved the next step is to try to prolong the contact each time more and more until it broadens out eventually, into Sahaja.

(3) If one leans over to the left side and with the left palm touching the floor as one squats, the breathing will change over to the opposite nostril, that is, the right nostril. If one leans over to the right side, the effect on breathing is reversed. It is during the momentary interval between the right and left nostril breathing that one can contact the Stillness mentioned in the previous paragraph.

(4) If a wrong-doer has to be punished, because it is necessary, it should be done as a parent punishes his child. That is, without passion.

(5) The breathing exercise mentioned previously should be kept up all day.

(6) It is not correct to say a married person cannot attain spiritual realization. He also can, as well as the monk.

Interview with Shri Sankarya Acharya Chandra Sekhara Swamiyal of Periyeri

Combined with the other Dhakara Acharya of Kanchi, Kama Koti Peetham

(1) The spaceman experience on the outside what we experience inside us, during meditation.

(2) The currents which flow through the left and right nostrils have a moment of pause when neither one nor the other dominates the breathing. During this inbetween moment the stillness, reigns, and if watched for, can be contacted. When this is achieved the next step is to try to prolong the contact each time more and more until it broadens out eventually, into Samadhi.

(3) If one leans over to the left side and with the left palm touching the floor as one squats, the breathing will change over to the opposite nostril, that is, the right nostril. If one leans over to the right side, the effect on breathing is reversed. It is during the momentary interval between the right and left nostril breathing that one can contact the Stillness mentioned in the previous paragraph.

(4) If a wrong-doer has to be punished, because it is necessary, it should be done as a parent punishes his child. That is, without passion.

(5) The breathing exercise mentioned previously should be kept up all day.

(6) It is not correct to say a married person cannot attain spiritual realisation. He also can, as well as the monk.

(7) Sahaja, is the final and full Realization.

(8) It is not absolutely necessary to attain Nirvikalpa-samadhi, as it may be by-passed and Sahaja directly reached. But this applies only to householders. for yogis and monks, Nirvikalpa is the proper path. Nirvikalpa may be experienced even if outer noises - such as traffic -are heard somewhat distantly at the same time. Although the complete loss of all sense-awareness is, strictly speaking, through Nirvikalpa in which one feels free of the body and in the immensity of space.

(9) Nirvikalpa is the negative side of Sahaja which is the positive side.

(10) It is the waking life which influences dream-life, not vice-verse. Thus, an Indian lady dreaming of another woman will see her dressed in a sari.

(11) The attitude to adopt for those who abuse you is the compassionate one. Look upon them as childrer and then you will not get angry with them.

(12) The Sankara of Kanchi, is probably the most developed holy man existing now in India. He is pure spirituality incarnate.

(7) Sahaja, is the final and full Realisation.

(8) It is not absolutely necessary to attain Nirvikalpa-samadhi, as it may be by-passed and Sahaja directly reached. But this applies only to householders, for yogis and monks, Nirvikalpa is the proper path. Nirvikalpa may be experienced even if outer noises - such as traffic -are heard somewhat distantly at the same time. Although the complete loss of all sense-awareness is, strictly speaking, through Nirvikalpa in which one feels free of the body and in the immensity of space.

(9) Nirvikalpa is the negative side of Sahaja which is the positive side.

(10) It is the waking life which influences dream-life, not vice-versa. Thus, an Indian lady dreaming of another woman will see her dressed in a sari.

(11) The attitude to adopt for those who abuse you is the compassionate one. Look upon them as children and then you will not get angry with them.

(12) The Sankara of Kanchi, is probably the most developed holy man existing now in India. He is pure spirituality incarnate.

For the temples and their estates, Shankara is an administrator, for the priests a hierarch, and to the people themselves a teacher and pope. He has perfectly fulfilled these duties and responsibilities- reviving faith in the ancient religion and sustaining worshippers with services, lectures and interviews.

Evidences go to prove that our religion is the only religion the world possessed for a long time. It has spread all over the world. All the religions have only taken up and developed some phases of our bigger faith which contains all the aspects of the different religions. He calls it 'the religion of the Vedas' and ascribes the name Hinduism to it (from a newspaper report on a public talk by His Holiness).

Paul Brunton's visit forty years ago is ever fresh in my mind.

Meditation: He suggested an advanced contemplation exercise of practicing meditation while falling asleep and waking up.

Great beings may manifest themselves in the visions of some persons in the form of sounds or light flashes.

Witness: The witness (saksin) is both a provisional temporary metaphysical attitude to explain how the self operates and it is also a practicing attitude to be maintained at all times (from a third persons interview at which P.B. was present).

After the interview, Queen Fredrica sat down in meditation and continued for 2½ hours. Sometimes her eyes remained closes, sometimes open. During the period her samadhi became total nirvikalpa- the world dissapeared and the individuality too, but it passed away the same day.

In dealing with practical life there is the assumption of duality as though it were real (P.B.: this shows that I am right in saying that the relative world is there, it is not non-existence.)

Food: He eats only sattvic food, as enjoined by the Bhagavad Gita, hence no pungent curries are allowed. Ideal food causes no suffering to animals. This includes that which drops off a plant or tree. Milk and vegetables may be added by those who cannot live off fruit alone. Plants suffer when plucked for food- i.e., in the case of vegetables, but having less sense faculties than animals, the suffering is less. Animals eaten for food have the same suffering as humans being murdered. Hence meat eating is just as wrong as cannabilism. Eating flesh not only causes animals suffering but takes their life.

INTERVIEW WITH MASTER V.S. IYER
(From my notes recorded when with ~~the~~ him. ~~Master V.S.~~)

(1) Don't identify with the ego but trace it to its lair and look at it. It is quite visible whenever the impersonal point of view is adopted.
(2) But it requires patience until the ego shows itself in all its full form and picture. So do not hurry the process.
(3) Don't try to force its disappearance but let it die gradually of its own accord. This happens of itself. The more you come into the understanding of the truth by constant study, constant reflection and above all, constantly living what you have understood. That is the most important, living it. As this develops you get a feeling as if space were between you and the ego and that this space is getting a longer and longer distance. You feel also that you're getting unstuck from the ego it is clinging less and less to you.
(4) Thus, the more you practice impersonality in living the less the ego can thrive and survive as it is not receiving nourishment. Eventually it becomes weaker and weaker and dies off. And then you are the real Self as you always have been but now you realize it. Remember, unless it is practiced it is not philosophy, as I have always told you.

INTERVIEW WITH MASTER V.S. LEE

(From my notes recorded when with the A.M. Master V.S.L.)

(1) Don't identify with the ego but trace it to its lair and look at it. It is quite visible whenever the impersonal point of view is adopted.

(2) But it requires patience until the ego shows itself in all its full form and picture. So do not hurry the process.

(3) Don't try to force its disappearance but let it die gradually of its own accord. This happens of itself. The more you come into the understanding of the truth by constant study, constant reflection and above all, constantly living what you have understood. That is the most important, living it. As this develops you get a feeling as if space were between you and the ego and that this space is getting a longer and longer distance. You feel also that you're getting unstuck from the ego it is clinging less and less to you.

(4) Thus, the more you practice impersonality in living the less the ego can thrive and survive as it is not receiving nourishment. Eventually it becomes weaker and weaker and dies off. And then you are the real Self as you always have been but now you realize it. Remember, unless it is practiced it is not philosophy, as I have always told you.

(1) He is a young man. Yet, one felt in his presence that he had overcome all human weaknesses by his own efforts.

(2) It was clear from his answers, that he had great knowledge, especially of Tantric Buddhism, the branch which deals with the higher psychic powers of Occultism and the sublimation of sex.

(3) The Dali Lama's little neice, who lived with her parents near him said that one day he got up and said, "I feel(the) at great peace."

(4) He said that if an advanced soul is passing out of the body at death, he can consciously make the transition for himself, which is the best way and the pleasantest. But if a person is not so far developed he can be helped to make a smooth entry if someone, who is an adept, is present there during his passing away

(5) The difference between the Serpent Power, Kundalini, and the Spiritual Energy, Shakti, is that the former is violent and the latter, is peaceful and calm.

(6) The Dalai Lama said that he became a vegetarian only in 1965, by which time, of course, he was living in India at the foothills of the Himmalyas. When the future of Tibet was discussed he seemed rather sad.

(7) He said that one could meditate on the chakra in the chest, holding there the picture of the guru or Buddha, Jesus, etc...but there comes a time when one can hold nothing there; no form whatsoever and that stage is called "No-Buddha".

(1) He is a young man. Yet, one felt in his presence that he had overcome all human weaknesses by his own efforts.

(2) It was clear from his answers, that he had great knowledge, especially of Tantric Buddhism, the branch which deals with the higher psychic powers of Occultism and the sublimation of sex.

(3) The Dalai Lama's little neice, who lived with her parents near him said that one day he got up and said, "I feel(the) at great peace."

(4) He said that if an advanced soul is passing out of the body at death, he can consciously make the transition for himself, which is the best way and the pleasantest. But if a person is not so far developed he can be helped to make a smooth entry if someone, who is an adept, is present there during his passing away

(5) The difference between the Serpent Power, Kundalini, and the Spiritual Energy, Shakti, is that the former is violent and the latter, is peaceful and calm.

(6) The Dalai Lama said that he became a vegetarian only in 1965, by which time, of course, he was living in India at the foothills of the Himmalyas. When the future of Tibet was discussed he seemed rather sad.

(7) He said that one could meditate on the chakra in the chest, holding there the picture of the Guru or Buddha, Jesus, etc...but there comes a time when one can hold nothing there; no form whatsoever and that stage is called "No-Buddha".

(8) When the Dalai Lama was asked about Krishnamurti's teachings, he replied, "I don't know what "K" wants." Incidentally, Professor Mahadevan, who lives and was born in the same area as Krishnamurti does not hold the belief that "K" has attained the highest.

(9) If there is any difficulty in meditation, the meditation on guru or Buddha in the chest region is much easier and helps to overcome the difficulty.

(10) Of course, the "no-Buddha" state mentioned earlier, is the highest of the three progressive degrees of Nirvana-consciousness.

(8) When the Dalai Lama was asked about Krishnamurti's teachings, he replied, "I don't know what "K" wants." Incidentally, Professor Madadevan, who lives and was born in the same area as Krishnamurti does not hold the belief that "K" has attained the highest.

(9) If there is any difficulty in meditation, the meditation on Guru or Buddha in the chest region is much easier and helps to overcome the difficulty.

(10) Of course, the "no-Buddha" state mentioned earlier, is the highest of the three progressive degrees of Nirvana-consciousness.

BY P.B. (319) CAPTURED BY CHINESE COMMUNISTS

Interview with Tibetan Lama, Tomo Geshé Rimpoche:

(1) There are two paths in Tibetan Buddhism, the way of Knowledge and the way of Tantra. In the latter, the energy (Shakti) is brought up the spine it opens the chakra as it proceeds upward. As each centre is reached, the (chakra) may reverse itself and take a downward path: to prevent this, it should be pushed into the Void as soon as the centre is reached.

(Comment by PB): "This spinal-Power is in my experience too. But, it is not Kundalini, which I used to experience formerly, many times. No. This energy is peaceful, whereas K is violent and forceful. "

(2) The Chinese communists captured Rimpoche, who had a high rank as chief of a monastery. They tortured him, and to this day the results of that torture can be seen in his body. Nehru, made persistent attempts to get Rimpoche out of Tibet since he was half-Sikkimend. Eventually, the Chinese let him go and he crossed the border to Sikkem, his own region. He now lives in Kalimpong, as the Head of the two Tibetan monasteries there. About his tortures he says that the pain was there and felt in the body. But by pushing it into the Void the ego went there with it and he felt he had become just an on-looker, because the Nirvana consciousness was also there and enabled him to bear the pain.

(3) Rimpoche says that there are three stages of Nirvana: (A) consciousness with the body,

(B) consciousness without the body

(C) consciousness with no return

Interview with Tibetan Lama, Tsong Gonbo Rimpoche:

( ) There are two paths in Tibetan Buddhism, the way of Knowledge and the way of Tantra. In the latter, the energy (Shakti) is brought up the spine it opens the chakra as it proceeds upward. As each centre is reached, the chakra may reverse itself and take a downward path: to prevent this, it should be pushed into the Void as soon as the centre is reached.

