

AUDIENCES WITH HIS HOLINESS

NEW DELHI

31 December, 1992 – 3 January, 1993.

Lady Allan

Mr. R. Jacob

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(Interpreter: S.M. Jaiswal)

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1ST AUDIENCE

Opening Message.

M.A. In these turbulent times we feel so blessed to have the grace of audiences with His Holiness. We represent Dr. Roles's people all round the world and we bring messages of love and gratitude.

H.H.'s answers in 1991 seemed to contain the essence of all He has given over the years, and we have been studying them ever since, returning to all He has given, particularly on consistency, Buddhi and Samskar.

We have also been remembering Dr. Roles's final message that the need now is for simplicity; this has drawn us to the realisation that H.H. has been gently leading us to the greatest simplicity of all – total faith in, and love of the Param-Atman so that we can realise, as Dr. Roles did, that we “have nothing of our own”. We need warmth of heart more than anything else so that “feel, say, do” arises from love and humility. H.H. once said to Dr. Roles that love was the motive force of the universe – please can H.H. help us in our longing to act only from love?

H.H. In the Vedas it says of Brahman

‘Before the beginning of time the Absolute existed alone so His desire was to create many’. The entire motive force which manifests this creation of animate and inanimate variety is love or bliss. The galaxies, stars, planets,

creatures and everything else are set in motion by this conscious force – love. Every bit of creation is part of the Creator, and everything is playing its part according to the conscious charge which animates it. The Leela (play) is for the pleasure and satisfaction of the Absolute, taking place with Him and within Him. While this play is proceeding, some forget their part and the source of the motive force. The result is limitation (by superimposition). Love for one turns into hate for another. All limitations are governed by limitations of time, space and qualities (the gunas). Through ignorance these limitations become hard, binding and complex. Only true knowledge, love and devotion can dissolve them, and in simplicity the troubles arising from complexity disappear. The universe is one and perfect within the Absolute, and it is His will that it should remain so. But in illusion and agitation everything seems incomplete, separated and alienated. The fullness, the perfection and the unity held in love is then shattered, and in this ignorance everything looks small. In order to escape from this, meditation, true knowledge, love and devotion are the way to unity. But these ways do not belong to any one individual, group, society or nation for all such concepts are limited and binding. They are in truth universal. Everyone in this universe is looking for love and deserves it, and must get it.

Dr. Roles was a very liberal and universal man with an open mind. His devotion towards the discipline and meditation was great. He was constantly working towards realisation of the fullness of the Self, always trying to find the way to the ocean of bliss. This same spirit of enquiry and the constant practice of this discipline is needed by every member of the Society.

The Absolute is 'Premaswaroopa, 'Jnanaswaroopa' and 'Bhakswaroopa' (the embodiment of love, knowledge and devotion). It is limitless in every sense and its door is always open. The universe is one and full of love, and everything is motivated by love. Let love flow without hindrance from any direction.

M.A. Surrendering to the Param-Atman and giving up the sense of being 'the doer' seems to be the shortcut to 'No Samskar'. Could H.H. say something more about this?

H.H. In this creation everything is moving and every movement leaves a trace or effect. These effects are the Samskars, and because of the movement they are subject to change – good or bad. New Samskars arise in place of old. Some are deep and strong so last longer. They all exist in the Antakharan.

Take the example of Valmiki who, in the early part of his life, was a robber. He used to rob people for himself and his family. He was also violent and his deeds caused misery and loss of life. With these Samskars, one day he met some sages who were passing through a forest. The sages influenced his mind and he was ready to listen and act on what he heard. He was given a mantra on which to meditate; due to his sincerity and devotion his violent Samskars were dissolved and he turned towards purity, beauty and truth. He became a poet and his Sanskrit Ramayana is so beautiful and full of feeling that he was called the 'Adikavi' or First Poet.

Thus all Samskars can be changed from the worst to the best, but as long as one is participating in the everchanging creation some Samskars will always be there. They give form to existence. They

arise in connection with objects, persons and actions. Good company offers good Samskars and bad company brings in bad. In good company one hears spiritual texts, analyses through reason and participates in the stream of love and devotion; then all previous Samskars of selfish pleasures, pride and prejudices begin to be dissolved, and new ones of purity, beauty, justice and love prevail.

This leads one towards universality and one begins to see the whole world as one's own family. This is how one moves from the limited towards the unlimited, from imperfection to perfection. Everyone is full of pure and loving Samskars because that is the desire of the Creator, but for some reason they are overlaid by the selfish, material and divisive Samskars. All one needs is to shed these superimposed evil Samskars and once they are eliminated the pure motive force of love will take over. This one cannot remove for it gives form to the universe and all in it. This is natural and ordained by the Absolute. It is part of the ocean of bliss expressed by waves of bliss. In this no one experiences separation, conflict, misery or sorrow. With detachment our actions will bear no fruit and the laws of nature or the process of everchanging Samskar will make no mark and thus one stays free. This is what is referred to as 'no Samskar'.

M.A. In his first answer His Holiness mentioned nations, societies and religions in relation to coming towards love. We have found questions arising, in considering Samskar, as to whether Samskar is involved in larger groups or nations? Some people seem subject to the effects of their nations, quite apart from the effects of their own deeds. Can H.H. help us to understand this level which is larger than the individual?

H.H. Samskar relates to individuals. It is individuals with their Samskars which form societies and nations. Societies or nations express the predominant Samskars of the majority of their individuals. Societies and nations are composed of individuals. Only an individual can acquire or dissolve a Samskar. When the majority within a nation manifests malicious or benevolent Samskar we ascribe it to that nation, but a nation is not a being but a group of beings. Thus the question of Samskar concerns individuals. A society which is actively engaged in the search for truth and disciplined by the practice of meditation will sooner or later dissolve the unwanted Samskars in most of its members.

