

SHANKARACHARYA 1975 – 1976

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ALLAHABAD 1975

1st Audience

Sunday 21st September

R. We have brought questions, of course, but for myself I come to say thank you and bless you for all your wisdom and patience now evident as your words “come true” in our experience. For example, this which you said long ago:

Even if you cannot remember yourSelf, the relation that has been established between you and Me means that I myself at one end will enable you to remember, and you will see that from My end at least this relation is always maintained and carried through without a break.

I now realise I have nothing of my own and that if I have some inner peace, the guidance comes. How to repay this vast debt? How to manifest the truth more in thought, word and action? This longing to be a better man has drawn me to your physical presence once more.

S. This realisation that “I have nothing of my own” is the best realisation. This is the greatest achievement of evolution possible, because it signifies that the level of individual consciousness (Vyashti) has been transcended into the Samashti level, the Universal level of consciousness. In this Universal level, the Universe as a whole gains predominant importance, and the importance of the individual is correspondingly reduced, but it also signifies that the whole Universe is yours.

The same has been explained in the Vedas. There are two chapters related to this particular facet of knowledge – that the individual has nothing, and that the whole universe belongs to the individual. These two chapters are related to two particular aspects of human consciousness. The first, which says “there is nothing of my own” belongs to the feeling aspect of the individual, and the second which says “the whole universe belongs to me” relates to the thinking aspect of human existence. In reality, there is no such division, but even though there is no such division, the realisation has to come only through understanding of the so-called division. The effect is that one transcends the individual consciousness to the Samashti level. The physical effect of all this is that the individual becomes very light, the mind becomes very light, and when it is very light, it takes into account the whole Samashti.

H.H. is very pleased to hear that such a thing has been made possible.

R. We would like to know more from Jaiswal about those two chapters in the Vedas; but if only we could be better people, more light in mind, there is so much need in all countries for knowing of the existence of Param-Atman, and of the Meditation. So much to be done – so few people to do it as it should be done. If only one could repay the debt!

S. This feeling of the realisation that “there is nothing of my own”

simply unites one, in all respects, with the Universe, with the Samashti. This does not in any way mean that there is nothing like the existence of the Self as well. The Self is there, but then it is united with the Samashti, with the whole Universe. Unless this realisation comes, one experiences the Self opposed to the Universe, so it comes about that there are two camps – one of the individual having its own existence on all levels; and then apart from the individual is the Universe, and it seems that the individual has to communicate with the Universe. But the realisation that “there is nothing of my own” simply unites the individual Self with everything there is in creation.

One has to realise the two aspects of the existence of the Param-Atman. One aspect is the idea which says that there is a God somewhere, and you connect yourself with the God at a particular time, and only when you call Him does He come to help you. When you pray, then you unite yourself with that God, but after that, when you go back into the worldly life you are there, and God is somewhere else, and you are apart from God.

This concept of a far-removed external God is not going to work in this present scientific age, because this concept will not appeal to the man of today, having acquired scientific knowledge, and we don't need to talk about this type of God.

According to us, today, the need for all of us is to understand and explain the Absolute, or Param-Atman, who is immanent,^{*} always present,

* [‘Immanent’ and ‘imminent’: these two words derived from Latin roots are always being confused. Im plus *manere* = remain, stay, endure: so ‘immanent’ = (OED) inherent, indwelling, (of God) permanently pervading the universe – opposite to ‘transcendent’. Im plus *minere* = threaten, menace, overhang: so ‘imminent’ = (OED) about to happen soon (of dangers, etc.) – like sword of Damocles in the story of the Tyrant Dionysius of Syracuse.]

together with us, guiding and helping, at each moment in every walk of life. We need to present this picture of the Absolute to ourselves, and to our people at home.

R. What is the chief difficulty with many people was answered in a talk H.H. gave here fairly recently where he says that Param-Atman gives to each person what is good for him – what they deserve, and what is good for them. We see all kinds of tragedies around – they cannot understand that, and this drives many people away from God – a misunderstanding.

S. One has to understand the two facets here, one is Samashti and the other is Vyashti; and the presiding Deity (or the responsible Being) of Samashti is the Param-Atman himself, and the responsible person of Vyashti is the jiva (individual), oneself. There are two sets of laws responsible for the government of these two levels. The set of laws which govern the individual (Vyashti) are the outcome of the activities which have been performed by that individual in the cycles of birth and death. The reward for the deeds, which he has performed in his previous life, will be presented to him in this life. For instance, one might be going along the street and be involved in an accident and fall dead or seriously injured there. Obviously there is nothing to indicate the responsibility of the individual for being knocked down in the street. The only causal explanation that could be given for such accidents is

that he may have done something in his previous life for which he is paying the price today, according to his Prarabdha (which is unknown to him).

There was a judge living in Varanasi. Being a well-read person and having been appointed a judge, he did not have much respect for the religious life, nor for the Param-Atman, and though living in Varanasi, which is the main seat of the Vishvanath, the God Shiva, he never believed in Him so he never went to pay his respect to the Lord. But his mother was a very religious and dedicated soul, – she always tried to impress on him that he should come with her one time to the Vishvanath temple, but the judge always said he was a busy man, with so many things to do, and these religious things are done by ignorant people, so they can go and pray to the God, but he had nothing to do with Him, and since he was busy, he couldn't go. One Sunday the mother insisted that today was Sunday and he had no business to attend to, so he should come with her. She pressed him, and as an obedient son, he followed his mother.

They were going towards the temple in their vehicle, and just before they were to alight there was an accident, and due to the accident the judge had to suffer. He was not badly injured, but because of the small injuries he became very agitated and blamed the mother for having involved him in this horrible accident which he was not at all ready to accept. He called for a doctor and some bandages were put on him, but during the night, he had a dream. In this dream the lord Shiva appeared Himself and told him, “You silly man, you were destined to have a big accident, and some of your limbs would have been broken. A serious accident was to befall you because of the misdeeds of your previous life, but because your mother insisted on bringing you to My doors, your sentence was reduced and you were given a small penalty. Had you not come here this Sunday, you would have been in hospital for months and months.”

So, when he got up next morning, he went to his mother, apologised, put his head on her feet, and ever after he was a believer, a believer in the existence of God.