(Comment by RE): "This spinal-power is in my experience too. But, it is not Kundalini, which I used to experience formerly, many times. No. This energy is peaceful, whereas K is violent and forceful. "

( ) The Chinese communists captured Rimpoche, who had a high rank as chief of a monastery. They tortured him, and to this day the results of that torture can be seen in his body. Nehru, made persistent attempts to get Rimpoche out of Tibet since he was half-Sikkimese. Eventually, the Chinese let him go and he crossed the border to Sikkem, his own region. He now lives in Kalimpong, as the Head of the two Tibetan monasteries there. About his torture he says that the pain was there and felt in the body. But by pushing it into the Void the ego went there with it and he felt he had become just an on-looker, because the Nirvana consciousness was also there and enabled him to bear the pain.

( ) Rimpoche says that there are three stages of Nirvana: (A) consciousness with the body,

(B) consciousness without the body

(C) consciousness with no return

(4) It is interesting to compare the inner experience, under great pain of Rimpoche with the Maharishee. Although there is no mention of Maharshi ever complaining by a single word of the pain he went through during his fatal cancer period, I have been told privately, by a couple of residents of the Maharshi, who lived there at the time, at the Ashram, and also by a visitor who came during those last weeks that when Maharshi was alone at night he groaned with pain and his groans could be heard. During the day - when other people were present - or visitors came and spoke to him, he remained his usual peaceful and smiling self, showing no outer sign of pain. And of course, in Maharshi's case, as in Rimpoche the Higher Consciousness was there alongside of the pain and helping him to bear it.

(5) Rimpoche said that dreams can be brought under control either by meditating on the theme, "all is void" or by remembering throughout the day, that all this waking world and its activities are like a dream.

(6) Rimpoche, in his previous incarnation, was also a very high Lama. And because of that the body of his previous birth was embalmed and preserved and kept in a monastery. But in his present incarnation - which came three or four years after he died - he says that he thoroughly dislikes the idea of having this previous body preserved and kept. "But I can do nothing about it," he says, "the people - both the masses and the lower lamas - are like children who like eating sweets, even if it is harmful for them. It appeals to them to have this physical relic of the corpse."

(4) It is interesting to compare the inner experience, under great pain of Rimpoche with the Mabarishee. Although there is no mention of Mabarshi ever complaining by a single word of the pain he went through during his fatal cancer period, I have been told privately, by a couple of residents of the Mabarshi, who lived there at the time, at the Ashram, and also by a visitor who came during those last weeks that when Mabarshi was alone at night he groaned with pain and his groans could be heard. During the day - when other people were present - or visitors came and spoke to him, he resumed his usual peaceful and smiling self, showing no outer sign of pain. And of course, in Mabarshi's case, as in Rimpoche the Higher Consciousness was there alongside of the pain and helping him to bear it.

(5) Rimpoche said that dreams can be brought under control either by meditating on the theme, "all is void" or by remembering throughout the day, that all this waking world and its activities are like a dream.

(6) Rimpoche, in his previous incarnation, was also a very high lama. And because of that the body of his previous birth was embalmed and preserved and kept in a monastery. But in his present incarnation - which came three or four years after he died - he says that he thoroughly dislikes the idea of having this previous body preserved and kept. "But I can do nothing about it," he says, "the people - both the masses and the lower lamas - are like children who like eating sweets, even if it is harmful for them. It appeals to them to have this physical relic of the corpse."

also Krishnamurti #2.?

( ) Uji Krishnan (1) I have done all those things which Indian aspirants do, studied the texts and practised the yoga in the Himalayas, left wife and two children, but they were all unnecessary, unessential to the discovery of truth. (2) There is no need to go through all that, no need for meditation, etc. Self-realisation comes in one great explosive rush of recognising how the mind fabricates its own conditions, the psychological machinery whereby the false "I" is constructed, and no longer letting oneself be entrapped in it. The ego is merely a bundle of thoughts. (3) Once this insight is gained, it remains forever. It is not a samadhi which comes and goes with meditation. It is so explosive that the entire person is changed. Every cell of the brain is renewed; the old person, soul and body and feelings, is like dead. (4) When I was young and searching for truth I stayed a few hours at Ramana Maharshi's asram. I asked: "Can you give me what you have?" He replied: "Yes, I can but I

(cont.:) Uji Krishnan ... but I don't know whether you can receive it." (5) Thoughts cannot be stopped permanently. Yoga stops them only briefly. They arise from the background of being itself. Let them go on but dont let them entrap you in their fabrications and fixations. (6) I never sleep - only relax for an hour or two, - but it is a full complete relaxation of mind and body. The states of waking dreaming and deep sleep are all one. It is illusory that man needs eight hours to recuperate. (7) All these gurus and swamis who come to the West merely create new fixations for the mind to work on and deceive itself. It remains entrapped in its own illusion-making machinery. It is best to avoid them. (8) I feel heat in my body continuously. I can stay in cold Himalayas in thin cotton suit unaffected. (This seems to be Kundalini or Tomo - PB). (9) Cosmic reality is ever flowing, ever moving on, not fixed. Therefore when a Buddha experiences self-realisation his experience is unique, not the same as that of a Krishna, a Christ, etc. No two men experience it in the same way. (10) We must live in the moment, not looking back to the past, not planning for the future. Thus we avoid becoming fixed. (11) I stopped reading all books from the day of my Sudden Enlightenment. However I may look through the headlines of a newspaper occasionally. (12) To free oneself from entrapment in the mental machinery is to recover the true natural state. Freed from the domination of the thoughts,man simply is. This is his natural being. All this mental structure has been built up through long ages, hence its power over him. (13) I reject guru-chela relationship. (14) Why do you meditate? Better ask "Who is meditating". (15) There are no ordinary categories, such as guru, swami, yogi, mystic, under which I can be classified. (16) I speak severely and question harshly in order to drive the person into a corner and there he has no escape but must face the truth. The systems religions meditations-methods indoctrinations and gurus were until then defences against the truth. They kept him within the mental machinery even where they pretendes to free

(cont.:) Ujji Krishnan ... but I don't know where you can receive it." (5) Thoughts cannot be stopped permanently. Yoga stops them only briefly. They arise from the background of being itself. Let them go on but dont let them entrap you in their fabrications and fixations. (6) I never sleep - only relax for an hour or two, - but it is a full complete relaxation of mind and body. The states of waking dreaming and deep sleep are all one. It is illusory that man needs eight hours to recuperate. (7) All these gurus and swamis who come to the West merely create new fixations for the mind to work on and deceive itself. It remains entrapped in its own illusion-making machinery. It is best to avoid them. (8) I feel heat in my body continuously. I can stay in cold Himalayas in thin cotton suit unaffected. (This seems to be Kundalini or Tomo - PB). (9) Cosmic reality is ever flowing, ever moving on, not fixed. Therefore when a Buddha experiences self-realisation his experience is unique, not the same as that of a Krishna, a Christ, etc. No two men experience it in the same way. (10) We must live in the moment, not looking back to the past, not planning for the future. Thus we avoid becoming fixed. (11) I stopped reading all books from the day of my Sudden Enlightenment. However I may look through the headlines of a newspaper occasionally. (12) To free oneself from entrapment in the mental machinery is to recover the true natural state. Freed from the domination of the thoughts, man simply is. This is his natural being. All this mental structure has been built up through long ages, hence its power over him. (13) I reject Guru-chela relationship. (14) Why do you meditate? Better ask "Who is meditating". (15) There are no ordinary categories, such as Guru, swami, yogi, mystic, under which I can be classified. (16) I speak severely and question harshly in order to drive the person into a corner and there he has no escape but must face the truth. The systems religions meditations-methods indoctrinations and gurus were until then defences against the truth. They kept him within the mental machinery even where they pretended to free

Interviews

(cont.:) Uji Krishnan ...to free him. (17) The gurus and swamis who come to the West are not really interested in uncovering truth but in spreading their doctrines. They dont help you out of fantasy and illusion but put you in another form of it. Keep away from them. They not only dont have truth or know reality but create new fixations for the mind to become captive to. Their followers are even worse. (18) U.K. answers all letters promptly but briefly and tersely on his portable typewriter. Often he tells a questioner that it is better to discuss the point personally with him than to correspond about it, if the resul is to be adequate.

( ) Lama Ati (Introduction): Dr.Ati is a Tibetan High Lama who escaped in the entourage of the Dalai Lama from Chinese-oppressed Tibet. He invited PB to dinner, after the interview, who noticed that the Lama ate meat: since then, the Dalai Lama himself became a vegetarian.
(1)Answers to Questions (a) No-Meditation`s Samadhi is part of the method for attaining Nirvana: it is a state, temporary, not Nirvana itself: that is much higher. Nirvana is to be for ever freed from all evils, all miseries, and from samsara,the ocean of rebirth,the world power. (b) Nirvana is not regarded as Reality so much as Salvation. The illusoriness of the world experience is taught in Mahayana; and the experience of Nirvana is of course by contrast really real, but the seeker`s stress is laid on escaping from the world of samsara as if it were a burning fire. (c) The nearest to Sahaja is the Boddhisattva, for which status it is not necessary to be a monk. Several were laymen. A layman, living and working in the world, can attain Nirvana. It depends not on whether in monastery or world but on your motive, intention and mind control. (2) The method to achieve meditation fully is twofold: (a) elementary Shinneh, which means the one-pointed, no-moving unshaken mind of the yogi; (b) advanced Lhag-Thong which means very clear state of consciousness resulting from investigation. The union of these two forms the indispensable base to become a successful meditator and also a Bodhi-

(cont.:) Ujji Krishnan ...to free him. (17) The gurus and swamis who come to the West are not really interested in uncovering truth but in spreading their doctrines. They dont help you out of fantasy and illusion but put you in another form of it. Keep away from them. They not only dont have truth or know reality but create new fixations for the mind to become captive to. Their followers are even worse. (18) U.K. answers all letters promptly but briefly and tersely on his portable typewriter. Often he tells a questioner that it is better to discuss the point personally with him than to correspond about it, if the result is to be adequate.

( ) Lama Atti (Introduction): Dr.Atti is a Tibetan High Lama who escaped in the entourage of the Dalai Lama from Chinese-oppressed Tibet. He invited PB to dinner, after the interview, who noticed that the Lama ate meat: since then, the Dalai Lama himself became a vegetarian.
(I)Answers to Questions (a) No-Meditation a Samadhi is a part of the method for attaining Nirvana: it is a state, temporary, not Nirvana itself: that is much higher. Nirvana is to be for ever freed from all evils, all miseries, and from samsara,the ocean of rebirthsthe world power. (b) Nirvana is not regarded as Reality so much as Salvation. The illusoriness of the world experience is taught in Mahayana; and the experience of Nirvana is of course by contrast really real, but the seeker's stress is laid on escaping from the world of samsara as if it were a burning fire. (c) The nearest to Sahaja is the Boddhisattva, for which status it is not necessary to be a monk. Several were laymen. A layman, living and working in the world, can attain Nirvana. It depends not on whether in monastery or world but on your motive, intention and mind control. (2) The method to achieve meditation fully is twofold: (a) elementary Shinneh, which means the one-pointed, no-moving unshaken mind of the yogi; (b) advanced Lhag-Thong which means very clear state of consciousness resulting from investigation. The union of these two forms the indispensable base to become a successful meditator and also a Boddhi-

(cont.:) Lama Ati ... a Bodhisattva. (3) Wisdom and Compassion are not only the chief subjects for Mahayana meditations but also the chief resources for attaining Nirvana. Yoga is important, of course, but mere samadhi, mental one-pointedness, is not the ultimate. We must use it as part of our method to strike the Light of Wisdom with which to destroy the darkness of ignorance. (4) Yes, one can live as a layman in the world and make a yoga of that life so that it actually helps, not hinders, development. Thus there can be a yoga of eating, of working, of sleeping. (5) Lhag-thong is investigating truth, seeking reality, questioning appearances, enquiring into the self, the world. What is this thing before me? Who am I? (6) Sunyatta, emptiness, is a most valuable result of Lhag-thong form of meditation which helps to attain Nirvana. With disgust for the world, samsara, the ocean of rebirth, cutting off attachments to it, we let it all go and attain the empty mind. (7) The Bodhisattva is a man risen up to the highest human level, quite free, liberated from rebirth, whereas the Buddha is not a man but a god, came down to the human level, assuming a human form to help us, then returning to his own godlike level. (8) The Bodhisattva has no selfishness, creates no causes (karma), leaves no effects for future births: All his acts are merely like the light-reflections made by shining a mirror on flat surfcaes, or like the pictures lit up on a cinema screen: they are karma (effect)less. (9) The intention and motivation are the chief difference between Mahayana and Hinayana - Hindu Paths-Goals. If you think of yourself alone,your own attainment, your power to help others is limited thereby to one creature at a time. But if your intention is to help all living beings,your power to help them is multiplied accordingly.This is important because your meditation power to bless mankind is determined by it, limited or expanded accordingly. (10) There are ten stages, progressive, of Bodhisattvahood. (11) The old figures of Buddha, executed in bronze or gilt, which have a sealed base, and which have inside a mantram and some semi-precious stones, are even more