For example if you go to clean a room you begin to clean individual items like a chair, table, curtains, windows, walls, floor or ceiling. The dust and dirt is held by these individual items and that is where the cleaning has to start. Once the items are clean, you can say the room is clean. But in relation to Samskars they are not dissolved by physical means – they have to be dissolved at the mental level of the Antakharan. When the mind and intellect are clean it leads to cleanliness at every level. To help a nation one must start with individuals. With detachment, the feeling of not being the doer and following the discipline given one can remove all Samskars. The nation is purified by purifying its individuals and then the world can be enjoyed.

M.A. It does seem to concern memory. The diversity in the world is part of its beauty, but at the moment the diversity leads to conflict. How can the attitude be encouraged that beauty is part of the plan but this does entail differences? Some of the differences seem connected with memory, the cultural memory of the people?

H.H. The variety and diversity in creation is necessary because it is the will of the Absolute. All this is simply for the entertainment of the Self, but during the entertainment, when someone becomes attached to one or the other aspect, then, and then only is hate introduced by the individual. Hate is not part of the original design. This hate creates strife and conflict which the Absolute did not create. The conflict is the outcome of these attachments (Raga and Vasana – attachment and desire). Therefore, one should try to refrain from them. If one is unable to eradicate attachments from the minds of others, at least one should eradicate them from one's own Antakharan. If someone has a strong desire to get rid of attachments and hate, then some help can be given with love and affection. If anyone is set on strife and separation at all costs, due to hate, the scriptures and wisdom cannot help. Shri Krishna says in the Bhagavadgita:

This knowledge may not be explained to those who lack self-discipline and devotion and have no desire to serve, nor to those who speak ill of Me. (18.67)

He who teaches this supreme secret to My devotees, showing the highest devotion to Me, shall doubtless come to Me. (18.68)

The simple message is that, unless one is ready to enquire, listen and act with love, one cannot be helped or have one's unhelpful Samskars transformed. God has not created a quarrelsome universe, but a loving one. In this loving universe some take it very rigidly and get attached to only one aspect of the drama as the only reality. They cannot tolerate another view, they create strife and conflict and do not hesitate to destroy others. The fact is that

the Absolute did not initiate attachment and hate – this is a superimposition created through the Antakharan by strong preference for one or the other aspect. One should not cultivate this attitude and should always be ready to help those who seek help.

Help can be offered anywhere, even under a tree – there is no need for a palace! My teacher was a loving and disciplined sage. He used to teach under a tree laden with fruit. He saw that the falling fruit disturbed the meditation of his disciples, so the teacher simply looked up at the tree; it immediately stopped producing fruit although it continued to flower.

Transformation depends upon an overriding desire to transform. Although the Self is perfect, superimpositions seem to abound. One must have some deep desire (magnetic centre) to look for possibilities of purifying unhelpful Samskars. Creation is triformal; some people are Sattvic, others are Rajasic or Tamasic. Tamasics are very rigid. Whatever view they hold they presume it to be the only one. The Absolute provides for everyone, but only seekers make the effort to enlighten themselves through enquiry, reason, devotion and meditation. Valmiki did listen to the sages, followed their advice and developed his latent creative power of poetry. When more individuals change, society becomes more unified. Beauty lies in variety and wisdom dwells in unity. There is no real conflict, hatred or strife.

Creation is governed by the laws of nature which are the expression of love. Nature assists those who seek transformation and punishes those who are attached to rigidity and do not want to change. This is the lesson.

R.G. Is it right to conclude, from all H.H. has taught us, that ordinary man as a replica of the universe is composed of different levels of energy, ranging from fine to coarse, but that through ignorance his consciousness becomes attached to the coarse levels, preferring them to the fine?

On death is he liberated from the coarse level and finding himself in the fine levels for which he is unprepared, does he long to go back to the coarse levels to which he is accustomed? If eventually he does so, he forgets all he has experienced. Is this how the individual is bound to the wheel of birth and death?

Does the light of Sattva, which appears during Meditation, prepare the individual for the liberating experiences after death?

H.H. The motive energy is love and it works through physical, subtle and causal bodies in various levels of coarse or fine energy. It is true that the individual, in ignorance, is attached to coarser levels in place of finer, and this is why he keeps on coming back to the physical form birth after birth. This is part of the laws of nature. The sort of company one keeps is the sort of company to which nature will return you. When a person dies in ignorance he goes to the finer, or subtle level, but very soon comes back to the coarse level he was used to. The laws of nature will compel him to turn back to the coarse level and pay the price for his comfortable attachments. This is the cycle which is being repeated all the time. But this vicious circle of birth, death and birth can be broken.

There are three sources of help. They are Satpurusa (a Realised Man), Sadgrantha (the Scriptures) and the Self. They can be seen as teachers or graces. The company of a Realised Man is a living force and grace. His wisdom and example free one from attachments. The Sadgrantha, or scriptures, are passive sources of grace. They explain the process of release and when put into practice by the aspirant the bonds of ignorance and attachments can be broken. The third and the most hidden source is the Self or Atman who is always present, but remains unknown. If one can contemplate, meditate and reflect the inner and deeper levels of oneself, the true promptings will help one to break that vicious circle through enlightenment. This urge for liberation from the cycle of births is expressed through this threefold prayer:

“Lead me from the unreal (untrue) to the real (true). Lead me from darkness to light and lead me from death to immortality”. The Self is the real, the true, the light and the immortal. Those who persist do reach that state of illumination from where there is no need to return or fall into the coarser levels through birth. Even these prayers imply a spirit of enquiry and the knowledge that there is some truth, some light and immortality which has to be realised through the grace of the teacher, the scriptures or the Atman. One who seeks will find. But there are those who are so proud, arrogant and hypocritical that they will not turn towards the truth. They are fully satisfied with whatever they have and, due to their attachment to their possessions, they are punished by nature to keep returning again and again, life after life . The escape route is through the company of the Realised Man, the Scriptures or the Self.

Here is an example of grace. There was a handicapped man who could not move and had to depend upon the charity of others. People were annoyed by him and ridiculed him for begging. Once a holy man came by and this poor man sought his advice.