This set of laws are there to govern the individual and they will keep on governing –

whatever happens is the reward of one's own deeds. One should understand these laws.

Having understood the laws, the misery following any seeming misfortune would be reduced.

Then there are the laws which govern large numbers within the Samashti (the Universe). For instance, fifty people may be sitting in a boat and the boat might sink in the river, and one cannot say that all fifty deserve the same fate. There may be one who deserves it or none, but this is at the level of the Samashti – there have to be certain accidents.

Because of the Samashti activity and the Prārabdha all these things happen – trains collide and hundreds of people die; a war comes and thousands of people die; at the frontier the forces from two different nations face each other and shoot and kill each other. This does not come about because of the deeds of the individual – although for everything that happens on either level, payment has to be made by individuals everywhere. The presiding Deity of the Samashti is the Param-Atman himself, but he responds by neither sorrow nor pleasure; so far as he is concerned it is only a play – a drama which is being enacted, and he is not involved in the justice of what is being performed, but he must act because the laws are there and his laws must be carried on. Since it comes back to the individual either on the Vyashti level or on the Samashti level, then the need for understanding is doubly necessary.

If one understands these two sets of laws, then one refrains from attaching oneself to whatever result comes in life, either by oneself or as part of the Universal laws of Nature.

The same principle has been explained in the Fourth Chapter of Bhagavad Gita (v.6-12), in which Krishna says that “this Universe is created by Me

and in this there are four castes and they work according to the laws, but I attach no importance to any of it. I keep going without any attachment to whatever happens in this world, but individuals have to take whatever comes their way. If they understand these laws, then they will come to realise that this Universe, and whatever happens in it is an act, a drama.” Just as in a drama, having performed all the different activities, behind the curtain the individual remains the same, having no attachment of any sort, and he does not react to the pleasures or misery of the drama on the stage. This is all one has to understand. If one understands these two sets of laws and detaches oneself from the resulting miseries and sorrows, then one would simply live according to the laws, both of which are regulated by the Absolute in either way.

In the Universe there will never be a time when everything will be going smoothly. In the nature of things there will always be some agitation, for the creation itself is the product of agitation. There will be imbalance all the time. But for the individual there is a way of escape from this agitated state of the Universe, and that has been suggested to you all in the Meditation, Samadhi and deep sleep. Having gone deep into Meditation, then you come to a state of equilibrium where the laws do not contaminate you – they do not touch you. That is the only moment of equilibrium available, apart from deep sleep, otherwise there will always be disturbances in the Universe and we ought to learn to face them with detachment so that their effect in misery, ecstasy, or pleasure does not bind us.

R. We have a lot to think about, but one thing confirms what H.H. has just said: owing to agitation in the Lebanon, our plane had to fly several hours out of our way south to the Persian Gulf, yet we got to Allahabad earlier than we would otherwise have done!

S. You have been put to some inconvenience today – (sitting on the floor) – it was not known if you were going to make today, so arrangements had to be quickly made when you arrived at the gate – but we have had an audience and I give you my blessings for today and we will start at 9 o'clock from tomorrow.

R. We want to do whatever is convenient to H.H.

J.R. We have not felt any inconvenience, it has been wonderful!

M.A. It's a privilege to be here anyway.

S. Enduring the troubles, if one does not feel that the troubles exist, is a good sign for the better!

R. We are feeling just the same thing as the two young art teachers whom he so kindly saw at Varanasi. They said that after their quarter of an hour's talk with H.H. they felt cleansed of all negativeness for at least three days.

2nd Audience

Monday, 22nd September

H.H. asks if the question which was answered yesterday has been fully dealt with? If there is complete satisfaction then we will leave it, otherwise we can take it further.

R. We are full of satisfaction. In fact what H.H. has said has given rise to further questions, but we would like to go deeper into it before asking them. Should one try to put a question about it now?

J. H.H. agrees that we can wait.

A. On our last visit H.H. talked about the three graces; one knows from experience that the Guru's grace and guidance is always available, yet one does not seek it enough. Can we be told more about asking for help?

S. There are three graces which are always available; they are constant and ever active, and they emanate from the Param-Atman, the Guru and the Shastras (the scriptures). There is no hindrance within these three sources as far as the availability of the graces is concerned. Although all these three graces are available yet they do not reach the individual, and that is the difficulty. There is this fourth aspect of grace, which is the aspect of the Self – oneself – the Atman. The reason for the hindrance in making use of the graces is because

there are three coverings, MALA (thick dirt), VIKSHEPA (disturbance), and KASHĀYA (attachment), all due to AVARANA (ignorance). These are the three layers which prevent the availability of these ever-present graces of the Absolute, the Guru, the Scriptures, and the Atman.

These work as follows – MALA is that which always takes one in the opposite direction to whatever is available. So even if the scripture is available, even if the guidance of the Guru is available, one will turn one's face in the opposite direction and will not heed at all. This is the layer of MALA, that's how it acts on the individual. VIKSHEPA is that which creates temporary hindrances, so instead of attending to one thing, one attends to another – not necessarily opposite. It may be analogous but it will never be on the point one should act on or attend to. This is because of movement in the Manas. This VIKSHEPA comes, the mind gets agitated and impedes the flow of these graces. The third one is KASHĀYA, – all caused by ignorance, universal ignorance (ĀVARANA). Although there may be a little light of knowledge available, the thickness of the universal ignorance will prevent the availability of all these graces to the individual.

To undo these three hindrances the only course is Vivēka, discrimination, True Knowledge. It is only through discrimination that all these three hindrances could be removed. This is a gradual process, which will work in time – there cannot be instantaneous removal of all these three hindrances. It will be gradual. The more they are removed the more

you will find that you appreciate and respond to these three graces. If these hindrances are completely removed, then you will see that you have no need to ask for any help, because you will reach the central point, and all universal graces – which are always available – will be yours, and you will act through them without any need for questions or asking for help – the grace will be everywhere, and all the time available without any break.

R.A. But it is helpful, isn't it, to bear the Guru in mind as a preparation for meditation? Is it not also helpful to bear the Guru in mind when one is faced with decisions in ordinary life?