(cont.:) Lama Atí ... a Bodhisattva. (3) Wisdom and Compassion are not only the chief subjects for Mahayana meditations but also the chief resources for attaining Nirvana. Yoga is important, of course, but mere samadhi, mental one-pointedness, is not the ultimate. We must use it as part of our method to strike the Light of Wisdom with which to destroy the darkness of ignorance. (4) Yes, one can live as a layman in the world and make a yoga of that life so that it actually helps, not hinders, development. Thus there can be a yoga of eating, of working, of sleeping. (5) Lhag-thong is investigating truth, seeking reality, questioning appearances, enquiring into the self, the world. What is this thing before me? Who am I? (6) Sunyatta, emptiness, is a most valuable result of Lhag-thong form of meditation which helps to attain Nirvana. With disgust for the world, samsara, the ocean of rebirth, cutting off attachments to it, we let it all go and attain the empty mind. (7) The Bodhisattva is a man risen up to the highest human level, quite free, liberated from rebirth, whereas the Buddha is not a man but a god, came down to the human level, assuming a human form to help us, then returning to his own godlike level. (8) The Bodhisattva has no selfishness, creates no causes (karma), leaves no effects for future births: All his acts are merely like the light-reflections made by shining a mirror on flat surfaces, or like the pictures lit up on a cinema screen: they are karma (effect)less. (9) The intention and motivation are the chief difference between Mahayana and Hinayana - Hindu Paths-Goals. If you think of yourself alone, your own attainment, your power to help others is limited thereby to one creature at a time. But if your intention is to help all living beings, your power to help them is multiplied accordingly. This is important because your meditation power to bless mankind is determined by it, limited or expanded accordingly. (10) There are ten stages, progressive, of Bodhisattvahood. (11) The old figures of Buddha, executed in bronze or gilt, which have a sealed base, and which have inside a mantram and some semi-precious stones, are even more

(cont.:) Lama Ati ... even more valued if they contain a relic of a holy man, or some small object he used or wore, or a hair or piece of nail. For the sake of filching this relic these satues are often opened and then resealed.

( ) Guru Sai Mirchandani (by Romaine Stevens). What a surprise to meet Baba Sai in his home! So generous and welcoming and so integrated! His powerful presence exudes courage which I felt he lovingly and compassionately tried to impart. Immediately after we where seated before him Indian -style on rug (He was in flaming orange robes) he focussed my eyes into his own and I felt him sink deep within his consciousness at the same time drilling into my own. There was no sense of over-powering psychic-mesmerization; I was free to surrender on my own terms, which I willingly did, feeling safe and protected with him. This feeling of security, regardless of his power, remained at all times. I felt his aim was pure, only meant to deepen and strengthen my faltering spirit, not to entangle or dominate. The three of us sat and he talked and asked me a few questions for about an hour or more. I felt relaxed and we laughed and I felt he liked me, as I did him. His wife served sweets later on and I found her all-woman which means loving and hospitable. Her children, (I met a few) were also out-going and family-embracing. He placed your book, "The Inner Reality", before me and spoke highly of you as one who had searched and found. Upon returning Thur.Eve. for Kirtan with G.D. and the Bombay group which included Nauche Ketasananda and Gurdiul Mallikji and two other couples, we found a group of assorted students (all poor) seated listening to his family singing and using Indian drum (his son playing). The room is poor in appearance and undoubtedly they are poor, materially. But my welcome was unaffected through smiles and silent nods. (2) After seating my own Guru Gayatri Devi beside him, Baba Sai continued the Kirtan, his wife leading. Baba Sai's composure and G.D.'s were outstanding. He addressed her as "Mother" and she was every inch as regal as he. However, later, G.D. expressed her opin-

(cont.:) Lama Atí ... even more valued if they contain a relic of a holy man, or some small object he used or wore, or a hair or piece of nail. For the sake of filching this relic these statues are often opened and then resealed.

( ) Guru Sai Mirchandani (by Romaine Stevens).
What a surprise to meet Baba Sai in his home! So generous and welcoming and so integrated! His powerful presence exudes courage which I felt he lovingly and compassionately tried to impart. Immediately after we where seated before him Indian -style on rug (He was in flaming orange robes) he focussed my eyes into his own and I felt him sink deep within his consciousness at the same time drilling into my own. There was no sense of over-powering psychic-mesmerization; I was free to surrender on my own terms, which I willingly did, feeling safe and protected with him. This feeling of security, regardless of his power, remained at all times. I felt his aim was pure, only meant to deepen and strengthen my faltering spirit, not to entangle or dominate. The three of us sat and he talked and asked me a few questions for about an hour or more. I felt relaxed and we laughed and I felt he liked me, as I did him. His wife served sweets later on and I found her all-woman which means loving and hospitable. Her children, (I met a few) were also out-going and family-embracing. He placed your book, "The Inner Reality", before me and spoke highly of you as one who had searched and found. Upon returning Thur. Eve. for Kirtan with G.D. and the Bombay group which included Nanche Ketasanada and Gradual Mallikji and two other couples, we found a group of assorted students (all poor) seated listening to his family singing and using Indian drum (his son playing). The room is poor in appearance and undoubtedly they are poor, materially. But my welcome was unaffected through smiles and silent noda. (2) After seating my own Guru Gayatri Devi beside him, Baba Sai continued the Kirtan, his wife leading. Baba Sai's composure and G.D.'s were outstanding. He addressed her as "Mother" and she was every inch as regal as he. However, later, G.D. expressed her opin-

(cont.:) Guru Sai Mirchandani ... her opinion that he was not the type of teacher she would recommend being, perhaps, too Advaitistic for her personal taste. They talked and quoted Tagore poems and spoke Sanskrit phrases and G.D. sang several beautiful songs for all which he liked very much. There was a thread of "testing" between Baba Sai and G.D. which he initiated but G. D. did not take the bait preferring to withdraw into her role as "mother-son". This was, and is her role, his being the Siva aspect. Again, several times during the evening he purposefully, regardless of company present held my eyes to his own impingeing the image of himself for me to remember, which I symbolically took to be his achievement. This, to bolster my own spirit and encourage me in continuing alone. He served all dinner. G.D. tasted a very small portion of each food but did not eat. The two couples also politely refused. But Mallik and Nauche Ketas. and I ate. Later G.D. expressed compassion for his family saying they were quite poor.

( ) Rimpoche, The High Lama tortured by the Chinese but now living in Kalimpong, when asked what he felt under torture, said: "Pain was there but no self was there to experience it!"

( ) (1) Omkarananda of WINTERTHUR does not understand the West. He does not appeal to me. (2) Krishnamurti II is violent and extreme; it is hard to understand him. (3) Krishnamurti I is surrounded by a sect. He is their prisoner. He still criticises and needs to become milder.

(cont.:) Guru Sai Nirchandani ... her opinion that he was not the type of teacher she would recommend being, perhaps, too Advaitistic for her personal taste. They talked and quoted Tagore poems and spoke Sanskrit phrases and G.D. sang several beautiful songs for all which he liked very much. There was a thread of "testing" between Baba Sai and G.D. which he initiated but G.D. did not take the bait preferring to withdraw into her role as "mother-son". This was, and is her role, his being the Siva aspect. Again, several times during the evening he purposefully, regardless of company present held my eyes to his own impinging the image of himself for me to remember, which I symbolically took to be his achievement. This, to bolster my own spirit and encourage me in continuing alone. He served all dinner. G.D. tasted a very small portion of each food but did not eat. The two couples also politely refused. But Mallik and Nanche Ketsa, and I ate. Later G.D. expressed compassion for his family saying they were quite poor.

( ) Rimpoche. The High Lama tortured by the Chinese but now living in Kalimpong, when asked what he felt under torture, said: "Pain was there but no self was there to experience it!"

( ) (I) Omkaranandaji does not understand the West. He does not appeal to me. (2) Krishnamurti II is violent and extreme; it is hard to understand him. (3) Krishnamurti I is surrounded by a sect. He is their prisoner. He still criticizes and needs to become wilder.

MAHARISHI MAHESH YOGI interview via A.B.

1. Great danger of third world war by 1984-5.
2. It could be averted if one per cent of population in each country become T.M. meditators for peace.
3. Samadhi is the goal for us. It is not difficult but easy, provided (a) the correct form of meditation is used for minimum period of 20 minutes twice daily and (b) the blockages and stresses in the meditator are removed; technically this is called purification by TM. This not only includes moral work but also physical, so food health is important, especially of nerves like calmness.
4. The one per cent teams are like R.C. contemplatives who do nothing else all the time, thus purifying and uplifting humanity.
5. Patanjali is not eight qualifications but "limbs". The first is the Siddhis to develop powers which make the meditator effective.
6. Shankara Acharya's teachings have been misunderstood or, like Patanjali's, misrepresented. There are two different teachings of meditation and way of life -- one for monks but another for those active in the world. If they are mixed together, each kind will then be wrong for the person, or wrongly done, hence ill health or impurities will appear.
7. Intensive courses in meditation are given in special places, such as country estates and parks or monasteries and retreat houses. The work goes on all day long for four, five, or six hours with breaks for meals and for ten-minute total rest lying on back.
8. Three kinds of consciousness: (a) Transcendental consciousness, samadhi; (b) Cosmic consciousness, world; and (c) Unity consciousness, All One.
9. Jodhpur was seat of Northern Shankara who was Mahesh's guru.
10. Buddha did not go far enough.
11. The Siddhis give power not only for meditor's activity in world peace but also for good health.
12. A German professional: "I spent 3 weeks in India near Rishikesh, with 6 or 7 other Westerners studying under Mahesh Yogi. Result: I went home dissapointed. I found him a primitive man, irresponsible, whatever he claims, we believe is not to be taken seriously. And his method was unlikely to reach the goal. I first met him in Munich - he told me to come to India. Of the other 7 only 2 were satisfied, the others were dissapointed also."

Interviews

Sri Chinmoy's Disciple, W.L.

(1) Everyman has a birthright to higher consciousness, to enlightenment by God.
(2) Men suffer from the results of their false materialistic way of life, from the results in every part of life and in environment etc (pollution of air water food, etc.)
(3) They must see for themselves, by their own observation and experience, not merely through words that a higher truer way is needed.
(4) Experience is the teacher and we must learn from it. We must ourselves begin to perceive and realise these facts.
(5) Don't blame the world, blame yourself and your thoughts and rectify yourself.
(6) I left the world for a mountain but master told me, "You must find God in the world".
(7) Now I find with time and practice, ~~periods of~~ periods without thoughts get longer and longer. Formerly I believed it impossible to be without thoughts, now I experience the so-called impossible, its peace freedom and joy.

Satish Kumar: "Concentration is there when a professional man does his work not letting his thoughts wander away to other things, or to the financial rewards. To find stillness of mind we must understand the mind."

Interviews

Sri Chinmoy's Disciple, W.L.

(1) Everyman has a birthright to higher consciousness, to enlightenment by God.
(2) Men suffer from the results of their false materialistic way of life, from the results in every part of life and in environment etc (pollution of air water food, etc.)
(3) They must see for themselves, by their own observation and experience, not merely through words that a higher truer way is needed.
(4) Experience is the teacher and we must learn from it. We must ourselves begin to perceive and realise these facts.
(5) Don't blame the world, blame yourself and your thoughts and reality yourself.
(6) I left the world for a mountain but master told me, "You must find God in the world".
(7) Now I find with time and practice, periods of periods without thoughts get longer and longer. Formerly I believed it impossible to be without thoughts, now I experience the so-called impossible, its peace freedom and joy.

Satish Kumar: "Concentration is there when a professional man does his work not letting his thoughts wander away to other things, or to the financial rewards. To find stillness of mind we must understand the mind."

TALKS IN THE EAST

( ) Mrs. Indira Gandhi, Prime Minister of India arranged to have an interview with His Holiness Sri Sankaracarya. She had met him a couple of years ago and was very much impressed by the spiritual counsel and political advice which he gave her, and also by his high inner status. However, when her secretary went to prepare the visit he discovered that crowds of people both local and visitors had discovered his whereabouts and were thronging the area. As she could not risk being overheard by political enemies, she cancelled the visit. The next time her secretary arranged a secret appointment in a secret place. This was successfully fulfilled and instead of staying for the one hour which had been allotted by the arrangement, she asked, and was given an extension of a second hour.







TISSOT
or 18ct.