The holy man made sure that his advice would be fully and truthfully followed. He took the man under a tree and placed him as comfortably as possible and instructed him not to accept any charity for three consecutive days.

The villagers saw this holy man settling him under a tree. They became curious and asked the handicapped man if they could help. But he refused all help. Even when they insisted he refused, obeying the holy man from Self respect. This reliance on the Self made him strong and his face lit. Within these three days the villagers became aware of his inner force because all his worries and frustrations had totally disappeared. This made the ultimate change and they looked after the man, and the man looked into the grace of the Self. He was provided with all that a holy man would need, and he provided all that the villagers needed to turn inward. The company of a Realised Man is good enough to change the course of a wretched life into a holy life. The advice that 'I need nothing' transformed the situation.

At the end of this Audience, after we were standing preparing to leave the room, H.H. started to speak and, with great warmth and light in His face, said:

H.H. The brilliant light of Dr. Roles is shining on us here now and on the tree he planted.

2ND AUDIENCE

1st January, 1993.

R.G. In the light of what His Holiness told us yesterday about prayer and the lovely prayer He gave us, could His Holiness tell us more about the difference between prayer and meditation? How do they support each other in leading us towards expansion and the universal?

I know His Holiness has told us to pray if the meditation isn't going well, yet on the other hand I feel it is the meditation which gives us the energy to pray. I would like to understand how to pray truly and so come closer to experiencing the Self.

H.H. Prayer is for grace, spiritual, mental or physical. It creates space for grace to enter. It has sound and rhythm which attracts the mind to one pointed attention. The difference between prayer and meditation is that prayer is external and meditation is internal. Prayer is mostly aimed towards the Lord and, therefore, it is external – from the Self to the deity – movement reaching out for grace. Meditation is internal, withdrawal from the outside world or ideas in the mind, and moving into the realm of oneSelf where there are no thoughts, desires, prayers or worries. It seeks nothing, not even grace. It is for union with the cause and centre of all that creation stands for. It leads to the ultimate treasury, the Being, the Self, the Absolute. Meditation is for union with the being of the Lord which is beyond desires, needs and prayers. One can pray to the Lord, but to whom would the Lord pray? The one (prayer) seeks unity, the other (meditation) is

unity. Meditation is supreme. If one is afflicted by worries and agitations and cannot easily meditate, then prayer is helpful because of the sound and the rhythm and the message contained within it. This will give the scattered mind some rest and facilitate meditation. One need not pray after meditation because, having reached to the source of everything, one needs nothing. Prayer has a cause, meditation is for the causeless.

Prayer must have love behind it to make it purposeful and meaningful. In general a prayer must be short to be powerful. A long prayer is stale and dry. It is not an exercise in rhetorics. Mahatma Gandhi always used to start his meetings with prayer. All important activities should begin with prayer. Most of the Vedas are prayers. The prayer which arises spontaneously from the heart as an inner impulse is the purest and most powerful. Written and repeated prayers are less effective unless there is enough attention to the content of the prayer, to the real meaning of the prayer. The efficacy of traditional repeated prayers is doubtful unless they touch the heart. The power of the spirit lies mostly in spontaneous prayer which may not be in beautiful words. Even those short prayers offered by Sages, though charged with power, must be prayed from the heart. The verbal repetition of a prayer is not of primary importance. The power of prayer is held in its meaning, although it does manifest through the sound and rhythm.

R.G. I would like to ask His Holiness if the prayer is the means to purify the emotions by concentrating the mind?

- H.H.** In spontaneous prayer the emotions are most pure and if they are aimed at quietening the mind they will certainly do so, because they are pure and not fabricated or modified. The usual traditional and repetitive prayers can lose their lustre though in their origin they must have been powerful. The real seat of prayer is in the heart, not on the lips. Prayer is not a prayer if it does not arise from the heart.
- M.A.** If one has just one overriding desire which becomes a more or less constant longing to serve only the Atman, can this be a prayer? It fills one and does not seem to need words.
- H.H.** Prayers are either verbal and external, or nonverbal and mental. Verbal prayer has words, rhythm and meaning. Sound and rhythm bring the mind back to attention to express the content. Habitual verbal prayers may be merely lipservice with no depth. When the meaning of the prayer touches one's heart, then one tries to conform with its content. Mental prayers are usually non-verbal or less verbal. They are very potent and bring spontaneous expansion within one's heart. They touch the person's heart deeply and make a deeper impression. A longing only to serve the Atman is certainly a potent prayer but to continue it has to manifest in constant service. Therefore, the impulse must be followed by constant service to the Atman which is the whole universe. This is a practical proposition and the service must be continuous, it does not end with a single gesture. A warm glow in the heart is the initial stage of the prayer to serve the Atman, the Samashti, the whole universe. This prayer will be fulfilled by serving the

Samashti with everything and every ounce of one's energy. Only this fulfilment of the prayer makes it complete and true.

A child in need calls for its mother, and no sooner is the call heard than it is answered with the appropriate response. The mother is the embodiment of love, compassion and service. She is always ready to respond. Sometimes she does it just by her own intuition without being called.

R.J. (Gave a message of apology and love from Mrs. Jacob, and His Holiness responded with a blessing).

To sharpen Buddhi and strengthen its resolve to serve the Atman seems very important. Can His Holiness give more guidance?