S. The Atman, the Param-Atman and the Guru are the Trinity of the same unity. In fact there is no difference between the Atman in the individual, the Param-Atman and the Guru. Because of the situation in the universe, because of these three aspects of Mala, Vikshepa and Kashaya all due to Avarana, this unity is not fully materialised. But it can certainly be evoked and brought into action by remembering – as you asked. The moment one remembers the Guru or the Param-Atman or the Atman, then this unity comes into action, and because of this remembering a force is made available to the individual. The grace becomes immanent (see note page 3), so H.H. certainly agrees that before meditation, or before one takes any decision in daily activities, business or life, it is good that one

should remember any of the three, so that the energy is made available. When the action is complete, then also one should remember in a sort of thanksgiving way.

R. This seems to relate to my wife's question:

J.R. Many housewives like me have a day that could be filled many times over with jobs to be done. I enjoy the work and when the remembrance of the Param-Atman comes, my heart is warmed instantaneously. Why do I so often let things separate me from the real doer, and the little lion revert to behaving like a sheep?

S. The relationship between the Samashti and the Vyashti – the Param-Atman and the Atman – that relationship is always present. There is never a moment when this relationship is not working, but as was said previously in relation to Lord Allan's question, we forget this relationship. This happens because we get involved with other things and do not remember the real Doer; but the relationship is always there – we should not feel that even in our ignorance, or by not remembering the Atman, the relationship would be dissolved.

It becomes alive only when the consciousness comes into action, which means when one consciously remembers the Param-Atman, then it gets activated.

For example, electricity is made available through wires and connections, but the force or energy of the electricity will be made available only when the switches are turned on; so we have to turn on the switches to get united with the

energy that is now made available.

We know that we forget it. To help this forgetfulness one has somehow to convince one's mind and come to a decision; a decision which will not be altered by any other force later on. A decision of this type – that all our activities are done because of the inspiration by the Absolute and it is done only for the Absolute, and it is being done by the forces made available by the Absolute. Now if one comes to this sort of decision then one will see that the remembering becomes much more frequent. There may not be constant remembering, but nevertheless it will arise much quicker.

In the street the lamp-posts are placed at a distance from each other. They are there to put light at particular places and the light spreads and gradually fades from the source, so that in the middle there is very little light available between any two lamp-posts. However little light is available the way is clear enough to see. Two rememberings are like these two lamps, and in between there will be no remembering, but it will be affected by the two rememberings.

So one should decide in one's mind once and for all that all activities are for the Param-Atman, and whenever one has enough consciousness to remember one should remember; and even if there is no remembering in between, then at the end of the work one should try to remember again and this will fill every part of your activities with light and consciousness. Then you could forget that you behave like a sheep!

M.A. As so often, one realises that H.H. has answered all one's questions and one feels stupid to ask again. The question I gave Mr. Jaiswal

this morning I am beginning to see that H.H. answered yesterday, and again today about the Immanence, but I would like to put it, as, though I “know” this idea, it is not in my heart.

Yesterday, coming into H.H.’s presence I felt suddenly as a child with warmth all round. H.H. has said that one should approach meditation as if going to meet one’s dearest. This answer keeps returning to me again and again both during the day and at the start of meditation. It shows me that usually I have the “idea” of loving my dearest, and not yet the real love. Can H.H. take this answer further as I feel it is the key to progress?

S. There are two aspects of the same thing – the PREM and the PREMĀSPAD – the lover and the beloved. The two are also known as Atman and Param-Atman. Atman is the one who is loving, and Param-Atman is the one who is loved. They both come together in the Antakharan – they are already there; although the same thing, in the Antakharan they are seen as two aspects because of other things involved. PREMĀSPAD, the idea that one should try to feel that one is going to meet one’s dearest, can be seen from other examples.

When one works in some office, or business premises, after having done one’s day’s work, one rushes home – there again one has to do so many things - the relationship with the child, the mother, father, son and everything else to be met there – so leaving the office one doesn’t simply leave work! To be completely free from work one takes to another level of work which is a little closer to one’s heart. Having done this, then one sees that one tries to find a quieter time together with one’s husband. This time in relation to meeting the family is a little closer to the self. Having done this one

will see that even this is not enough – then one would like to be completely alone and nature will force one to go to sleep where one automatically meets the Self to recharge oneself, to gain all the energy necessary for the next day. This is the natural cycle toward Self.

Now when the question of progress on the spiritual level comes we like to repeat the same cycle in a different way, and this way is the way of the Meditation.

So it is suggested that when you are about to meditate you collect your body and put it into a comfortable position so that it will keep you going for the required time of meditation without hindrance. We close the eyes to put out the external world; we put out all sounds coming to us, so that we sever all relationship with the external world and then we come to the breath and the moving thoughts which keep on visiting us, and we keep on trying to disassociate from these dear thoughts (which visit us very closely) with the help of the Mantra. Then we find a little quiet time and by practice we may transcend all these things – just as we went into deep sleep we go into Samadhi; In Samadhi, in fact we don't do anything but we become the Absolute. There, the Atman and Param-Atman are the same – the lover and the beloved are just the same.

R. And the Guru?

S. Yes, and the Guru – so this idea which has been given of meeting the dearest, one can discriminate and find for oneself. Apart from

the scriptures, one can find from everyday life that if there is a lover then there is a beloved, and there is unity of both only when transcendence has been achieved.

M.A. So that if it is only an idea at the beginning it doesn't matter? In remembering the idea one should not hope for the fulfilment except in the complete unity? I think I was hoping to start off with what is in fact the end of the journey! I mean when I start with the idea that I am going to my dearest it is just an idea, I don't feel this great welling-up of love, but maybe this is because I am looking for the end at the beginning?

S. The question of starting at the end is very interesting because in consciousness there is no disunity at all, no separation – there is no beginning and there is no end. The concept of it was given to us as a sort of incentive, such as is given to children to embark on some activity. It is helpful, as far as it can go, because it does lead people to go in a better way. They disconnect themselves from many other things. When they are going to meet some elderly beloved relative – they pay more attention to this than to other things. But since in consciousness everything is united, you will see that no one is going to meet anybody anywhere! And yet one has to go through the Meditation only to undo the hindrances, undo the layers of ignorance, etc. The concept that it is the same thing means that consciousness is only one thing – outside

or inside. The Absolute has manifested himself in the office, in the family, in the close quiet of the bedroom, and even in deep sleep when not even the senses interfere with the individual.