19	13783 Fr. 1575.–	*30	40031 Fr. 2875.–
20	13781 Fr. 1475.–	31	13908 Fr. 2675.–
21	13784 Fr. 1545.–	32	13901 Fr. 1975.–
22	13782 Fr. 1445.–	33	13907 Fr. 2425.–
23	13913 Fr. 3975.–	34	13906 Fr. 2295.–
24	13915 Fr. 4175.–	35	13902 Fr. 1975.–
25	13914 Fr. 3975.–	36	13904 Fr. 2575.–
26	13912 Fr. 3375.–	37	13785 Fr. 1515.–
27	13911 Fr. 3295.–	38	13786 Fr. 1595.–
28	13910 Fr. 3250.–	39	13788 Fr. 1675.–
*29	40029 Fr. 2850.–		

TISSOT
QUARTZ
or 18ct.



13



14

15

16



17

18

3934	Fr. 2895.–	*10	14126 Fr. 1595.–
3940	Fr. 3875.–	*11	14141 Fr. 1875.–
3938	Fr. 4895.–	*12	14139 Fr. 1845.–
4133	Fr. 2100.–	*13	14140 Fr. 1825.–
4135	Fr. 2175.–	*14	14129 Fr. 1795.–
4134	Fr. 1975.–	*15	14128 Fr. 1695.–
4125	Fr. 1695.–	*16	14127 Fr. 1595.–
4123	Fr. 1495.–	*17	40044 Fr. 3395.–
4124	Fr. 1495.–	*18	34033 Fr. 2450.–

PAK SUBUH: (1)If war is God's decree, nothing that man does will change it.
(2)Whether there will be a war or not is a question to be answered only by God, who alone knows.
(3)Within God's decrees there is usually some limited space for man's free will to operate.
(4)Yoga prescribes forms and patterns and exercises for a universal, general application, but it is impossible for them to suit all people alike. In fact, some are even harmful to certain persons. Instead of giving a rigid formula or prescription to meditate on, like yoga, Subud lets the power of the Spirit work on the man according to his individual need.
(5)I do not give blessings because then people will regard me as a god. I am only a man. It is God alone who can give blessings.
(6)There is a possibility that God will protect mankind against the evil results of his own acts, and thus save him from war. Bu t that may need a change of heart..But I cannot say what will happen; it depends on God's will.
(7)There is no personal guru-chela relation in Subud, as there is in Yoga. It is God alone, or the real self of the man, who guides him here.
(8)Once a man in Sweden who was 80 years old and so could not travel to visit Pak, wrote to Indonesia. Pak replied;and on reading the letter, the man was "opened" at a distance. But such absent opening is exceptional. It is better to meet physically.also there are questions to be answered, advice given, and errors corrected, which is best done in talk.
(9)Outwardly, Pak Subuh seems a plain, simple,undistinguished man, very neatly dressed in completely Western style. He was a chain smoker. He had an air of self-confidence and conviction.
(10)Bapak, being a Muhammedan, eats meat but follows the rule not to eat pork. He is married and has seven children.
(11)The Subud latihans are practised standing up with eyes closed. The chela-acceptance initiation given Pak Subuh to Rofe was performed by latter squatting with shut eyes and relaxed mind--one reason is because some of the meditators are stimul-ated to move about bodily when the force of latihan hits them--but former standing in front of him. It was at this ritual that the power passed into Rofe like an electric current.

PAK SUBUH: (1)If war is God's decree, nothing that man does will change it.
(2)Whether there will be a war or not is a question to be answered only by God, who alone knows.
(3)Within God's decrees there ~~is~~ usually some limited space for man's free will to operate.
(4)Yoga prescribes forms and patterns and exercises for a universal, general application, but it is impossible for them to suit all people alike. In fact, some are even harmful to certain persons. Instead of giving a rigid formula or prescription to meditate on, like Yoga, Subud lets the power of the Spirit work on the man according to his individual need.
(5)I do not give blessings because then people will regard me as a god. I am only a man. It is God alone who can give blessings.
(6)There is a possibility that God will protect mankind against the evil results of his own acts, and thus save him from war. But that may need a change of heart..But I cannot say what will happen; it depends on God's will.
(7)There is no personal guru-chela relation in Subud, as there is in Yoga. It is God alone, or the real self of the man, who guides him here.
(8)Once a man in Sweden who was 80 years old and so could not travel to visit Pak, wrote to Indonesia. Pak replied;and on reading the letter, the man was "opened" at a distance. But such absent opening is exceptional. It is better to meet physically.as/so there are questions to be answered, advice given, and errors corrected, which is best done in talk.
(9)Outwardly, Pak Subuh seems a plain, simple,undistinguished man, very neatly dressed in completely Western style. He was a chain smoker. He had an air of self-confidence and conviction.
(10)Bapak, being a Muhammedan, eats meat but follows the rule not to eat pork. He is married and has seven children.
(11)The Subud latihans are practised standing up with eyes closed. The chela-acceptance initiation given ~~by~~ Pak Subuh to Mote was performed by Latter squatting with shut eyes and relaxed mind--one reason is because some of the meditators are stimulated to move about bodily when the force of latihan hits them--but former standing in front of him. It was at this ritual that the power passed into Mote like an electric current.

PAK SUBUH: (12) It is interesting to compare Pak's early initiation when he saw a great ball of light enter into him and remain three days, with Martinus' when he saw the same ball but Jesus within it.
(13)My own view is that the nature of the force which is undoubtedly released at latihan is not divine, as claimed. It is occult.
(14)Nigel Watkins has an intense dislike of Husein Rofe and formed a bad impression of him.
(15)'What are the prospects of a third World War?'
'If a war does not break out before the end of 1953 there will not be one; but for a time, conditions in most parts of the world will be as critical as if there were an actual war. Beyond that, we are on the verge of a Golden Age.'
(16)Sumatra is more worldly and skeptical. Bali is more given to sorcery and black magic. Only Java is given to mystical disciplines.

SUBUD (by disciple Farkas):(1)Before starting Latihan, the meditators have to remove their shoes at the entrance to the hall. (2)The Helpers do not stand in one place but move from disciple to disciple. (3)During Latihan, those who attend begin by standing, but when the force impels them to do so, they may change this position to walking or sitting. (4) The average length of a Latihan is half an hour, of which the first ten minutes are usually spent in settling down. After then, the practicers begin to feel really withdrawn from the world or from part of their body.)5) Bapak teaches that as his disciples develop their Latihan, the sex force becomes stronger in them. He says this is quite proper and as it should be. He also teaches that smoking has no effect on the spirit, but only on the body.

CRITIQUE BY PB (cont) (17)It is obvious that Latihan begins by standing up because this is an unconscious suggestion in Bapak's mind from his Muslim birth. All worship in mosques begins standing up. (18)Francois Farkas, although an official "helper" admitted to me that he believed Maharshi to be a greater mystic than Bapak.

CRITIQUE OF SUBUD: (17) Occultism, Psychism and Spiritism have abounded in Indonesia for centuries. (XX) True mysticism is very rare. Subud is a cult of higher psychical origin. (20) (22) Such is the power of suggestions that traditional teachings accepted from his forbears may reappear in his illumination !

CRITIQUE BY PB (cont) (17)It is obvious that Latiban begins by standing up because this is an unconscious suggestion in Bapak's mind from his Muslim birth. All worship in mosques begins standing up. (18)Francois Parkes, although an official "helper" admitted to me that he believed Maharshi to be a greater mystic than Bapak.

Li-ai-Vee's Roshi Yamada Mumon Rodaishi ( ) ordinarily sat, even when 80 years of age, in full Buddha posture, even when travelling in a coach. He got his vitality through deep breathing exercises and had certain powers although their pursuit was depreciated. (2) It is true that the Chinese dislike milk, butter and cheese but not if made from soybeans. However, this was the tradition of the ancients until recent times. Now, Western copying and modern-living, the generations are falling away from the tradition. (3) The Roshi eats little. (4) Li followed the Zen School's tradition of creating inspired art, one that ← uplifts both artists and beholders. Although the portrayal of Nature features so prominently in it, it is able to use other subjects too. Her pictures are done swiftly; they are sudden impressions. (5) Her Roshi is now head of the whole Rinzai Sect of Zen. He controls 3,000 temples. He climbs rapidly up 4,000 ft. hills.

address of Roshi uncertain

answer pending

Li-ai-Vee's Rosai Yamada Myson Rodaiahi ( )
ordinarily eat, even when 60 years of age, in full
Buddha posture, even when travelling in a coach.
He got his vitality through deep breathing exercises
and had certain powers although their pursuit was
deprecicated. (2) It is true that the Chinese
dislike milk, butter and cheese but not if made
from soybeans. However, this was the tradition of
the ancients until recent times. Now, Western
cooking and modern-living, the generations are fa
falling away from the tradition. (3) The Rosai
cate little. (4) Li followed the Ken School's
tradition of creating inspired art, one that
reflectsuplifts both artists and beholders.
although the portrayal of Nature features so
prominently in it, it is able to use other
subjects too. Her pictures are done suddenly;
they are sudden impressions. (5) Her Rosai is
now head of the whole Rinzai Sect of Zen. He
constrols 3,000 temples. He climbs rapidly up
4,000 ft. hills.

YOGI VITHALDAS:

(1) Practice of Tratak leads to concentration and developes yogic powers. There are two ways to do it. (a) a lighted candle in a dim room. BALL Shaped is better than straight.
(b) a black spot on white card on wall. Ball Candle



(2) I engaged in hatha since boyhood yoga
(3) Hatha yoga is primarily a preventitive of ill health, not a cure- all for diseases.
(4) I can endure the coldest climates wearing only cotton clothes then. This is achieved by breath control.
(5) Most people eat too much, and thus their digestive apparatus has to use up their energy digesting unnecessary food! I eat two meals daily, and not too much at each.
(6) Order Of Learning Of Postures:
(a) Corpse Post.(Relaxation): Lay on back with palms of hands turned downward. (b) Plough: Back straight, erect; arms outstretched straight. (c) All-Body: (d) Preparation for Padmasama: left leg stretched out stiffly at angle, right leg doubled inwards. (e) Padmasana: Keep knees down to floor must not rise up. (f) Fish: (g) Cobra: (h) Locust: (i) Bow (j) Corpse(Relaxation):
All are to be done slowly except the Locust posture.
(7) There are only four exercises needed for regular practise to keep in good health and vitality. They are:
(a) deep abdominal breathing (b) All-body posture (c) The plough posture; (d) the Cobra pose If a mere 15 minutes is spent daily, for which the very best time is early morning, the object will be achieved. Of all these exercises, the most effective is the deep abdominal breathing, which moves the diaphragm muscle.
(8) Constipation is a hindrance to spiritual development.
(9) Hatha yoga begins by cleaning the body from head to foot.
(10) I pen etrated Tibet as far as Gyantse. I did not meet with anyone of any considerable spiritual enlightenment, while the great mass of people live in physical squalor and hunger far worse than those of the Indian masses. Their spiritual condition worse too, ignoranf and superstitious or ignorant and materialistic. My good friend Rahula whom you met lived for five years as a lama in Lhasa and was disappointed greatly in this fellow lamas. As you know he had an opportunity to study as well as to secure hundreds of Tibetan volumes and he declared at the end that hey were inferior to those available in India.
(11) Always walk with straight back and head up.

YOGI VITHALDAS:

(1) Practice of Trataka leads to concentration and develope yogic powers. There are two ways to do it. (a) a lighted candle in a dim room. (b) a black spot on white card on wall.

(2) I engaged in hatha yoga since boyhood.

(3) Hatha Yoga is primarily a preventative of ill health, not a cure- all for diseases.

(4) I can endure the coldest climates wearing only cotton clothes then. This is achieved by breath control.

(5) Most people eat too much, and thus their digestive apparatus has to use up their energy digesting unnecessary food! I eat two meals daily, and not too much at each.

(6) Order Of Learning Of Postures:

(a) Corpse Post.(Relaxation): Lay on back with palms of hands turned downward. (b) Plough: Back straight, erect; arms outstretched straight. (c) All-Body: (a) Preparation for Padmasana: left leg stretched out stiffly at angle, right leg doubled inwards. (e) Padmasana: Keep knees down to floor must not rise up. (f) Fish: (g) Cobra: (h) Locust: (i)Bow (j) Corpse(Relaxation):

All are to be done slowly except the Locust posture.

(7) There are only four exercises needed for regular practise to keep in good health and vitality. They are:

(a) deep abdominal breathing (b) All-body posture (c) The plough posture;(d)the Cobra pose If a mere 15 minutes is spent daily,for which the very best time is early morning, the object will be achieved. Of all these exercises,the most effective is the deep abdominal breathing,which moves the diaphragm muscle

(8) Contemplation is a hindrance to spiritual development.