H.H. The best way to strengthen and sharpen Buddhi is to refrain from entertaining too many desires. As long as one holds on to hundreds of concepts, alternatives and ambitions in one's mind, Buddhi will be blunt and weak from over exhaustion. Therefore, one must limit the number of desires. The Vikshepa, or agitation in the mind, makes Buddhi ineffectual. How can law and order prevail when a riot is going on in the Mind? When problems are few and the mind is not agitated the light of Atman can fall on Buddhi to resolve problems. A steady mind has a strong and sharp Buddhi. Buddhi gets its power from the Atman and it can be used in any direction – for better or worse. In the light of true knowledge Buddhi works positively, but if the mind has absorbed attachments and hatred then all its functions work negatively. Attachment helps to further a cause one loves even if it is wrong, and hatred reinforces the rejection and destruction of the cause one hates. Viveka is neutral and

transparent. It favours nothing, and hinders nothing, but furthers the cause of unity, purity and universality which are associated with the Atman. To serve the Atman is to serve the universe by establishing unity, purity, love and equality. The test of Viveka is that it leads from individual to universal. To use Buddhi for the individual rather than the universal is the wrong use of Buddhi.

R.J. I would like to press a little further. It has been said that when Buddhi is turned towards spiritual things then it finds the Self. Do we achieve this through meditation or through other things to keep our Buddhi turned towards the spiritual side?

H.H. Buddhi is next to the Atman. It is nearest, and due to its proximity the light of Atman or consciousness falls first upon it. It is its nature to work through this light, for the light is universal. If Buddhi remains steady and transparent it will work for the Atman with the full brilliance of the light of consciousness. But Raga and Dwesa (attachment and hatred) dim that light. Raga is not true love but over attachment, and Dwesa is not the unifying element, but divisive hatred. They superimpose a cover and reduce the light. Due to lack of light, resolutions are always wrong. When one's child makes a mistake, reason demands discipline, but attachment forces one to overlook the fault of the child one loves, and to whom one is unduly attached. This colours one's judgement. On the other hand if a person one hates does brilliantly, one tries to belittle, ignore or abuse them. This is the usual experience. Reason favours no one because Atman is one and there is no other to favour or hinder.

The light of the Atman shines in three centres in the body. First it appears as a single spark in the region of the navel. This is a vibration called Pashyanti. It is like a seed, a single conscious vibration (spandan). Only the Self knows it. Madhyama, the second, is in the heart where it shines triformally but still without sound. This one does register but not through the ears, only through the mind in the Antakharan. It is abstract and yet its meaning is fully comprehended by the individual. Both these levels are private and subjective. Nothing from here is directly communicated to other people except emotional expressions and automatic gestures which result from what has been registered. The third is Vaikhari, the manifest sound. It is directly expressed through speech. This is the means of communication. Each level is subject to Raga and Dwesa (attachment and hate) although one has registered the truth internally. When it is expressed the attachment and hate have already manifested internally.

Unless attachment and hate have been purged from Buddhi, Buddhi cannot serve the Self. Meditation stills Buddhi and enables more light of Atman to fall on it. But true knowledge is necessary to help one to purge attachment and hate whenever they are seen in one's actions. This wisdom is spiritual knowledge which arouses Viveka.

R.J. We consider our thoughts as our own, but are they really part of the passing show into which we tap, picking up the influences? I feel they are not our own.

H.H. It is true that much of what one presumes to be one's own thoughts is derived externally from the Samashti, the passing show of the

universe, and it is influenced by the Samskars which make a cover over the Antakharan. But as well as this there is much that is the Self. The universe is not outside the Self, for it has come to exist through the Self. Therefore, it is equally possible to have one's own thoughts.

External and internal influences do shape one's thoughts, but only if Buddhi is weak and immature. In order to get rid of their unwanted influence one needs discipline. If the discipline is followed properly by discussing material provided to the groups, and through meditating regularly and properly, one's Buddhi ought to become mature, and be able to judge the usefulness of every floating thought, concept or principle, and to accept whatever is useful to spiritual development, leaving the rest. When Buddhi has become pure then all external and internal influences are properly analysed and made use of, or new thoughts can be created to overcome difficulties or to make further progress.

Agriculture is a good example. In farming, the field is prepared by clearing and preparing the soil. Fertilizers are applied to make the soil more productive and then the seed is sown. When germination takes place new shoots spring up, but not all of them are the seed sown. Many weeds also grow and they grow faster than the crop. The farmer goes into action to pull out the weeds so that his crop can grow properly. Later on a few more little weeds will come up, but they are stifled by the strength of the crop. This weeding out which, in us, is either internal or external is necessary. Similarly in spiritual life there are internal thoughts from Samskars and external thoughts from society, family, religion or bad company. They must be rooted out whilst disciplined and

spiritual thoughts must be nourished. For this Buddhi must be made mature, through Viveka or Reason, to eliminate all attachments and hatred. The light of Atman is always available for creative purposes apart from gathering true knowledge from outside.

R.G. His Holiness once said to Dr. Roles:

‘When the Chitta is pure and the promptings come from the Atman, then the effect of the causal body on the subtle body, and the effect of the subtle body on the physical body is felt and seen to be felt.

But if it is the works of the Ahankar and Manas it would be the other way round, with the physical body affecting the subtle body and so on. This is the way one can see if one is following the Atman or Ahankar, whether the internal organs are pure or impure.’

Recently I have been receiving observations from a few people who have either experienced seeing a glowing light during meditation, or who have seen auras of light round other people at unexpected moments, or have felt a warmth round the heart which is almost painful, but which is accompanied by feelings of intense love. Could these be examples of the causal body having an effect on the subtle body and so on? The people concerned are convinced of the reality of these manifestations, but wonder how to prevent themselves from imagining about them and making them false. They ask for advice.

H.H. Personal experiences which are completely internal can only be verified by the individual himself. It is possible to verify whether the internal experience is true or false and whether it is the light of Atman coming from causal to subtle, and from subtle to physical (from the centre to the circumference), or whether it is the physical affecting the subtle and causal (from the circumference to the centre). When the physical begins to influence the subtle and causal, all the effects will be coarse, and rigidity begins to spread. This creates Samskars within the mind and heart of the individual which are not universal, because the physical is always limited, not universal. This is the realm of the play of Ahankar and Manas.