Now, somehow we have forgotten that the Absolute is immanent everywhere and is ready to meet us with its full force – not only that one meets the Absolute in Samadhi with full force, but this Absolute is ready to meet you as a table, as a chair, as food and everything. It is the ignorance which has covered our vision, and we have to come out of this ignorance – we cannot do it unless we go into meditation. When we have learnt to come very close to this undifferentiated unity of the Self, then we will see that the Absolute, which appears to be outside and seemingly separated, becomes united with yourself and there may be a time when there is no beginning, there is no end, there is no inner, and there is no outer – it is the same Absolute available everywhere, and there is never any separation.

Whenever any unity is experienced it immediately brings bliss into actions, and this can only happen when there is consciousness active. All unity takes place in consciousness and in every conscious act there is this bliss supporting itself. So – when one takes food, picks up a piece of fruit, which is juicy and one tastes and experiences the freshness of the juice, a little bliss bursts out in the enjoyment of eating, and the sweetness of the taste. Vedas declare the Absolute as “Rasa Vai Sah”, “He is the juice or Essence.” Now this bursting

out of the enjoyment, even if in eating an ordinary thing like fruit, is in essence an experience of the consciousness of the Absolute himself, because the Absolute has manifested himself as the juice, and the fruit and the eater.

Everything is always united but because of ignorance this process has been forgotten and it has to be brought into action once again. In the Vedic text the same thing has been explained by stating that there are two ways of approaching Unity – one is the ANVAYA and the other is VYATIREKA. ANVAYA is the way of unity by addition, VYATIREKA is the way by separation or subtraction, in the sense of discrimination. So, by discarding things one after the other one reaches the Self because that is at the end of everything. By addition one comes to the idea of Samashti where the Param-Atman prevails, so whichever way you choose to go, ultimately you will come to the Absolute either as Param-Atman or as Atman. Whatever seems useful to one at a particular time, one should respond to by either of the two ways, for one can see that if the discrimination, True Knowledge, the Vivēka, prevails, then there is no separation of any sort – it is the same Absolute available within during the Meditation, and also available everywhere in every type of relationship which we find in this external and manifest world. There is none else to meet but the Self.

3rd AudienceTuesday, 23rd September

R. What H.H. said at the first audience explained so much that was only vaguely felt before – about the two aspects of existence – Vyashti and Samashti.

Starting from “I have nothing of my own”, we here at this moment are like five actors in a drama waiting for the right word to be put into our mouths! Then the Samashti, the threefold Unity, can continue the drama. To come near to the Samashti H.H. said, “the individual must become very light” – drop his burden of worries about the past and future. So now what to ask? We now have a firm faith in the immanence of the threefold Unity, but cannot manifest this worthily, cannot carry out his Will, and “say what we feel and do what we say.” Are there further instructions?

S. The first thing to understand is that one should never consider one’s shortcomings on this Way, one should always take the positive aspect that whatever glory is made available in the form of force or energy, power, intelligence, wisdom, should be put into action. I will explain the distribution of energy emanating from the Absolute in this Universe.

The Universe is designed in such a way that each being has its place and is empowered with certain limited force. Within this limit,

they will have to carry on the act which is most suitable to them. It is true that they can do it better or worse, but always within certain limits. So each being is provided with certain things (assets or talents?) within his Antahkarana which he has to make use of for himself, his family, for his society, in his nation, and so on. Each one has to understand how much energy is available to him to manipulate in a particular place and at a particular time.

In the Gita, Krishna says the action should be performed with pleasure, not by coercion, not by compulsion, not by bondage of any sort – so whatever emanates from the state of one's being should be performed and then should be forgotten, so that the next opportunity may be taken and then performed.

This relates to the principle that one does not have to think about what one cannot do, one should always keep on thinking about what one can do.

The bliss is the sort of measure, the limit which is implanted in each being, and this creates the force in each individual. From this, everything has to manifest. If anyone wants to transcend this limit, with goodwill of course, with ambition to have extra power to manifest the extra glory of the Absolute – then one would find oneself in trouble!

Take the example of someone who had to travel about ten miles away to attend to some urgent work, and it was late at night and pitch dark. He took his lantern and

came out of the house. He looked out and saw the pitch darkness, which prevailed the whole ten miles to his destination. He thought of his small lantern and wondered how he could tread this ten miles of darkness. He thought his own light would not be capable of leading him ten miles. Fortunately a holy man passed by and he inquired why the man was standing at the threshold. The man expressed his fears of finding his way ten miles with a light, which only shone ten feet. The holy man told him not to worry because the moment he stepped forward, the light would also move forward. The light would always be ten feet ahead of him, so don't worry – just proceed. So he did, and reached his destination.

This only established that whatever power within the laws of the Universe, the laws of Samashti and Vyashti, has been enshrined in the individual, he has to make use of it in the best possible way. Electricity is made available through all the connections and wires, but if anyone tries to put 250 watts through a 100 watt bulb, it will fuse of itself. This means that individuals, having certain limits to manifest the glory, cannot claim, cannot have any extra power because they are not designed like that; and this, each of us has to realise.

The ant has a particular measure of power and within those limits, it will have to perform its activities. The elephant has a different measure of power and accordingly a different body, so it will always use the power which is available to it – neither can the ant perform the deeds of the elephant, nor can the elephant perform the deeds of the ant.

It is not only these so-called sub-human and ordinary human beings who are limited by a particular measure, but even the incarnations come

down to earth with limited powers. The incarnations which are described in India are said to have descended only with certain powers and they are regulated to certain numbers. Krishna, supposed to be the ultimate, descended with sixteen measures – that means full measure but others did not have full measure – they had ten, or six, or four or three – whatever it was. This means there are limits in this Universe, but within those limits, much can be done. The more you keep on doing, the more power will be available, so we should not worry that we “cannot do”, but we should be concerned about what glory we can manifest and be happy with it. One should, of course, take precautions not to fall below one’s standard.

J. asked R’s permission to put a question: In the Vedanta there is a saying that Atman is Brahman. This means that at least this human frame, this human structure, has the capacity to receive all the forces of Brahman, and find full realisation. If that is true, why cannot Dr. Roles inherit them? And what can we do in this direction?