(9) Hatha Yoga begins by cleaning the body from head to foot.

(10) I pen strated Tibet as far as Gyantse. I did not meet with anyone of any considerable spiritual enlightenment, while the great mass of people live in physical squalor and hunger far worse than those of the Indian masses. Their spiritual condition worse too, ignorant and superstitious or ignorant and materialistic. My good friend Ramla when you met lived for five years as a lama in Lhasa and was disappointed greatly with this fellow lamas. As you know he had an opportunity to study as well as to secure hundreds of Tibetan volumes and be declared at the end that they were inferior to those available in India.

(11) Always walk with straight back and head up.

(12) Sexual desire can be reduced by reducing the quantity of food, by making a main article of diet raw vegetablejuices, fruit juices, and cooked vegetables. The raw food could constitute one meal, and the cooked food the second meal; nothing more would be needed. Stimulants such as coffee and tea are undesirable.

(13) It is an unfortunate fact that Gandhi committed many serious blunders politically in his dealings with the Mohammedans, leading ultimately to the partition of our country. He also committed blunders in the guidance of his disciples, filling his ashram with young men who were commanded to become celibates. This would have been all right in the case of older men but in their case it lead to inner conflicts and mental incontinence as well as physical deficiencies. The man who is a real celibate, mental as well as physical, possesses a radiant face but these young men were sickly looking. I do not consider Gandhi to have attained spiritual enlightenment.

(14) Maharshee and Ramakrishna could not have attained the highest enlightement, for they would not have fallen victims to cancer.

(15) Tibet is poverty strickenbecause it existed in such feudal backwardness, because such a huge population of non-productive monks had to be supported, and because the small group of rich aristocracy hoarded their wealth instead of using it to develope the country.

(16) There is a way of sublimation but it is not the ordinary one. It is to use pranayama in conjunction with drawing up the force to the head.

(17) The sex act expression is physically essential.Otherwise the mind becomes pre-occupied with it. The Sadhus and Ashramites who call themselves celibate may be so physically but are not necessarily so mentally since they are violating nature.

(18)Hatha-Yoga postures are absolutely necessary to prepare one for higher yoga because they purify the body.

(12) Sexual desire can be reduced by reducing the quality of food, by making a main article of diet raw vegetables, fruit juices, and cooked vegetables. The raw food could constitute one meal, and the cooked food the second meal; nothing more would be needed. Stimulants such as coffee and tea are undesirable.

(13) It is an unfortunate fact that Gandhi committed many serious blunders politically in his dealings with the Moslems, leading ultimately to the partition of our country. He also committed blunders in the guidance of his disciples, filling his ashram with young men who were commanded to become celibates. This would have been all right in the case of older men but in their case it led to inner conflicts and mental incontinence as well as physical deficiencies. The man who is a real celibate, mental as well as physical, possesses a radiant face but these young men were sickly looking. I do not consider Gandhi to have attained spiritual enlightenment.

(14) Nehrupshe and Ramakrishna could not have attained the highest enlightenment, for they would not have fallen victims to cancer.

(15) Tibet is poverty stricken because it existed in such feudal backwardness, because such a huge population of non-productive monks had to be supported, and because the small group of rich aristocracy hoarded their wealth instead of using it to develope the country.

(16) There is a way of sublimation but it is not the ordinary one. It is to use pranayama in conjunction with drawing up the force to the head.

(17) The sex act expression is physically essential. Otherwise the mind becomes pre-occupied with it. The Gandhus and Ashramites who call themselves celibate may be so physically but are not necessarily so mentally since they are violating nature.

(18) Hatha-Yoga postures are absolutely necessary to prepare one for higher yoga because they purify the body.

de BERNIERE SMITH:

(8) I should have thought it quite obvious that, since no one doubts that male and female are of opposite polarity, and therefore imperfect in separation, and that no imperfect being can enter into eternal life, they must be made perfect in union before entry there in-to. The Mohamadon idea of Houris is evidently a perversion of this truth.

I do not, of course, mean that sex as we know it, has anything to do with it. It is the polarity of Head and Heart, Wisdom and Love, negative and positive which has to be in vibratory equilibrium. Sex has no meaning "Yonder".

PURNIMA SICAR: The great illumination lasted three days. Owing to my ignorance, it was mostly while I lay down in bed, refusing to attend to the world, in which I had lost interest. Thus the body posture was wrong. I could hardly drag my attention down to the studies for my exam and had to force it several times.

(2) In every meditation I now enter the thought free state almost at once, whereas earlier it took some time. The tongue has the tendency to curl inwards and the eye-balls to converge up and inward. But the most marked feature is that as I inhale an inner force seems to pass up to the top of the head and go down to the base to the spine. The spine and the neck are forced into an erect posture. The sense of sight, hearing and touch are drawn inward to the head. There is peace.

(3) I distinctly felt the Force play on the coccygeal chakra first/ This led to a troublesome period of sex stimulation but I got over it and the sex urge left. Thenthe Force passed to the next chakra, near the navel. I have developed a great liking for dainty or rich foods. But that too was overcome and left me thereafter. I was content with simple unspiced,plain rice and vegetables and dahl. Next the heart chakra was affect-ed. When this opened I became identified with the pain and sufferings of other living creatures. If they received a hurt, or were killed, I felt it too. I could not bear to see even an ant killed. I gave up eating meat and fish, eggs and milk. Later these feelings came under control by reason. The throat chakra is the next one which I believe will be opened.

(4) Telepathic phenomena developed. I knew the thoughts of others who were thousands of miles away. In deep meditation I got predictions, teaching guidence and messages.

(5) Many times I was carried away by meditation or mystical fe-eling to the point of wanting to renounce the world. But on reading PB's books I realized that this was not really necessary, but this was God's world and He must be there as much as in aslyums. I felt that PB had come into the conciousness of Truth.

my own way, guided solely from within. Also it tells me
that outer renunciation of the world(which is what usually
SICAR(6)My inner guidance has kept me from looking for an 353
outer Master or joining any organized ashram. I must find
harmony which belong to the highest state, so I do not con-
sider him fully attained. Vedanta Mission is becoming a

to no

my own

that o

adv

ams)

(7) K

harm

side

ac

an

au

ja

au

my own way, guided solely from within. Also it tells me that outer renunciation of the world(which is what usually is advocated by our Indian gurus and practised by our ashrams) is not really necessary.

(7) Krishnamurti does not seem to express the peace and harmony which belong to the highest state, so I do not consider him fully attained. Vedanta Mission is becoming a sect, so although I dozens of times to Beher Math near Calcutta to practise meditation, I never spoke once to any of the Swamis. I feel that no man on the highest level will organize a sect or society; it is only his followers on an inferior level who do that.

b) More important than all other activies is that devoted to meditation on God. Do not hesitate to let them go if need be. particular

b) During contemplation, there is no place, all is space, no time, no personal self, no memory of past friends or enemies. There is only oneself as Existenc[illegible]lus the presence of God.

b) Body must be made and kept so still that the blood stops circulating. Result is a feeling of intense cold when arising from meditation. (c) The Guru [redacted]nstructed me to put on white clothes for meditation practice and to use them for no other purpose.

( )Those who practise meditation yet do not lose awareness of the body, do not really know meditation. They are mere beginners.

( )I begin each meditation period by slowly and mentally declaring a mantra-mahavakya like: "In me there is the Soul. In the soul, there is God. In God there is truth." I let it lead me deeper and deeper within my consciousness, repeating the mantram a few times if necessary. Within a fewminutes, it leads me to the thought-free state.

( )The reason why there has never been a female Avatar is that no woman ever attained the perfect control of emotions which that needs. However, a woman who became very highly advanced would be born as a man in her next reincarnation and thus be able to reach the final goal.

( )The Guru teaches the man of brilliant intellect to submit to the Soul's infinite wisdom. This brings humility. ( )Use love against hate. ( )The Yogi leavesbehind him the endless life and activity of men--their temples and commerce, their loves and despairs.

( )Man hasmade Religion to fit his gain and thus defeated its purpose. ( )Only through self-discipline can man go beyond grief. ( )By way of meditation a yogi can carry on his work in secrecy ( )Do not use the inner powers for personal gain, only as an act of love.

( ) The Master of greatest love will meditate with others, give them his blessing, but accept no disciple

( )By wisdom the seeker can go beyond bliss.

( )When the disciple finds himself in the 7th & last "all of Learning, he stands alone without outward help and must climb the last step himself, drawing the resources fromwithin himself, by self-meditation. ( )

b) More important than all other activies is that you devoted to meditation on God. Do not hesitate to let them go if need be.

b) During contemplation, there is no place, all is space, no time, no personal self, no memory of past friends or enemies. There is only oneself as existence plus the presence of God.

b) Body must be made and kept so still that the blood stops circulating. Result is a feeling of intense cold when arising from meditation. (c) The Guru instructed me to put on white clothes for meditation practice and to use them for no other purpose.

( ) Those who practise meditation yet do not lose awareness of the body, do not really know meditation. They are mere beginners.

( ) If begin each meditation period by slowly and mentally declaring a mantra-mahavakya like: "In me there is the Soul.In the soul, there is God. In God there is truth." I let it lead me deeper and deeper within my consciousness,repeating the mantram a few times if necessary. Within a few minutes, it leads me to the thought-free state.

( ) The reason why there has never been a female Avatar is that no woman ever attained the perfect control of emotions which that needs. However, a woman who became very highly advanced would be born as a man in her next reincarnation and thus be able to reach the final goal.

( )The Guru teaches the man of brilliant intellect to submit to the Soul's infinite wisdom.This brings humility. ( )Use love against hate. ( )The Yogi leavesbehind him the endless life and activity of men--their temples and commerce, their loves and despairs.

( )Man basmade Religion to fit his gain and thus defeated its purpose. ( )Only through self-discipline can man go beyond grief.( )By way of meditation a yogi can carry on his work in secrecy ( )Do not use the inner powers for personal gain,only as an act of love.

( ) The Master of greatest love will meditate with others, give them his blessing, but accept no disciple ( )By wisdom the seeker can go beyond bliss.

( )When the disciple finds himself in the 7th & last veil of learning,he stands alone without outward help and must climb the last step himself,drawing the resources fromwithin himself.by self-meditation.( )

(1) "entalism is really true. During the yogic trance and at the end of the cycle of passing the kundalinie through the series of chakras, I behold the whole world within myself. I see it literally. This also proves that it is the mind which sees the outer environment and explains why the transposition of senses is possible. (2) Prayer must be mastered first and meditation next only after that is done. It is useless & foolish to ask seekers to begin meditation when they cant pray The best form of prayer is the use of a mantram, like the one I use ("God is Within Me") for this effects several purposes at one and the same time: It drives away all other thoughts; it leads the heart upward to higher feelings and it prepares the way for real meditation. It is to be repeated mentally again and again When that is successfully accomplished then the next stage, of meditation, is to be tried. Its goal is stillness of speech thoug-ht and body. BUT before even prayer can be successfully achieve I have to go through 30 to 45 minutes of mental struggle with distracting thoughts, only when those distractions vanish does my mantra yog really establish itself, as prayer. (3) Since no one else can practise the mantrayoga for you, it has to be done by yourself. Hence no teacher can do it for you and no teacher is needed for it. (4) There is no danger in it. I do not beleieve in the existence of evil spirits, and hence do not believe they can interfere with meditation and obsesss the negative meditator.. The real obsessing agent is the lower nature of his own personality; the real evil force is the ego, with its desires "I want this" or "I want to do that." (5) Breathing yoga exercises are dangerous and ought not be done (6) Faith is essential both in the patient and in the healer, if healing is to succeed. (7) Throughout the period of meditation (1½ to 2 hours) I keep my eyes close shut, so that at the end I can hardly open them again (8) I APPOINT THE HOUR OF 8 p.m. (my local time) EVERY THURSDAY TO BE USED FOR TELEPATHIC COMMUNION WITH ME FOR FIVE OR TEN MINUTES. NO MATTER WHAT ELSE MY DISCIPLES ARE DOING, THEY MUST EXCUSE THEMSELF, WITHDRAW TO A PRIVATE ROOM AND MEDITATE ON ME (9) I do not believe in the existence of ghosts. Heaven and hell are within me (10) The best way to help others, for effectiveness and for retaining one's own freedom from entanglement with them, is silent secret prayer on their behalf. Do not tell them about what you are doing.