Atman is always universal. When the light of the Atman operates in its purity, the effect is to expand the individual to the universal. Whatever comes from the Atman is Sattvic and full of light and peace. If agitation and a sense of self-importance or rigidity follows, then it must come from the realm of Rajas and Tamas. Therefore, one should look at the result of the experience. If it serves the universal it is Sattvic, and if it serves the individual then it is Rajasic or Tamasic and must be from Ahankar. This is the way to verify.

The light of the Atman falls on Buddhi, so Buddhi is powered by the Atman. But this power can be used in two ways – for transformation or for reinforcing attachment. One is refining and the other is hardening. The human body is a complex mechanism. The experience of light can be a state of transformation, or simply a flash. It can happen during meditation, during the day, or even during sleep. If it appears miraculously, then it remains temporary and is not helpful for transformation. If this charge of energy or light is sudden and only occasional, then it should not interest the

aspirant. If it is gentle and constant, bringing purity, unity and universality then it is real and useful.

Viveka attends exclusively to the Atman; it ignores everything which is Anatman (not Atman). Viveka means separating Atman from Anatman (non Atman). Atman is universal, constant, all pervasive, light and conscious. Anatman is limited, unstable or transitory, partial, heavy, dark and not conscious. When Viveka has arisen then one sees Atman everywhere in everything at all times. Without Viveka one may see Atman somewhere, sometime, in somebody, or be unaware of the Atman at all and be ruled by one's senses. A 'Viveki' (man with Viveka) treats everyone as himself and sees the Self in everyone. He is always awake, he is just, merciful, full of love and bliss all the time. If such qualities follow from the experiences of light, which they must, then they arise from the light of the Atman. Anything else is from Ahankar. This assessment must come from the experiencer himself. No one can decide for anyone else, although the effect will be obvious to anyone else.

Internal experiences manifest in two ways. They are known as Atmaprema and Atmajnana. One works through the heart, the other through the intellect. The first is called the way of love, and the second the way of knowledge. The internal expression of the light of Atman manifests in these ways. Dr. Roles worked from the heart, he did not worry too much about the way of knowledge. Both ways lead to the same destination. Neither is superior or inferior. Both ways are true and valid. With Atmaprema all that is Anatma disappears, for everything is lovingly experienced as oneSelf.

THIRD AUDIENCE

2nd January, 1993.

- M.A.** At our first audience His Holiness told of His teacher stopping the fruits of the tree falling on His disciples and disturbing their meditation. Can His Holiness help to stop some of the disturbing fruits in our meditation? We would be so grateful for His direct intervention!
- H.H.** The event described was particular to that Teacher. H.H.'s way is different. You have been provided with the meditation and the mantra, and in that is the same power and vision as that of the teacher. You have also been provided with True Knowledge and a system of discipline. Not only the words, but the power of the words to nourish you has also been provided to you. It is up to each one to remove the obstacles and impediments himself. You must each act and use your free will. It is more direct this way. Great care was taken by H.H. to help, the rest is up to you. The more you meditate the stronger and sharper will be your vision.
- M.A.** M.H. feels the inbuilt movement in his nature prevents him resting with the Mantra in the deep peace more than fleetingly. Other meditators say that, although they realise the drops of stillness are very potent, they long for more sustained periods of complete stillness. Is it part of our nature that we cannot remain in the depths of the ocean for more than brief dips?

H.H. Meditation is designed to be practised only for a limited period and it is designed so as to correct certain aspects of the internal or subtle body of the individual. Thus one enters into meditation, and the only thing one has to do is to reach that state of total stillness where the mantra, meditation and meditator merge into one undifferentiated unity. This is all that is expected from meditation. Aspects of time, space and movement are of no consequence. One need not count the number of minutes one stays in the ocean of stillness. In the course of time and practice the necessary changes will be accomplished as a matter of course. Sooner or later one will be able to stay longer in the stillness.

Meditation is not meant to be continued for a very long time either. When one comes out of meditation its stillness, extra energy and natural bliss are available. This stillness, bliss, love and the knowledge from the readings and discussions should help to stabilise one in every respect, and enable one to carry out one's work with more efficiency and precision. It is a gradual process and should keep on improving provided it is practised daily. Natural movements of the body can be controlled just by will, mental movements by attending to the mantra. It is different for each individual. Some manage it quicker, while others take longer, but neither is superior or inferior. Ultimately Atman is the same for everyone.

The physical body is mostly governed by natural laws. They demand reasonable time for sleep, dreams and waking periods. Limited variations are naturally possible. The sages with their insight into the subtle and causal level have provided meditation to bring about complete balance in human life, and also to achieve total liberation from attachments, desires and ambitions which create

agitation and restlessness. A few moments of stillness or union, or being oneself is enough to lead a reasonably peaceful life. When one goes to meet a Realised Man it does not matter if you have His company for a few minutes or a few hours. It is the union, the oneness of being which really matters. He is now always with you just as the Atman is always with you. Whatever happens, let it happen and simply pick up the mantra and keep with it until it reaches unity with the Self. This treasure will help and change things anyway.

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

H.H. (In relation to previous question).

The usual disturbances during meditation are caused by ideas, thoughts, desires, worries and expectations. As long as one of them is there stillness will elude one or be broken. In stillness one is with the Self which is full of energy. Some have no patience and prefer to use that energy instantly by inviting guests like ideas and worries to be solved. The stillness is immediately lost. Wisdom says that this is not a suitable time to resolve worries, so one must reserve this time simply for meditation. So before entering meditation, one must purge one's mind of these friendly guests. They can be entertained later. This should pave

the way for more stillness. No matter what happens there is no need for mathematical calculation of the time in stillness.

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

H.H. Although there is no doubt that what happened to Valmiki in the past can happen again now in the present, one must appreciate the different circumstances. In the age of the Ramayana and Valmiki, life was much simpler, less polluted, and less corrupt compared with what we have today. His instinct to listen to the advice of the sages and to plunge wholeheartedly into putting their advice into practice must have been a decisive factor in his transformation, and the overcoming of his initial being and samskars were also contributing factors.