S. It would be impossible to transcend certain limits, if not on the feeling level, at least on the physical level. On the emotional level there is no barrier of any sort, which means all the forces are available. But there is a certain limit imposed by the physical body which somehow goes deep even to the emotional level and puts a barrier. By practice according to the way, which is being given here, it is possible to

transcend and to go far on the way to realisation.

Ordinary men have certain powers within themselves but if someone wanted to become a wrestler and devoted extra time and energy to exercises to develop his limbs, he can become a much better wrestler than the common man, and he could beat anyone. But even a wrestler, if faced with an elephant, would not be able to transcend his physical limit. So these are the things we have to appreciate.

This approach of “not being able to do” is not helpful. In spite of knowing that Dr. Roles has transcended many limits – this is a constant feature which he exhibits every time. He should refrain from this; he should feel that he is capable of manifesting the glory and he will see that it will keep on increasing.

A child bubbles with energy but he does not have intellect or discrimination. He can jump around and do anything one asks him to. A young man also does not have the experience, although he has energy and ambition to go on the way, but he lacks wisdom and experience. An old man has experience and wisdom, has seen life in all its aspects, but he does not have much energy to implement all that which is borne by the wisdom and experience. There is a need to bring all these together. The experience and the wisdom of the old, should be used by the younger ones.

H.H. quoted from the scriptures: “The company of an old man is essential for wisdom, power and success (Yasha), which bring fame. If young people did not have the company of the old ones, the experienced ones, they would not be able to increase their wisdom, their force, their success and brilliance.”

I suggest that the old and the young should get together and bring about the balance of wisdom and energy so that the work of manifesting the glory of the Absolute may proceed and be seen to be active in

the society where one lives.

In India, the plough is drawn by two oxen. Usually one of the oxen is an old one who is trained in ploughing, and the other is a young one who is bubbling with energy and would like to go very fast, and he tries to move very fast. The old ox puts a restraint on him and tries to keep him on the line. Slowly, slowly, the young ox learns to appreciate the need to go along with the old one so that he doesn't waste his energy and he can work much longer hours than the old one can do.

We need to apply the same in the activities of a society so that the wisdom and experience of the old may be made use of by the young ones to manifest the glory.

A. H.H. referred to the two laws responsible for the government of the two levels of Samashti and Vyashti and said that we should understand them. How can we do this?

S. It is a very vast field; it needs much time to go deep into the subject, but one can give some indications about this problem. The laws are the same for all – both Samashti and Vyashti – but there is a difference in the way these laws are obeyed by Samashti and Vyashti. The laws are fully obeyed by Samashti all the time; there is no inclination to forget, ignore or disobey, only to obey what has been ordained. There is no possible desire or like or dislike, but only the will of the Absolute, and it alone prevails in Samashti. But this is not so in relation to Vyashti. In Vyashti the opportunity has been given to consider and obey, or hesitate to obey or disobey; there are all these alternatives to choose from,

and it would seem that the inferior rather than the superior way is followed much more in one's life, because Vyashti has forgotten its nature.

So there are other rules applied in Vyashti, which are not seen in Samashti at all; these extra laws, the retributive ones, are cause and effect. If you did A you will be rewarded by the fruits of A, and if you did B you will have the corresponding effect, so these rules keep going on and make the life of an individual much more complex than it was designed to be in his nature. This complexity arises from the free will, which has been given to the Vyashti, particularly human beings.

Freedom is given, but this does not mean that one should become wilful, to do whatever one likes to do. The incarnations come into this world and they are certainly free – they are not bound by anyone. Yet it is seen that whatever shape or form the incarnation descends in, he always keeps to the laws available to that particular form. When he descends as a boar, he follows the laws of the boar. If he comes as a human being, he follows the laws of the human being – he does not transcend them at all. It is in the nature of the incarnations that they will do exactly what is needful and whatever is natural. The same applies to those who are wise people. They use their freedom to carry out the will of the Absolute, not their own, which means they respond to the universal laws which govern both the individual and also the universal.

A foreman in a factory signs the register himself, but the

ordinary worker must punch his card to ensure time. If workers were allowed the same freedom, it would never be known if they were late or absent.

There are three types of people – the pure and the wise who naturally carry out the laws without any hesitation; whatever seems to come to them they will not bother about the effect, but they will carry out the law which is given to them. Then there are those who wilfully disobey; they know that what they are doing is not right, but they will not do the right, they will wilfully go against it. This creates confusion, and the common man is led by this confusion, so sometimes he does the right thing and sometimes he does the wrong thing. This is the majority in society, so it is up to the wise man, the pure man, to gather as many people as he can, carry out the pure will of the Absolute, and allow its effect to be absorbed by those around who have not yet become natural. It is only through this that the natural laws of the Samashti level can be performed at the Vyashti level.

The sun, which is governed by the Samashti law, has never seen darkness. It is in the nature of the sun that it will never come across darkness at all, but the individual being, though he has Atman within him which is much more brilliant than the physical sun, seems to see all sorts of darkness in this physical world, so let the wise man keep doing what is right, collect others to follow his example, and keep guiding the young ones.

R. This question of Lord Allan's has, underlying it, a slight difference of opinion between old ox and younger ox! Old ox says that to know the laws you have to study, study, study, and even H.H. had to study for a long time before he could be Shankaracharya, and acquire his knowledge, which now looks so beautifully free. Young ox wants to know if he can't arrive by some other means, such as inspiration and emotion!

A. Can I add one thing: it's not quite that, it is, can we accept the laws and act accordingly; just accept them and act?

S. According to human nature there are three types of people: the people who want to go on the way of action, and then the way of knowledge, and then the way of devotion. All of them have to perform certain activities. The man of action, if he has not prepared himself with knowledge and devotion, is very much like a Pashu (animal). But the other two – the one who goes on the way of wisdom, or knowledge, and the one on the way of devotion – prove that there are these two predominant ways everywhere, even in India. There are two camps, and they believe that the realisation of the Self is possible by each way, and they go accordingly, and both of them are right to a certain extent.