(11) Before I reply to any letter, or give advice on any problem to any person, I bring the question or matter into my daily meditation for 3 days, sometimes quite longer. Only when the answer is revealed to me do I write the letter or speak--not before

"HEARETH THE PROPHET"

231

The Syrian Prophet

c) It is important to become both inwardly and outwardly free of entanglements with possessions, career and people, so as to be free to give undivided mind and heart to the search for God and to the constant practice of prayer and meditation. I intend to leave my family and live on my own so as to achieve this freedom, and not to have anyone interfere with what I want to do or how I pass my time. A little cottage in the country away from neighbors is ideal for this purpose. However someone to prepare meals would still be required as after meditation, I feel no inclination to do that; it is both a digression and a taking up of time which I need for more important spiritual matters.

c) Keep up your work as you have done in the past in a lonely place where you can have solitude for the half hour of obtaining spiritual strength and understanding. By continuing that method "Grace" will eventually come to you.

d) Be sure that most ashrams, cults and spiritual organizations here are commercialistic in hidden or open motive. We can do much more good than they by (a) writing and (b) praying for others in secret.

( ) When I am sitting with a spiritual seeker while he is meditating, my mind remains active, as if the Higher self will not allow me to enter the thought free state while sitting with him. This refusal to meditate with the seekers is certainly not for the reasons given by the Cabalists, DEPT. who are afraid of picking up the bad vibrations of others. I have no such fear. But a joint meditation should be a joint comunion. That is not possible when the two are noton the same level. One unable to rise above mental activities , andthe other able to do so. One still impure in regard to matters like sex, animal food and etc. and the other cleansed physically emotionally, and mentally.

( ) The two times every day which experience shows are the best for meditation are at daybreak and when retiring at night to sleep.

( )The capacity to enter the thoughtfree state in meditation does not come easily it requires some years of frequent practice just as the ~~painist~~ pianist who has to put in hours every day for some years in order to master the technique of his own art.

( ) Ninty-nine percent of the books about spirituality are written from the intellect not from direct personal experience. This is not surprising that such experience can be got only by constant hard work in meditation until the art is mastered.

( ) When I am sitting with a spiritual seeker while he is meditating, my mind remains active, as if the Higher self will not allow me to enter the thought free state while sitting with him. This refusal to meditate with the seekers is certainly not for the reasons given by the Gabalist, who are afraid of picking up the bad vibrations of others. I have no such fear. But a joint meditation should be a joint communion. That is not possible when the two are not on the same level. One unable to rise above mental activities, and the other able to do so. One still impure in regard to matters like sex, animal food and etc. and the other cleansed physically emotionally, and mentally.

( ) The two times every day which experience shows are the best for meditation are at daybreak and when retiring at night to sleep.

( )The capacity to enter the thoughtfree state in meditation does not come easily it requires some years of frequent practice just as the pianist for some years in order to master the technique of his own art.

( ) Ninty-nine percent of the books about spirituality are written from the intellect not from direct personal experience. This is not surprising that such experience can be got only by constant hard work in meditation until the art is mastered.

s/ The same dynamic will as I apply to asceticism is used when sitting down to meditate. I resolve not to rise without getting at the stillness of thoughts, the inner SILENCE. It is this tremendous will power which has enabled me to make such rapid progress.

a) Before one can practice meditation he must learn first to pray correctly.

a) It usually takes me 30 minutes to get started with meditation, that period being required to eliminate the distracting thoughts. In contemplation, which I have attained only 4 times in the past 5 years, there is a close approximation to bodily death. It is a deep trance state..the life is almost wholly withdrawn from the body and it is left without any apparent activity.

c) Whereas in meditation the mind is stilled, in deep contemplative trance, the very life itself is stilled. It is as if one died. It is a seldom attained state. The withdrawla is effected in the head, after the vital forces travel down from it to the heart; then to the solar plexus; later to the private organs; then they go up again back to the head. finally they passed out of the head altogether and the mystic death ensues.

a) Only thru meditation can we find the oneness.

m) I can always get guidance through prayer for my personal inner or outer life, or even answers to practical worldly questions, from the inner self; But I cannot do this in meditation, for then no questions may be asked and only the utter stillness should reign. I have to wait a time, from 1 to 40 days for the answers to reveal themselves.

c) After I have gone into the thought-free trance, I find myself unable to get up and resume bodily activity. It is as if my body were paralysed. This state lasts for ten minutes. When I do get up, I feel extremely cold through the body.

c) When I spend long hours sitting still, people think I am meditating. In reality I am praying. During all these years of daily effort, I have only four times attained to real contemplation. Only that does really stop everything, further the bodily heart stops beating, the breath is still, and all thoughts are silenced.

a) the 30 minutes before I can get rid of distracting thoughts in the early part of meditation (which I call prayer) are a real struggle, even now after 5 years of regular practice. One must be very patient and determined to get through that stage but the reward of the next stage which lasts about two hours is tremendous. In fact I could go on indefinitely with it, there is such bliss and knowledge, such joy and uplift in it. I now live only for those periods of sitting down to go inside. It is also the best compensation for the sacrifice of everything worldly that I have made.

a) The same dynamic will as I apply to asceticism is used in sitting down to meditate. I resolve not to rise without attaining at the stillness of thoughts, the inner SILENCE.
It is this tremendous will power which has enabled me to make such rapid progress.

a) Before one can practice meditation he must learn first to pray correctly.

a) It usually takes me 30 minutes to get started with meditation, that period being required to eliminate the distracting thoughts. In contemplation, which I have attained only 4 times in the past 5 years, there is a close approximation to bodily death. It is a deep trance state..the life is almost wholly withdrawn from the body and it is left without any apparent activity.

c) Whereas in meditation the mind is stilled, in deep contemplative trance, the very life itself is stilled. It is as if one died. It is a seldom attained state. The withdrawn is effected in the head, after the vital forces travel down from it to the heart; then to the other pleasure; later to the private organs; then they go up again back to the head. Finally they passed out of the head altogether and the mystic death ensues.

a) Only then meditation can we find the oneness.

m) I can always get guidance through prayer for my personal inner or outer life, or even answers to practical world questions, from the inner self; but I cannot do this in meditation, for then no questions may be asked and only the utter stillness should reign. I have to wait a time, from 1 to 40 days for the answers to reveal themselves.

c) After I have gone into the thought-free trance, I find myself unable to get up and resume bodily activity. It is as if my body were paralyzed. This state lasts for ten minutes.

When I do get up, I feel extremely cold through the body.

e) When I spend long hours sitting still, people think I am meditating. In reality I am praying. During all these years of daily effort, I have only four times attained to real contemplation. Only that does really stop everything, further the bodily heart stops beating, the breath is still, and all thoughts are silenced.

a) The 30 minutes before I can get rid of distracting thoughts in the early part of meditation (which I call prayer) are a real struggle, even now after 5 years of regular practice. One must be very patient and determined to get through the at stage but the reward of the next stage which lasts about two hours is tremendous. In fact I could go on indefinitely with it, there is such bliss and knowledge, such joy and uplift in it. I now live only for those periods of sitting down to go inside. It is also the best compensation for the sacrifice of everything worldly that I have made.

a) If a rich man is possessed by his wealth, he keeps himself out of the kingdom of heaven, but if he possesses, rules and controls the desire for wealth, he may enter the kingdom.

c) I have looked in vain through many books for the one paragraph which proves the inner attained illumination. It is, "The silence of the night is within thee."

f) The only evil forces or spirits a seeker has to overcome are not outside but inside himself. They are his own negative thoughts and characteristics. Dismiss all thought of evil being existent in an universe ruled by God's love.

a) When students with whom I have been in touch for some years still lack faith in God or they give up the quest or are inconsiderate of my own time by pestering me, I drop them.

a) I was amazed at your foolhardiness in granting meditations to all and sundry who came to you for interviews. It was inevitable that their restless minds could not attain real meditation, so that their thoughts would beat against and disturb your own sitting. At the same time your sensitivity would pick up their mental conditions to your own disadvantage. The more prudent practice would have been to ask them to engage in prayer with you; this would include your telling them what prayer is, how it includes work upon one's character, the humble asking for spiritual help, etc. It is an activity of the mind which prepares the way for, and leads to, meditation.

a) By helping disciples and would-be disciples through secret prayer, not telling anyone what you are doing, you avoid involvement and remain free but are really far more effective.

a) Again I repeat that master wants you to avoid getting caught up into the karma of those who write to you. Keep away and do not give interviews. If you do give them, it becomes very difficult to detach yourself. By refraining from doing this, you will have all the delight of really being free to live your own life.

a) Do not let yourself be drawn into starting an ashram. We can do more real good by working secretly in prayer for them and for others solitude than in gathering them into an impressive ashram. Moreover it opens the way to weaknesses for the disciple and dangers for the guru of falling into vanity and conceit.

(IV)

e) If a rich man is possessed by his wealth, he keeps himself out of the kingdom of heaven, but if he possesses, rules and controls the desire for wealth, he may enter the kingdom.

c) I have looked in vain through many books for the one prayer which proves the inner attained illumination. It is, "The silence of the night is within thee."

f) The only evil forces or spirits a seeker has to overcome are not outside but inside himself. They are his own negative thoughts and characteristics. Dismiss all thought of evil being existent in an universe ruled by God's love.

a) When students with whom I have been in touch for some years still lack faith in God or they give up the quest or are inconsiderate of my own time by pestering me, I drop them.

a) I was amazed at your foolhardiness in granting meditations to all and sundry who came to you for interviews. It was inevitable that their restless minds could not attain real meditation, so that their thoughts would beat against and disturb your own sitting. At the same time your sensitivity would pick up their mental conditions to your own disadvantage. The more prudent practice would have been to ask them to engage in prayer with you; this would include your telling them what prayer is, how it includes work upon one's character, the humble asking for spiritual help, etc. It is an activity of the mind which prepares the way for, and leads to, meditation.

a) By helping disciples and would-be disciples through secret prayer, not telling anyone what you are doing, you avoid involvement and remain free but are really far more effective.

a) Again I repeat that master wants you to avoid getting caught up into the karma of those who write to you. Keep away and do not give interviews. If you do give them, it becomes very difficult to detach yourself. By refraining from doing this, you will have all the delight of really being free to live your own life.

a) Do not let yourself be drawn into starting an ashram. We can do more real goodby working secretly in prayer for them and (for others) solitude than in gathering them into an impressive ashram. More over it opens the way to weaknesses for the disciple and dangers for the guru of falling into vanity and conceit.

a) It is not an easy matter to find God; only those who are sincere and true attain spiritual understanding.

c) Any peace that comes from God is never taken away for that is something we keep forever more.

a) It is highly important to be sincere in this search, if success is to come. And that sincerity is shown by the sacrifices, self-denials and self-controls we effect.

d) I always tell people that a part of God is within them and that therefore they do have the power to overcome their troubles or to attain illumination without having recourse to, or dependence upon, anyone outside themselves.

a/ I refuse to anticipate failure; to that extent I am an optimist.

a) You also say that you do not make any progress. I disagree with you on that for you have made spiritual progress and yet you are not aware of it.

a) We must simplify life in every way and sacrifice possessions career and reponsibilities so as to be free and uncluttered for the life of interior prayer and frequent meditation. That is the test of our sincerity. Many talk of their readiness to follow the Path and of their desire for God-experience, yet if asked to sacrifice their sex passions, their money-making business and/or their meat-eating, they will be either unable or unwilling to do so. They increase their wants, get entangled in duties and involved with other people, and then declare it impossible to change their mode of life. The simple life is the spiritual one.

e) I learned that it is necessary to wait for guidance in order to see my next move. Until it came, I did nothing. I am guided at all times and whatever I do there is reason, cause and effect.

a) The firstthing on the path is to purify the life. This requires meatless diet, the abandonment of physical sex relations with women and, in certain cases like mine, the full-time devotion to prayer, study and meditation calling for the abandonment of a worldly career or job and becoming free from the social-economic system -- even if that means living like a hobo from hand to mouth, going often without meals, being regarded by friends as mad and irresponsible.

d) Do not get mixed up with the leaders of cults and promoters of movements. They have usually not attained the height they are supposed to have reached. The ego is still in them, the commercialistic desire for money is often there. Dingle, of Institute of Mentalphysics is a fake. Yogananda is still far from self-realization, Dorje of Dutch E. Indies is ambitious and deluded, Marian Dunlop has not mastered the highest phase of meditation.

a) It is not an easy matter to find God; only those who are sincere and true attain spiritual understanding.

o) Any peace that comes from God is never taken away for that is something we keep forever more.

e) It is highly important to be sincere in this search, if success is to come. And that sincerity is shown by the sacrifices, self-denials and self-controls we effect.