Today the age is mechanical, full of comfort and luxury, abundance of greed and pride. The ability to listen intently is weak, resolutions do not last and the attractions of the world keep people from meditating. These have their effect. Nonetheless, transformation is always possible in all ages. The wise make the most of it. One need not doubt the efficacy of the meditation. With doubt there is no meditation.

Just as when one has a house which contains various rooms, one meets tradesmen at the door. Acquaintances are brought to the drawing room. Friends can come into the kitchen, but very few intimate friends are allowed the freedom of the house.

Similarly in the compartments of one's mind guests keep on entering uninvited.

Some very intimate desires, ideas and ambitions creep in unnoticed and disturb the owner's peace. Therefore, it is necessary to make a

resolution before meditating to keep out every type of thought. This resolution will help. Even if some do enter do not entertain them, but pick up the mantra again.

After a decisive resolution the body will adopt a proper posture and meditation can begin. If these conditions are accompanied by study of true knowledge, transformation is assured. The same Atman prevails in past Valmikis and in future Valmikis. Don't let guests keep on ringing the bell. Keep them firmly out and then one can meditate and see the transformation taking place.

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

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

When one has reached the Atman one is in the unlimited. The unlimited contains Samashti. Thus the field is open to everyone. Before starting any activity with great enthusiasm one must be quite sure that it won't become a source of regret in the end. This can only be decided by the individual.

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

- R.J.** New people joining our Society are mostly first initiated into meditation, and later if they ask for knowledge they join a group. Will His Holiness offer some guidance as to whether this knowledge should be given in any particular order.
- H.H.** People ask for meditation because they have heard something good about it, or they have met someone who meditates and are somehow impressed by them. Since everyone is attracted to anything they presume to be useful, they go to places which can provide it. But the initial preparation of individuals for meditation is very necessary. It would be much better if some preliminary knowledge about the working of the meditation and the human mind, its difficulties and its possibilities are explained to them. Some history and principles about the meditation should also be provided. They should also be encouraged to ask questions. This should establish confidence about the meditation and its efficacy. In the absence of such fundamental information they might take it less

seriously, lapse in its practice or lose interest totally. Therefore, in the interest of the individual and also for the success of the work of the Society, it is advisable to provide some basic information before initiation.

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

H.H. A long time ago some instructions regarding meditation were given to Dr. Roles about keeping experienced meditators separate from newcomers who had just been initiated. For the experienced meditators life is more harmonious whereas with newcomers meditation is still experimental with some tension and agitation. To avoid mixing different states they should be kept separate till the newcomers gain more experience. The fact is that a new meditator is generally overpowered by his thoughts and expectations which is natural. This creates Vikshepa (dispersion), and it takes time to settle. This atmosphere is not helpful to those who have already left this behind, therefore this precaution. Later on they can meditate together.

Some newcomers find a void during meditation, not because they have found a substance of that name, but only because they haven't found

anything of substance which they can talk about. The knower of the known cannot be known because firstly it is unlimited and secondly it is unqualifiable. The experience is right but the description of that experience is wrong. In ignorance that which is total fullness is called nothing or a void. In the beginning it can create fear and can cause withdrawal.

- R.J.** When people receive meditation and wish to have knowledge we put them in a new group, so they are separated from other groups. The question is – is there any particular order or pattern of knowledge to be given to this new group?
- H.H.** Separation of new initiates from the older members is only necessary during the actual meditation and not for any other activities. In groups for knowledge mixing is not necessarily bad. Experienced people should meditate separately from new meditators. Apart from this, it is for the leaders and organisers to see what type of material is needed for different people and then put them in different groups, so that according to their aptitude and nature they can be provided with proper material to raise their level of understanding.
- R.G.** What can we do to encourage and prolong the physical appearance of the mantra's rhythm when it comes of its own from time to time during the day? Should one aim at making it as continuous as possible, or just be content to be aware of it without forcing anything more? Should we just listen for it?

Some people are finding great benefit from repeating the mantra as much as possible during the day outside their time for meditation. Should this be encouraged?

H.H. Meditation twice a day is prescribed to help one for the whole day. The energy available from the meditation is enough for any situation during the day. The mantra is provided for the sake of meditation, not for its own sake. Therefore, it is only a mantra during the meditation, and anyone who can manage his meditation properly will be rewarded with enough pure energy of consciousness to manage all his affairs of the day.

If someone is fortunate enough to recollect the mantra apart from meditation it should be allowed to come into the mind, but not spoken aloud lest the pretence of being more spiritual or devotional takes over. Remembering the mantra at other times is not necessarily harmful, but it must not be made into an exhibition under any circumstances. No one else should know what is going on in the Antakharan of the individual.

One must also take care that recollecting the mantra does not interfere with attention on the work in hand. If one is not trying to impress, and the mantra appears naturally without any interruption in the affairs of the day, then it is welcome. If it appears within one's heart then it is good. Meditation is much like the heart. The heart takes used blood, purifies it and makes it fresh to charge the body with fresh energy. A similar process takes place in meditation where the mantra is the means to reach the Self, it is not an end in itself. Once meditation has taken place the recharging of energy is complete for the day. If people do remember the mantra nothing is wrong, but it should not be turned into another exercise.

R.G. One feels the mantra as physical energy circulating through the body. Is this the right way of dealing with it? One doesn't have to repeat the mantra.

H.H. The mantra is good under all circumstances and meditation is good in every way, but there is something in this about which one should be careful. The danger is that meditation proper might become secondary to this practice which is not acceptable.

This would become external and not internal.

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

Inventing uses for the mantra should not be encouraged as it could become a trend in the expectation of instant realisation at a moment chosen by the individual. One must be careful not to invent short cuts.

FOURTH AUDIENCE

3rd January, 1993.

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

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

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

When all the impediments are removed and no limitations remain, the so-called consciousness of the individual will be merged in universal consciousness. This is the only opportunity worth looking for and for which to intensify efforts. This alone is the real opportunity which no one should miss.