It can be said with confidence that if one took up a Mantra suitable for the achievement which one desires, and practised the Mantra for the regulated time in the proper way, then one will achieve what one wants

to achieve, and one will be able to do whatever is enshrined in that Mantra. And a man who wants to go on the way of knowledge can also acquire the knowledge and be proficient. They are like Patwaris (land registrars) who have all the maps and plans of the district and village farms, but cannot grow anything. Their papers are in no way productive. Those on the devotional way have full faith and achieve realisation by practice and experience, and may not need any knowledge, but if they have to explain the way to others they may not be able to do so, and vice versa – the man of only knowledge may not show anything in practice. However erudite a man may be, he may explain everything in the minutest detail, but he will never be effective in moving the hearts of the people at all. The heart of such is seen to be empty. There are available a number of pandits who know all the Shastras and they can certainly speak much better than a Sannyasi can do, or a Mahatma can do, but if you look deep into their life, it is almost empty of any spiritual quality.

But there are other examples where all these forces are brought together, just as in the life of the original Shankaracharya. He had the action, he had the wisdom and he had the devotion. Everything in full measure was seen to be active in the body of the first Shankaracharya.

The original Shankaracharya used to lead his disciples in Josimath, and instruct and explain to them, and bring them under discipline for devotion as well, as he himself used to do. There was one of his disciples, called Giri, who was not at all concerned with the knowledge aspect but he was the greatest

devotee of the Shankaracharya.

In the mornings the Shankaracharya used to conduct the recitation and explanation of the scriptures, and all his disciples used to gather. One day Giri was very late and the other disciples became agitated about why there should be such a long delay in starting, just waiting for this stupid man who did not himself ever bother about the knowledge aspect. One of the disciples, Padma Pāda, got excited and said, “My lord, this man never bothers to understand and learn anything; he is very much like a beast who cares nothing about knowledge, why should we waste our time in waiting for him to arrive?”

Then the Shankaracharya knew that this man, although erudite, fully informed, would in course of time denounce the way of devotion. So he wanted to teach him a lesson for all time.

When Giri, this ignorant disciple, was about to reach the hall, the Shankaracharya emanated his forces into him, and Giri started reciting one of the devotional writings which are credited to Trota Kachanya. When Giri came in reciting all these Shlokas, everybody was astonished and enquired: How can a man as stupid as Giri compose and recite such Shlokas? Not only recite, but compose and recite original Shlokas.

Then the Shankaracharya explained that it is possible for the devotional man to inherit all knowledge, but such cases are very exceptional. It is very exceptional that by one way alone everything is made available. The usual need is that there should be a unity between the devotion and the knowledge; both these lines have to work together, only then is something worthwhile possible; particularly for this age, devotion alone is not going to achieve much. Devotion is needed, and with devotion, knowledge is equally needed, so that one can be effective.

4th Audience

Wednesday, 24th September

R. I give grateful thanks for the reminder that this Ahankar, when under the influence of Tamas, has the long-established habit of reverting to the negative conclusion that “One cannot do.” That must stop!

The original feeling with which I came to the first audience was a happy and triumphant certainty that when the realisation comes that “I have nothing of my own,” then all doors seem to open. This first feeling is surely the emotional Vyashti aspect, and must it not be followed by the Samashti aspect, “The whole universe belongs to me”? Then there is great joy.

S. There was a King who organised a great universal exhibition. He invited exhibits from all over the world, and stalls of beautiful things were arranged in this exhibition. People assembled there to buy whatever pleased them. There was one particular man who used to move round the stalls and examine them intimately, and yet he bought nothing. He went round day after day. People wondered why this man kept on looking at things but never bought anything. They tried to persuade him but he said he would only buy when something really satisfied him. He kept up his search, and when only two days remained some people reminded him he had very little time left – he had better make his choice quickly, come to a decision quickly, otherwise he will lose the chance of buying anything at all. He said he wanted to wait to see what really suited him or pleased him. This went on till, at the last moment when the stalls were about to be closed forever, he went to the King who organised it all, and he held the King’s hand. He said, “This hand has organised such a beautiful exhibition, I want to buy it,” and he asked the price? The King said it was very difficult for him to imagine that he himself was on sale, or that his hand could be for sale here! There were other things to be bought, not the King. But the man said, “It is you who have brought about such beauty so I want you, not the

things. The King said, “If you really want me you can have me only by love, not by money.” So the man said he was prepared, and he surrendered himself with great devotion to the King. Because he surrendered himself he won the King and then all the things in the exhibition which belonged to the King belonged to him – he had no reason to buy anything any more because everything was his own. He could use whatever he wanted whenever there was a need for a particular thing to be used. He did not have to buy, he did not have to claim, he did not have to collect. It is only by surrender to the Absolute through love that one wins all – that is the way we need to go.

R. Everybody wants to know why this has to be at the last possible moment, just before closing time?

S. Although it is usually seen that things are recognised at the last moment this does not mean that the things were not there all the time. In the beginning everybody knew this, and everybody loved, but in course of time this love is lost, this devotion is lost, and now the search has started. It is very like ordinary things in one’s house. People have their things, but sometimes, somehow they get lost, and they have to keep searching until they find them. Once they are rediscovered people start to enjoy, in a mysterious way, the belief that they have now got them, although in fact it was only ignorance which made the things, which were in their house all the time, difficult to trace. Things are never lost – nothing is lost – it is only ignorance or forgetfulness through which we seem to have lost them. It is not always at the last moment that things are remembered – there are many occasions and many anecdotes which prove that people sometimes recognise quickly instead of

at the last moment. But better late than never; and it is difficult to regulate this situation.

M.A. Dr. Roles' observation and question recalled to me my feeling this morning. When we first came in, this visit, there was this lovely feeling of being a child and bathed in this warmth here, and I hoped this would prevail all the time. But very often now I shut my eyes and questions come, and with the questions, all the wonderful answers H.H. has given in the past and one has forgotten – they bubble up – and while this is wonderful, it comes between the simple childlike warmth which one felt was more beneficial!

S. All creation is a manifestation of bliss; the bliss by itself is complete and yet, in order to manifest the bliss, this creation is evolved.

The Absolute's creation itself is very much like the child's game of hide and seek. In this game a number of children get together and one of them is selected to hide himself. All close their eyes and the one goes into hiding. Then the others start seeking him; and each of these children seeks the hidden one in his own way.