a) I always tell people that a part of God is within them and that therefore they do have the power to overcome their troubles or to obtain illumination without having recourse to, or dependence upon, anyone outside themselves.

r) I refuse to anticipate failure; to that extent I am an optimist.

a) Let also say that you do not make any progress. I disagree with you on that for you have made spiritual progress and yet you are not aware of it.

e) We must simplify life in every way and sacrifice possessions career and responsibilities so as to be free and unflustered for the life of interior prayer and frequent meditation. That is the test of our sincerity. Many talk of their readiness to follow the path and of their desire for God-experience, yet if asked to sacrifice their sex passions, their money-making business and/or their meat-eating, they will be either unable or unwilling to do so. They increase their wants, get entangled in duties and involved with other people, and then declare it impossible to change their mode of life. The simple life is the spiritual one.

e) I learned that it is necessary to wait for guidance in order to see my next move. Until it came, I did nothing. I am guided at all times and wherever I do there is reason, cause and effect.

a) The intuiting on the path is to purify the life. This requires meditation, the observance of physical sex relations with moderation, in certain cases like mine, the full-time devotion to prayer, study and meditation waiting for the abandonment of a worldly career or job and becoming free from the social economic system -- even if that means living like a hobo from land to mouth, going often without meals, being regarded by friends as mad and irresponsible.

a) We get get mixed up with the leaders of cults and promoters of movements. They have usually not attained the height they are supposed to have reached. The ego is still in them, the commercialistic desire for money is often there. Divine, of Institute of Mental Physics is a fake. Yogananda is still far from self-realization. Doris of Dutch E. Indies is delicious and distant, Marion Dunlop has not mastered the highest phase of meditation.

a) I refuse to consider the likelihood of arrangements going wrong or of plans misfiring. I will not hold such negative thoughts. I prfer to believe that since I do not make such arrangements or plans until guided by the inner voice to do so, God will supportthem so that they can be successfully carried out.

a) I refuse to consider the likelihood of arrangements going wrong or of plans miscarrying. I will not hold such negative thoughts. I prefer to believe that since I do not make such arrangements or plans until guided by the inner voice to do so, God will support them so that they can be successfully carried out.

d) I do not apply asceticism to myself as I do to others:
i.e., little by little and by slow degrees. No! I d-
etermine to make an overnight change -- and it always succeeds.

343

(IV)

1) I do not apply asceticism to myself as I do to others:
i.e., little by little and by slow degrees. No! I de-
termine to make an overnight change -- and it always succeeds.

a) By refusing to hold negative thoughts about those I know, I help them to overcome their lower self and help myself to rise above mine.

b) The first task I was given (from within) on the path was to clean my mind, my heart and my body.

e) by refusing to hold negative thoughts about those I know, I help them to overcome their lower self and help myself to rise above mine.

b) The first task I was given (from within) on the path was to clean my mind, my heart and my body.

b) It really matters not what one learns from books or from lectures for at times one becomes caught with his intellect which can lead him astray. (b) The Master ~~He~~ tells me to beware of the intellectuals, not to be led astray by their fancy talk, it has no inner value being only from the intellect and the tricky ego.

b) It really matters not what one learns from books or from lectures for at times one becomes caught with his intellect which can lead him astray. (4) The Master tells me to beware of the intellectuals, not to be led astray by their fancy talk, it has no inner value being only from the intellect and the tricky ego.

a) I fasted for 17 days and although there was some benefit, I do not believe that long fasts are necessary or advisable. Short fasts of 2 days for the ordinary person, 3 to 6 days for the exceptional person should be the limit. In your own case, you are pure enough not to need more than a 2 or 3 days fast. I may regularly fast one day in a week and not require to practise anything more than that. Nor should you become too fanatical over diet. Raw-food exclusively, fruit exclusively, are fanatical diets. Don't limit yourself to them, although they are curative for the sick.

Although I consider long fasts are not worth their results, short fasts are a different matter. 24 hours fast once a week without even liquids, if spent in prayer, purifies the mind and controls sex desires.

a) You can absolutely control sex; it is not easy and it is not hard. Sex is only an outward desire which gives you an illusionary pleasure which lasts only a few minutes. All I want you to do is give the test a fair chance and you will be amazed at the outcome. God has given you power of free will and you can use that to your advantage. Mind must control matter. By that you will have strength and courage. Base your thoughts on positive thinking, no matter how hard may be the struggle.

a) I do not believe in imposing outer reforms on others but only in pointing them out as a general direction in which to travel when the inner urge or inclination thereto develops of it s own accord. This will happen when they aready, and this will be the right time to make the change.

( ) The vast majority of people are undeveloped intellectually and insensitive spiritually and animalistic emotionally. Therefore, they are not ready to be taught the practice of meditation and would be quite unable even to do it, so what would be the use of bringing meditation to them. As for the spiritual seekers even they have to purify themselves before they are fit to practice meditation. Most of them are still not purified ,even though they are trying to improve themselves. For these reasons I refuse to sit in meditation with anyone with rare exceptions where I feel a great love because of the harmony of being on equal spiritual levels. Otherwise, I merely sit silent and pray for the other person. Of course, he does not know I am praying , he may think I am in meditation with him, but actually I am only praying that he shall get more strength, more purity, more light, and etc. In fact, even if I try to meditate with the average seeker, I am unable to do so, because I am not able to then enter the thought free state, my mind remains active.

PHC (WAIT)

a) I fasted for 17 days and although there was some benefit, I do not believe that long fasts are necessary or advisable. Short fasts of 2 days for the ordinary person, 3 to 6 days for the exceptional person should be the limit. In your own case, you are pure enough not to need more than a 2 or 3 day fast. I would fast one day in a week and not require to practise anything more than that. Nor should you become too fanatical over diet. Raw-food exclusively, fruit exclusively, are practical diets. Don't limit yourself to them, although they are effective for the sick.

Although I consider long fasts are not worth their results, short fasts are a different matter. 24 hours fast once a week without even liquids, if spent in prayer, purifies the mind and controls sex desires.

a) You can absolutely control sex; it is not easy and it is not good. Sex is only an outward desire which gives you an illusionary pleasure which lasts only a few minutes. All I want you to do is give the test a fair chance and you will be amazed at the outcome. And God has given you power of free will and you can use that to your advantage. Mind must control matter. By that you will have strength and courage. Base your thoughts on positive thinking, no matter how hard may be the struggle.

a) I do not believe in imposing outer reforms on others but only in practising them out as a general direction in which to travel when the inner urge or inclination thereto develops of its own accord. This will happen when they are ready, and this will be the right time to make the change.

( ) The vast majority of people are undeveloped intellectually and insensitive spiritually and animalistic emotionally. Therefore, they are not ready to be taught the practice of meditation and would be quite unable even to do it, so what would be the use of bringing meditation to them. As for the spiritual seekers even they have to purify themselves before they are fit to practise meditation. Most of them are still not purified ,even though they are trying to improve themselves. For these reasons I refuse to sit in meditation with anyone with rare exceptions where I feel a great love because of the harmony of being on equal spiritual levels. Otherwise, I merely sit silent and X X pray for the other person. Of course, he does not know I am praying , he may think I am in meditation with him, but actually I am only praying that he shall get more strength, more purity, more light, and etc. In fact, even if I try to meditate with the average seeker, I am unable to do so, because I am not able to then enter the thought free state, my mind remains active.

(250) The Prophet

sex

(1) The Guru made me promise (a) never to get entangled with women or marriage.(b)not to take a job or engage in any work except my own writing and script writing and never to take money for help. He said my proper work is meditation, in which I should spend most of my time. That would be of more benefit to myself, and also to others than spendingtime on them through meetings and mail.

(2) I owe to mantram repetition, together with purification from sex and money desires, whatever spiritual attainment I have made.

(3) The technique in yoga which has brought about my very rapid progress during the period of 21 months, 1950/1951, is the mantram-repetition. I do it chiefly during the couple of hours of practice, set aside for prayer and meditation once or twice daily, and not as an all-day exercise as in India. It is my form of meditation. It is very effective because it keeps away all other thoughts, and hence all distractions. My favorite mantram is "God within me!" I repeat it silently and mentally only, hundreds of times, but each individual repetition is done very slowly.

(1) The Guru made me promise (a) never to get entangled with women or marriage. (b) not to take a job or engage in any work except my own writing and script writing and never to take money for help. He said my proper work is meditation. In which I should spend most of my time. That would be of more benefit to myself, and also to others than spending time on them through meetings and mail.

(2) I owe to mantram repetition, together with purification from sex and money desires, whatever spiritual attainment I have made.

(3) The technique in Yoga which has brought about my very rapid progress during the period of 21 months, 1950/1951, is the mantram-repetition. I do it chiefly during the couple of hours of practice, set aside for prayer and meditation once or twice daily, and not as an all-day exercise as in India. It is my form of meditation. It is very effective because it keeps away all other thoughts, and hence all distractions. My favorite mantram is "God within me!" I repeat it silently and mentally only, hundreds of times, but each individual repetition is done very slowly.

a) The atom bomb will be outlawed, said [redacted], and a third world war will be prevented. MY GURU

a) The atom bomb will be outlawed, said [redacted] and a third world war will be prevented.

d)"To give the self up to God" is to make His will your will.

c) Remember friend, everybody is your friend; you only have one enemy to deal with and that is the EGO.

d)"To give the self up to God" is to make His will your will.

c) Remember Friend, everybody is your friend; you only have one enemy to deal with and that is the EGO.

c) The same God that is in India is also in San Francisco. He is in your home and He is in your heart. No matter where you will go you will always take Him with you.

c) The same God that is in India is also in San Francisco. He is in your home and He is in your heart. No matter where you will BE you will always take Him with you.

e) If you are emotionally upset and you have many obstacles to overcome, remember that is karma.

a) I feel your pain and I know the wound of death is hard to bear, but who are we to judge. God gives and He takes and we must not question Him for He is wiser in judgment.

e) Why do you keep going back to negative thoughts? Yes, it was karma; it had to happen and it is of the past so why worry about it? Base your thinking on constructive ideas.

e/ The New Thought schools leave out important factors in human life -- God's will (as evidenced by the cancer from which Ramakrishna and Maharishee died, despite their pure and positive thoughts) and karma of past births.

a) There is no death for it is the soul that is the image of God. If there is death then God Himself would be dead. Your body is only a garment and it is more of an illusion than a reality but, nevertheless, while we are on this earthly planet we are supposed to take care of our bodies in every way possible, for it is a temporary temple where the soul dwells until the time comes for its departure from the body. What you should really be interested in is what becomes of the soul. A new environment, another world, awareness of a clearer consciousness, and a greater partnership with God, and also the meetings of the holy sages and loved ones who lived before you and me.

HEALING and Helping: (a)The secret of self-healing meditation is to stop seeing the body sick, refuse to identify oneself with it and instead think one is spirit. (b)The teacher or healer can best influence or help others by doing it secretly, in meditation when they are asleep. (c)Anyone can spiritually guide or heal himself if only he will have enough faith that God is within himself. (d)Great patience is needed when sitting to meditate. Without it, success is impossible. To think of time limits, spoils meditation. (e)The adept can help best in meditation by telepathically reaching their subconscious mind while they are sleeping. Then there is least resistance to his influence. Also when they are alone and relaxed. He takes them up into his consciousness and makes them one with him. Otherwise he can help them by remembering them in prayer, which requires much less time and effort.

MEDITATION: (a)The secret of self-healing meditation is to stop seeing the body (sick) refuse to identify oneself with it and instead think one is all spirit. (b)The teacher or healer can best influence or help others by doing it secretly, in meditation when they are asleep. (c)Anyone can spiritually guide or heal himself if only he will have enough faith that God is within himself. (d)Great patience is needed when sitting to meditate. Without it, success is impossible. To think of time limits, spoils meditation. (e)The adept can help (heal) in meditation by telepathically reaching under subconscious mind while they are sleeping. Then there is least resistance to his influence. Also when they are alone and relaxed. He takes them up into his consciousness and makes them one with him. Otherwise he can help them by remembering them in prayer, which requires much less time and effort.

c) At this time and age there are no masters. He who calls himself one is less than a disciple.

( ) I tell aspirants that if they want to marry, they may do so and it will not interfere with their spiritual life, and that they may still attain enlightenment. This is only b ecause I do not want to discourage them and therefore tell them a white lie. Only to those who are really ready can I tell the whole truth which is that they must not only practice celibacy but also must be free of all family ties. All distractions from the opposite sex and all activities and entanglements with them. A man must be able to live completely alone in order to be able to devote himself to the long periods of meditation demanded of him every day. It is far better that he should look after himself, cook his own food, and prepare his own meals than have to get married to find someone to do so or to have a servant around for that purpose. If he has others around they a re sure to disturb him or to pull him down.