Two distinct directions of work have been given to help: the meditation and the knowledge. Both are valid. Devotion itself is a valid way. They both lead to liberation or to full realisation singly or together. It is possible to realise the ultimate unity here and now by either way. It doesn't really matter if the body goes today or in ten years time. Even when the body is incapable of engaging in physical efforts, the Antakharan is still capable of going either for liberation or bondage.

Liberation is possible when meditation becomes natural and all hindrances are removed. Through the knowledge one realises the identity of the Self as none other than the Absolute, and thus loses all concept of limitation. There is no other special way, but meditation and knowledge become special when one decides to treat them very sincerely without missing any moment for constant awareness. On the whole the way of meditation is easier compared to the way of knowledge. Just use the will you were originally given.

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

H.H. The teacher is one who has gone through the way, and the disciple is one who is on the way. The relationship is through the knowledge.

Knowledge is made one's own by questions and practice. In fact this is what constitutes the way. There are different ways such as meditation, devotion, yoga and so on, but all of them need the support of knowledge through which a teacher helps the pupil to make progress. It is the pupil who must make the efforts because it is the pupil who wants liberation.

Liberation means freedom to act. Most of these ways have been fully explained.

People can pick up the way which suits them best. Most ways prescribe cleansing and purifying the Antakharan. The coverings are the traces left by previous actions which have to be totally removed. This is possible through disciplined work on the way. Knowledge sheds light on the way. If the knowledge is properly understood after questioning, reflecting, and analysing, and if meditation is performed regularly and as simply as it has been given, then one begins to progress on the way. The more one progresses the more knowledge one gains. There is no reason to presume that this will not be so.

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

The physical body is like a garment. It is useful for a limited time. When it is worn out it is discarded and changed for a new one only because the Antakharan has not been cleaned, and impediments are still there. Because these impediments block progress on the way one has to take body after body.

The relationship of teacher and pupil is one of Samashti and Vyashti. The work is to transform Vyashti into Samashti, not through the physical body, because that is not possible, but through knowledge and meditation. The pupil must play his part by understanding the knowledge first and then by putting it into practice, together with meditation. It is the individual who has to learn and behave like the universal.

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

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

H.H. Sat Chit and Anand can be experienced through the physical world as well. It is not the case that in searching for them one has to get away from the physical world to see them. But it is certainly true that people equate it with pleasure of the physical objects. They believe that the experience is arising through the physical body, not from the spirit which dwells within. This is a basic misunderstanding. For example, take a ball of iron – it is black, hard, cool and heavy. When it is subjected to the intense heat of fire it remains round but changes colour, becomes less hard, turns

hot and less heavy. The fire permeates every part of it. If it is removed from the fire it slowly comes back to its natural black, hard, cool and heavy state. Only the fire is missing. Similarly the spirit in the body, like fire in a ball of iron, is the cause of change or transformation. The body is inert, the spirit is the cause of animation. This is why experience is through consciousness which permeates the body like fire in a ball of iron. If they are separated no one can experience anything let alone Anand. Sat is that which exists – no one can question that. Chit is of a different nature. It is consciousness and in conjunction with Antakharan some are more conscious than others according to their knowledge, just as electricity is one and the same but differences in voltage make it more or less powerful. This is because there is confusion over consciousness in the body or the body in consciousness and one has to analyse through reason to experience the difference. Bliss pervades everywhere but reason shows that though conditions for bliss are in the physical world, bliss is appreciated only by the consciousness in the body. The body is only the instrument. Another example is sound through a microphone. No doubt the sound comes through it, but the sound does not belong to it. The microphone is only instrumental in magnifying the sound. Moreover the man who speaks cannot claim that the loud sound is caused totally by him, for the microphone is instrumental in magnifying his sound. Thus, through rational analysis, the understanding acquired is that the mixture is a sort of superimposition or illusion. When understanding of the truth emerges then one realises that the physical is merely an expression of consciousness. Then one begins

to appreciate the importance of consciousness in comparison to the inanimate physical world.

A child is born; he grows to youth, and then manhood and old age, deterioration and death. Consciousness is always with the body, and exists even after its death.

Consciousness is not subject to birth, growth, decay or death, but because of association it seems to be so. But this is untrue and of no value. A man who meditates properly begins to love the universal, and the individual body looks insignificant; he knows that all these appearances are the product of the mixture of consciousness and the inanimate in the Antakharan. In consciousness there is nothing like small and large, or any other qualification. The body together with the Antakharan is the means of reasoning because it can't be done otherwise, but the same can become an impediment. Having accepted it as the means of reasoning one can develop detachment. If one does not do so then it becomes a hindrance and ultimately the body will come to its end. So this situation feels like a mixture of consciousness and the inanimate, although it is not so in reality. In reality it is all full of consciousness. The body does not hold consciousness, but it appears in it. It is one consciousness, and in this limitless sphere bodies seem to appear although they do not have real existence in their own right.

Light in a room does not exist by itself, but comes in through the window. The light is everywhere but limited objects exist in that light. Similarly the body is like a room and one presumes that consciousness exists inside the body, but in fact it is everywhere and pervading every part in and out of the body. The bodies may disappear, but consciousness will still exist. The individual through his senses and Antakharan tries to enjoy this creation but,

due to ignorance, he has some Adhyasa (mistaking something else for reality) and develops Moha (deluded attachment) not Prema (true love). Through delusion he enjoys, but does not appreciate bliss or Anand. He knows and experiences pleasure and pain. If and when his adhyasa is removed, delusion is dispelled and then, in true knowledge, he acquires love (Prem) and enjoys bliss. Therefore bliss or Anand is beyond pleasure and pain (Sukha and Dukha).

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

H.H. Buddhi is one aspect of Antakharan which has four aspects or four functions of the subtle body: Manas, Buddhi, Chitta and Ahankar. These aspects have been explained in detail some time ago.