This seeking is proceeding all the time – some people find, and some people don't, and one also sees that many forget what they are seeking. Most of the undisciplined people in this creation of "hide and seek" have quite forgotten what they are here to seek and they are now involved in worldly affairs: they are wandering, and this too is right, because it

is in the nature of the universe that they should wander; but they don't know why they are wandering or what they are seeking. Some fortunately remember what they have to seek; and this seeking in action, itself is the manifestation of bliss. There is much pleasure in seeking. This seeking, and the one which is sought for is very much like a drama. In drama there are two aspects – the actor and the audience. In the same way, we have to understand that all the activities which are performed here, as listener, or as speaker, guru, disciple, the old and the child –it is all the same, the manifestation of the same bliss in different forms; and the more we understand this the more we enjoy this great drama of the game of hide and seek. When the seeking, and the drama are matched by union, then the Bliss is complete.

J.R. H.H. said yesterday that each being has its place and is empowered with a certain limited force. Is it through Meditation that we can learn what that role is and how to play it in the best possible way?

S. As has been said before, whatever situation we find ourselves in today is itself the outcome of the energy available to us for the work in which we are engaged. The establishment of the practice of meditation is to escape from this situation of limited energy. This has been given to us so that we can transcend from the natural laws; the natural law is that all the force must dissipate slowly, slowly until it has done its job and the thing is finished. This is the natural course, but

this natural course can be broken, and for that meditation has been prescribed. When one goes into meditation one reaches to the source of energy and one gathers back whatever one has spent during the day, or during the year. It only depends upon the purity or quality of meditation as to how much extra energy one will have regained, either to replenish or to refill the lost energy, or get something extra to be able to do more and better work.

The natural law is seen to be regulated by the three gunas – Sattva, Rajas and Tamas; two of the three use energy – Rajas and Tamas are there to use up the energy enshrined in the individual. It is only in Sattva that the energy can be recovered and stored up by the individual. The qualities of these three are seen in different manifestations: Sattva is a very light guna, in two senses. It gives light to the individual and it makes his heart very light – it always keeps him in a happy, steady, evolving, blissful situation. Rajas activates the individual, but the movement is too fast and he doesn't come to any peaceful and steady situation. Tamas brings sloth and laziness and binds everything together, so with Rajas and Tamas the energies of nature are being dissipated and spent. We have been given this meditation to go deep into it and bring out that which can be used again. If the expenses of the individual are more than the income then the downfall is obvious, but if the income of the individual is more than the expenses then development is assured and all we have to do is to practice more, so

that we get charged with more energy and the rest will be natural –things will get done, and we will be much more happy, much more steady and much more pleasant and effective wherever we are.

A. I wrote out this question before yesterday's audience at which certain answers were given which covered some related points. I ask it this morning to seek an answer to a more detailed point. H.H. spoke at our first audience about the feeling and thinking aspect of the individual. By discrimination and separation I can come to an intellectual knowledge of my true Self. Through meditation I occasionally feel my true Self. My question is, How can the two processes be made to function together so that full realisation can be attained?

S. These are two different "ways", the way of devotion and the way of knowledge. Although the ultimate destination is the same, it is very difficult to tread both ways simultaneously. One way should be completed according to the predominance of the elements in the individual, to which he will naturally respond. If the individual is intellectual then he will certainly take the way of knowledge; if he is emotional then he will go on the way of devotion. Having gone through the discipline of the way and reached the destination, it sometimes, or most of the time, seems necessary that the other way should also be comprehended. This enquiry always remains there, because the other way has not been fulfilled, not experienced, it is not going to add anything extra if one takes to

the other way, but it certainly helps to pass on the knowledge at the lower level. Take the example of the first Shankaracharya who had experience of all the three ways – the way of action, the way of knowledge and the way of devotion. There have been other great leaders on the spiritual way, like RĀMĀNUJĀCHĀRYA or NADHVĀCHĀRYA who had gone by the way of devotion alone, and having acquired fulfilment of the Self they did not have much to do with the way of knowledge, and it seems that in a very sweet way they denounced the way of knowledge. It is seen again and again that those who have taken a particular way, the way of devotion, usually denounce the way of knowledge, and those who have gone through the way of knowledge do not heed anything about the way of devotion. One has to discount all these factors and try to go the way by which one is designed to reach the ultimate end, and yet have respect for the other way and, if possible, inquire and understand everything about the other way so that full realisation is made possible. In going one's own way one should have no malice about the other way, one should not treat it as inferior or lower and should not say anything against the other way. It would be difficult to work on both the ways simultaneously, but one must go on the way which is predominant in the individual, and then fulfil the other later on.

5th Audience

Thursday, 25th September

R. The story of the King was so beautifully told yesterday, and we would like to be identified with the man who did not want anything except to hold the hand of the King. Even waking during last night with the feeling of “grasping that hand which has given rise to all the wonders of this Creation” gave me a taste of Samadhi!

S. There is now no question of holding the hand because you already hold the hand, and it is quite obvious that you inherit everything because you already have held the hand for quite a long time. Whatever might come in the way, it is only the past reflecting itself sometimes, like a dream, it is not your conscious act which brings about any desire to be fulfilled which is not fulfilled.

Lady Allan observed on Monday (p.14) that when she came here, she felt like a child in the presence of the Beloved. This is the feeling which one needs to preserve, because it keeps away everything unnecessary. Love prevails, affection prevails and communication is much easier and possible. A quotation from the Sanskrit scriptures explains what it does really feel like to behave like a child. The devoted disciple, although he knows everything, yet he behaves like a child, and the child is not cluttered with ideas of past or future, the child is always in the present! A disciple knows everything, he comes to the Master as if

he had no connection with the past or the future. Then the disciple is efficient and expert in every way. He has to perform his work, and yet being expert, he behaves as if inanimate, exceptionally simple in whatever he has to present. His art and efficiency are reduced to the utmost simplicity, which may appear a bit crude, but it is pure.

He is wise and yet he does not pretend or put on the face of a wise man, he behaves with the simple quest for knowledge, and presents himself as if he does not know anything. Whatever he is looking for, or aiming at, he certainly does not aim at anything which is related to the senses. Knowledge, being, consciousness and the truth are all that he is looking for. This has been seen to be manifesting through you. H.H. has no doubt that the big Hand is in your hand, and you have no desires for the material and physical things any more.