( )When I say that in meditation I find the whole world within me, I do not mean that I see a vision but it is a kind of feeling.

( ) Guru warned me against accepting money from anyone as it would bring me their karma along with it.

( ) I meditate every night at eleven o'clock every day, and on Wednesdays in addition at nine o'clock in the evening, when I have contact telepathically with GURU. He taught me never to use meditation to remedy unsatisfactory personal conditions or healphysical diseases. The type of meditation practiced by Unity, Science of Mind, New Thought is not our way. I do not use meditation to serve the ego I use it only for one thing, to come nearer to God. or the body.

( ) GURU said that there were seven senses. In addition to the ordinary five, the sixth is intuition and the seventh which is still higher he called nearness, meaning nearness to God.

( ) ON entering into the practice of meditation the mantram is silently repeated for some time and then it is stilled and the thought-free wordless state is reached. This continues for a period until the meditation time is nearly up, and then one resigns oneself to returning to the initial stage, taking up the mantram again and closing the meditation with its repition spontaneously and automatically.

( ) I tell aspirants that if they want to marry, they may do so and it will not interfere with their spiritual life, and that they may still attain enlightenment. This is only b ecause I do not want to discourage them and therefore tell them a white lie. Only to those who are really ready can I tell the whole truth which is that they must not only practice celibacy but also must be free of all family ties. All distractions from the opposite sex and all activities and entanglements with them. A man must be able to live completely alone in order to be able to devote himself to the long periods of meditationdemanded of him every day. It is far better that he should look after himself, cook his own food, and prepare his own meals than have to get married to find someone to do so or to have a servant around for that purpose. If he has others around they a re sure to disturb him or to pull him down.

( )When I say that in meditation I find the whole world within me, I do not mean that I see a vision but it is a kind of feeling.

( )I warned me against accepting money from anyone as it would bring me their karma along with it.

( ) I meditate every night at eleven o'clock every day, and on Wednesdays in addition at nine o'clock in the evening, when I have contact telepathically with Count. They taught me never to use meditation to remedy unsatisfactory personalconditions or physiyical diseases. The type of meditation practiced by Science of Mind is not our way. I do not use meditation to serve the ego - I use it only for one thing, to come nearer to God. or the body.

( ) said that there were seven senses. In addition to the ordinary five, the sixth is intuition and the seventh which is still higher be called nearness, meaning nearness to God.

( ) On entering into the practice of meditation the mantram is silently repeated for some time and then it is stilled and the thought-free wordless state is reached. This continues for a period until the meditation time is nearly up, and then one resigns oneself to returning to the initial stage, taking up the mantram again and closing the meditation with its repition spontaneously and automatically.

d) I do not approve of Bern. Renault's method of starting an ashram and correspondance school. 1st, it should not be announced but worked at in secret meditation. 2nd, she should not ask for finance, not even voluntary donations.
d) Although the acceptance of money from spiritual seekers is not allowed, still there are exceptions pointed out by the inner self as admisable for one's help when no other income for support is available. In that case one should strictly limit the amount accepted.

( )Have fixed hours for meditation . If at any time you are unable to keep to the exact hour do not use it as a pretext to avoid meditation, but make up for it at a later hour.
( ) To seek any kind of occult power which includes even thepractice of healing or the demonstration ofprosperity is wrong and must be avoided. Yet all the "New thought" Science of Mind, and Christian cults stress this.
( ) Those spiritual seekers who claim to have had mystical experiences but who have lost them again, have had only imaginary ones. The real mystical experience has a lasting result and does not pass away, and the mystic is forever after living in peace, wisdom and strength. He cannot get depressed or fall back again into darkness. The question is asked, How do such imaginary mystical experiences come into being? The answer is: that the seeker read about them in books or heard about them in talks or received the suggestion in some other way. The glimpses which seemed so real to the mystic who has them are not really taking place on the highest level. But on that which is the lowest. Every illumination on the highest level is a permanent one. The very fact of being impermanent stamps the experience as belonging to an inferior level.
( ) At the deepest point of my meditation, I enter the death state. The heart-beat and lung-breathing stop their action. My body is still like a corpse. This lasts about three minutes. ( )The Center is God. There are 7 Halls of Learning of which this is the final. ( )It is in the world that man must work out his karma, hence his birth into it. By experience in it he learns his lessons, as well as by inner experience

d) I do not approve of Bern. Renault's method of starting an ashram and correspondence school. Int, it should not be announced but worked at in secret meditation. 2nd, she should not ask for finance, not even voluntary donations.

d) Although the acceptance of money from spiritual seekers is not allowed, still there are exceptions pointed out by the inner self as admisable for one's help when no other income for support is available. In that case one should strictly limit the amount accepted.

( )Have fixed hours for meditation . If at any time you are unable to keep to the exact hour do not use it as a pretext to avoid meditation,but make up for it at a later hour.

( ) To seek any kind of occult power which includes even thepractice of healing or the demonstration ofprosperity is wrong and must be avoided. Yet all the"New thought" Science of Mind, and Christian cults stress this.

( ) Those spiritual seekers who claim to have had mystical experiences but who have lost them again, have had only imaginary ones. The real mystical experience has a lasting result and does not pass away, and the mystic is forever after living in peace, wisdom and strength. He can cannot get depressed or fall back again into darkness. The question is asked, How do such imaginary mystical experiences come into being? The answer is: that the seeker read about them in books or heard about them in talks or received the suggestion in some other way. The glimpses which seemed so real to the mystic who has them are not really taking place on the highest level. But on that which is the lowest. Every illumination on the highest level is a permanent one. The very fact of being impermanent stamps the experience as belonging to an inferior level.

( ) At the deepest point of my meditation, I enter the death state. The heart-beat and lung-breathing stop their action.My body is still like a corpse. This last s about three minutes. ( )The Center is God.There are 7 Halls of Learning of which this is the final.

( )It is in the world that man must work out his karma,hence his birth into it.By experience in it he learns his lessons,as well as by inner experi-

ence

a) My younger sister came to me recently and said she wanted to go on the path. I started her with diet reform. I had never spoken about the path to her before as I knew her family (husband and his relatives) were opposed to it. She said, "I see you are so happy since you have been on the path that I want to become so happy too. Your demonstration inspired me."

( ) It used to take forty-five minutes for me to reach the state of thought free ~~meditation~~ full, deep, timeless meditation. Now it takes me only fifteen minutes. During those fifteen minutes my mind is active with thought, but there are only the thoughts of the mantram which I practiced. This mantram is the one which I repeat over and over again until I have reached the state of real meditation. It was this mantram practice which brought me to the mastery of meditation. At the end of a quarter of an hour even the mantram itself is let go until it disolves into the deep state. I used to make the mistake of holding on to it but my Guru [redacted] taught me to let it go after it has done its work.

( ) The cycle of life goes from birth thru childhood to manhood, marriage, happiness, suffering oldage, and death. I do not want to go through that again. Therefore, I do not want to reincarnate again. Not even the thought of helping others would draw me back into reincarnation. It is a horror to have to undergo all those years of spiritual unconsciousness before one can regain one's own spiritual state. I do not even accept your wish to come back in spirit form and stay close to the earth's sphere in order to help those with whom you are in sympathy special or affinity. I want to become pure God only.

( ) I have given up all my attempts to go around helping freely others. I limit my time only to those who are really sincere, and who are practicing to do their utmost. The others I crossed off my list. The Guru taught me ~~during meditation~~ to spend most of my time in meditation and as for helping others, to do that chiefly in meditation also.

( ) When I reached the deep state of meditation and thoughts vanish, it may last only for an hour and yet it seems like a million years while I am in it. That is because the sense of time disappears during that state.

(

[illegible] It used to take forty-five minutes for me [illegible] the state of thought free [illegible]. Full, deep, timeless meditation. Now it takes me only fifteen minutes. During those fifteen minutes my mind is active with thought, but there are only the thoughts of the mantram which I practiced. This mantram is the one which I repeat over and over again until I have reached the state of real meditation. It was this mantram practice which brought me to the mastery of meditation. At the end of a quarter of an hour even the mantram itself is let go until it dissolves into the deep state. I used to make the mistake of holding on to it but my Guru taught me to let it go after it has done its work.

( ) The cycle of life goes from birth thru childhood to manhood, marriage, happiness, suffering, illness, and death. I do not want to go through [illegible] again. Therefore, I do not want to [illegible] again. Not even the thought of helping others would draw me backinto reincarnation. It is a horror to have to undergo all those years of spiritual unconsciousness before one can regain one's own spiritual state. I do not even accept your wish to come back in spirit form and obey those to the earth's sphere in order to help those with whom you are in sympathy (special) or affinity. I want to become pure God only.

( ) I have given up all my attempts to go around helping freely others. I limit my time only to those who are really sincere, and who are practicing to do their utmost. The others I crossed off my list. The Guru taught me [illegible] to spend most of my time in meditation and as for helping [illegible], to do that chiefly in meditation also.

( ) When I reached the deep state of meditation and thoughts vanish, it may last only for an hour and yet it seems like a million years while I am in it. That is because the sense of time disappears during that state.

d) The power of true prayer is forgiveness of sin.

b) Listen to the Voice of your heart which is so far and yet so near.

I know myself advice is very cheap to give but nevertheless, you seem to be a person of understanding and you will listen to reason.

God's universe is full of love if everything is understood clearly according to God's purpose.

Within your heart you know the difference between right and wrong. You have no right to keep the company of one who is not free for you are endangering all who will be concerned in the near future, you will only bring shame to yourself. Sex can be controlled by strength and courage. Only through wedlock are you allowed to have sexual relationships for that is the true meaning of having such a sacred trust.

The rightful thing for you to do is to turn to God; pray to Him for you are one of His children and God never forsakes those who turn to him for guidance.

a) It is not necessary for you to travel all over the country to find your Teacher; first, it is a costly business and secondly, there are no true teachers in this day and age; but there is one true Teacher that dwells within yourself.

f) A positive thought will always triumph eventually over a negative one. If others think and express negatives to you, brush them off by positives. Keep them out of your mind.

c) The best way to help others and help yourself is to work in secrecy and silence by meditating in the solitude of your room. First, think of and send help to those individuals you know by name. Then, do the same for those whom you do know know; think of them en masse. Your thought will reach them even though they won't know its from you and you won't know which persons it helps. But some of them will later be brought personally into outer contact with you.

cO The secret service of humanity in meditation need not preclude the giving of interviews, but do this only to selected cases, to the few who are sincere and ready; do not waste time with the others. Nor need it preclude attending to correspondence with such selected cases. In these ways you retain your freedom, do not get involved with a church, ashram, center or society.

)The power of mind over body is potentially great. Iadvised a crippled woman to imagine every day that she is perfectly well, and to hold the picture with faith and concentration. But of course she had also to live the higher life with the utmost sincerity

8) Listen to the voice of your heart which is so far and yet so near.

I know myself advice is very cheap to give but nevertheless, you seem to be a person of understanding and you will listen to reason.

God's universe is full of love if everything is understood correctly according to God's purpose.

Search your heart you know the difference between right and wrong. You have no right to keep the company of one who is not there for you are endangering all who will be concerned in the near future, you will only bring shame to yourself. Man can be controlled by strength and courage. Only through wedlock are you allowed to have sexual relationships for that is the true meaning of having such a sacred thread.

The rightful thing for you to do is to turn to God; pray to Him for you are one of His children and God never forsakes those who turn to Him for guidance.

9) It is not necessary for you to travel all over the country to find your Teacher; first, it is a costly business and secondly, there are no true teachers in this day and age; but there is one True Teacher that dwells within yourself.

9) A positive thought will always triumph eventually over a negative one. If others think and express negatives to you, just push them off by positives. Keep them out of your mind.

The best way to help others and help yourself is to work in secrecy and silence by meditating in the solitude of your room. First, think of and send help to those individuals you know by name. Then, do the same for those whom you do know know; think of them en masse. Your thought will reach them even though they won't know its from you and you won't know which person a it helps. But some of them will later be brought personally into touch contact with you.

10 The secret service of humanity in meditation need not preclude the giving of interviews, but do this only to selected cases, to the few who are sincere and ready ; do not waste time with the others. Nor need it preclude attending to correspondence with such selected cases. In these ways you retain your freedom, do not get involved with a church, ashram, center or society.

The power of mind over body is potentially great. Idolized a crippled woman to imagine every day that she is perfectly well, and to hold the picture with faith and concentration. But of course she had also to live the higher life with the utmost sincerity