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

Buddhi works on the data received by Manas. A steady and trained Buddhi can analyse the right and wrong of any topic in a way that its choice or decisions are useful to the Atman. Otherwise an impure Buddhi will plead for wrong choices and wreck one's life.

Chitta is the store of memory and attitude. A pure Chitta can preserve truth in the memory and provide a positive or useful universal

attitude; whereas impure Chitta will have selfish, greedy or unjust attitudes; the memory would become unreliable and complexities would develop to create constant worries. Ahankar is called ego. Here there is a direct relationship with the state of affairs contributed by Manas, Buddhi and Chitta, together with the Samskar of the individual. Through the Ahankar the individual exposes the state of his being and understanding at that moment, with his desires, ambitions and worries. Love, hate and indifference manifest from here. The purified state would manifest desires of a universal nature.

The Self being limitless becomes known through these various limitations. Without some limitation of the universal to the individual there would be no Ahamkar. True knowledge, a rational approach, justice and mercy, fellowship etc. are its better manifestations. Ego always makes claims, and all claims are limited. When pure ego aspires to reach the limitless, it can only do so by disclaiming limitations. This is the essence of all wisdom. When all claims are dismissed then the individual is free, he does everything right, and for him there is no difference between the individual and the universal. Therefore purification of Buddhi really involves purification of all four factors of the Antakharan. Then it becomes transparent and inner and outer are not separated by any impediments.

One of the simplest ways to appreciate Viveka is the concept of Me and Mine. The body, house, wealth, family, car etc. are all 'Mine', but not 'Me'. 'Me' is the owner, the knower, and 'Mine' is that which is owned and known or knowable. 'Me' is pre-eminent and exists by its own virtue, whereas 'Mine' is subject to 'Me' and exists for the service and pleasure of 'Me'. Whether things 'Mine' exist or not, 'Me' does exist. The car is 'Mine' and I can use it

or sell it, therefore it is disposable, but 'Me' is not disposable. Everything 'Mine' is limited, but no one can limit the spirit that is 'Me'.

The way to liberation is to see the difference clearly. Even Antakharan is 'Mine', Buddhi is 'Mine'. Once this wisdom dawns, then one can begin to live in freedom with or without possessions and claims within the world. 'Me' and 'Mine' creates duality only because what is called 'Mine' is presumed to exist independently. With this idea people begin to possess them, claim them and get attached to them in case they lose them. In freedom they are not lost but one is free to use them or not. (Here 'Me' represents the Spirit, and is not to be confused with pride).

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

H.H. once said to Dr. Roles that, at times like these, groups would spring up all over the world to catch the good influences and spread harmony and unity. He also told us that when something good comes along, forces arise to try and attack it like dogs barking at the feet of an elephant walking through a village. We see signs that a very large elephant indeed is now walking across the world and very large packs of dogs are attacking its feet. Are organisations like ours part of this large elephant, and can we gain strength by acknowledging each other, and that, in furthering Dr. Roles's work we are ensuring that the good elephant can continue its progress?

(Note: Jaiswal said later that he had not repeated the part of the question referring to other organisations, so the complete question was not put).

H.H Divine and evil forces have always found themselves pitched against each other and even after many confrontations things have not been harmonised in the world. Those who work on the spiritual side of the human race have never been frightened off by any confrontation.

They take it as an opportunity for development and re-examination.

Every opposition provides a counter force to fight off opposition and march forward to help humanity.

When a little sapling is planted a fence is built round it to protect it from its enemies like goats, sheep or cows. When the plant has grown into a mature tree the fences are removed because it has acquired enough strength and cannot be harmed by goats or cows.

In fact, those creatures who would easily have destroyed the plant in the early stages now sit under the tree for shelter and shade. Had they known the future help the tree could offer perhaps they would not have tried to attack it and eat it away. Similarly a spiritual tree in the early stage needs protection, but when it has gained much strength, then those who were ready to oppose it will come within its fold and get help and shelter from the organisation. So, when dogs bark, elephants don't bother.

(Note: The following paragraph was not given at the Audience but was added later by Jaiswal, and we presume he mentioned the missing part of the question when he next saw H.H.)

As far as cooperation is concerned, some ambitious organisations cooperate merely to promote their own cause or system, but otherwise, to become

universal demands cooperation. When the light of the spirit within the organisation grows and begins to shine then friends and foes all come along to take shelter and help.

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

(Here, as we were preparing to leave, Jaiswal signalled for us to wait and spoke at some length to H.H. in Hindi which was not translated to us. J. then said he had asked H.H. for a message for the Society. It would appear, therefore, that the first part is in answer to whatever Jaiswal asked, and the second paragraph is the message for the Society.)

H.H. Organisations consist of various types of people, some who have been there for some time, some new and some beginners. Accordingly a separate approach has to be made in respect of their teaching and initiation. After they have been initiated, how they meditate has to be explained and because it is new to them doubts and questions may arise and it is very necessary to resolve these.

This organisation is a worthy one because there has been a connection since 1960 which is still going on. It has plenty of teaching material available. Doubts can be resolved either with help from these teachings or through experience. As the organisation consists of different people – old, new and beginners, help can be

given by people in the Society from their own experience and understanding. It is absolutely necessary that all doubts and questions should be resolved. If in the end it is felt there are still some unresolved queries, then obtain the solution through Mr. Jaiswal.

Message to the Study Society:

H.H. My blessings and good wishes for the well being of this organisation which was started by a great man who hailed from Russia, and who was loved by Dr. Roles. When he was about to leave his mortal body he said to Dr. Roles ‘you will find an Indian teacher.’ This tradition is ancient, and the tree planted and nourished by Dr. Roles can not now be harmed by any turbulence. Blessings for your welfare.

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presumed to exist independently.

Way

8 H.H.’s way through practice of meditation and
knowledge He has given.

H.H.’s different from that of His teacher – gives
freedom to the individual.

33-34 Relationship with H.H. is through the knowledge
which is made one’s own by questions and practice:
this constitutes the Way.

Will

33 Use the will you were originally given.