R. Relating to Lord Allan's question yesterday, we quite understand that it has to be like that – namely, that some will reach their goal by the way of Devotion, and some by the way of Knowledge, but I ask whether for us, here, in the presence of the Realized Man, we can apply his words in a letter to me:

“Love and True Knowledge are just two names for one and the same thing, which is a natural property of the Atman, and rises spontaneously to the surface when the Antahkarana concentrates.”

We have experienced this “concentration of the Antahkarana” but don't know quite how it comes about. It seems to follow a state of inner peace?

S. As was told to Lord Allan yesterday, it is almost impossible for anyone to tread on two ways simultaneously; one cannot put one's feet on two roads, it is a fairly difficult exercise! The natural exercise is to take one way. Whenever an illustration in story form is presented, it always reflects one aspect of the Absolute; it never integrates everything that the Absolute is or could be. It only puts light on one aspect of the Absolute and this we must always keep in mind: that the stories which are given to us only lead to that which cannot be put in the stories. They do not shed light on all aspects of the Absolute. So these stories by themselves are never complete as we know the Absolute to be.

Now, as for coming in contact with the Realized Man, the contact is already there even before we realise it, or think we materialise the contact. It is already there, but the moment we come face to face then the Vikshepa, the dispersed and wandering mind, the diminishing activity starts taking place; the diminishing activity caused by the Vikshepa and all other things which come in the way of the union of disciple and Master. So, the more we come "closer" (so-called) to the Master, it simply means that fewer hindrances are there, and a number of other varieties of hindrances have been sliced away.

Referring again to the two ways: even in a man who takes to the Way of Knowledge, you will see that he has some initial capital of devotion as well, to give him the momentum to go deeper into the enquiry.

If he didn't have some devotion toward something he may not know, or of which he may not be fully convinced, yet he has some devotion in him which puts him on the Way. He looks at this aspect of the Absolute and wishes to purify and clarify that aspect, so that he can see the transcendent reality in the form of knowledge.

If you take the other way, the Way of Devotion, even there the devotee must have some knowledge of what he seems to have united with; it may not be full knowledge, but he must have some knowledge of the Absolute to go deeper or much further on the Way of Devotion. The closer he comes to the Absolute, the Beloved, the more he exhibits everything that his Beloved has.

It is the play of the Ananda or Drama, which the Absolute has created which is being manifested.

This story, which has been previously given, is good to repeat again today:

There were two artists who went to the King and wanted to display their art. They were expert in making similar pictures, so the King asked how they did it – perhaps they copied from each other? They said, No, let there be a hall and a partition half way and we shall not meet during the time prescribed for our work, and once the work is complete you can remove the partition and see for yourself that the picture is just the same on both walls.

They started their work, one started with his paint and went on painting, but the other did not take paints and brushes, he simply cleaned the wall and washed it again and again, so that it became like a mirror. After the prescribed time the partition was opened, and the moment light entered the room, the picture on one wall was truly reflected on the other, and so they proved that they could produce just the same by two different ways.

The moral here is that these two ways are similar to what is known as the way of devotion and the way of knowledge.

The Way of Devotion is the manifestation, or the illustration in action by the devotee of whatever glory of the Absolute he has, and the act of knowledge is to perceive whatever is within that illustration, and the purified forms in the illustration, and this is done by analysis on the way of knowledge; in fact they both go towards the same point from two different directions. Having reached the point of destination, again it happens naturally that the devotee, having fully realised the union, wants to see all aspects of the Absolute, so he takes to knowledge. The one who has gone through knowledge wants to experience all the aspects of the Absolute, so he takes to devotion. In either case the ultimate end will be just the same.

R. The emotional centre seems very happy, and often gives a warm glow, and then the physical limitations of old flesh and old bones seem to be lessened by attending carefully to “how one speaks, how one moves” within the small limits of one’s personal life. Is this how one could begin to serve the Atman?

S. Atman is not bound by time, space, and gunas, so he never gets old, he never gets rusty. It is only the physical world which is governed by time and space and gunas and so it falls into these moving aspects of the Atman. To be young or old is only relative to the body, but these do

not really apply to the Atman. When one is charged with the emotional centre, or for that matter with the intellectual centre as well, they bring about this glow of bliss with its warmth in the heart which spreads into the whole body. The body gets a little more attuned, and it works a little better than it can in ordinary circumstances, but the man who is charged, when the Vikshepa is not there, then he is much more united with the Atman, and there the feeling of being old disappears and he works exactly in the same way as a young person would do. That is the feeling of the Atman and that is what you have described – one behaves properly, one speaks properly, and this is the way not only to serve the Atman, but to be the Atman.

There was a holy man, and one of his disciples lost one of his sons, so he was full of grief and agony and he went to the Mahatma and started crying before him. The Mahatma also started crying and weeping much more violently than the father himself. Having seen this, the father stopped crying and asked the Mahatma why he cried. The Mahatma said he could not help it as he had the same feelings as the father for his son, as if his own son had died, so he had this feeling – it was natural. The father stopped weeping and went home feeling confident that he was not alone in his grief, others were with him, even the Mahatma.

Another man in the audience asked the Mahatma after the father had left why the Mahatma did such a thing, because a Mahatma should never show such an outburst of pleasure or pain; that is what he always advised everyone, and yet he had fallen into the same worldly habit. The Mahatma said that if he had tried to give the father solace by wise words, it would not have gone really deep into the father's heart; he would have taken it but his pain would have lasted longer. When the Mahatma started crying, the man found sympathy, and in sympathy the pain was shared and the weight of it made lighter, and then he did not feel alone in the world, so he need not worry and he would not worry. The Mahatma said the father's pain was real, but his was not, but he knew how to play the drama very well,

and it worked. His job as Mahatma was very like that of a postman, who delivers hundreds of letters, some of them bearing merry news, some of them bad news, sad news, etc. Yet the Mahatma never became involved though he might show a little change on the face when he delivered the letter, but he never got involved. One has to play the part, whatever seems most suitable at any particular time, but in reality the Mahatma has nothing to do with pain or pleasure in itself.

The same applies to a person charged with emotion: he will see that he acts like Atman, he speaks like Atman, or, if one likes to say, one serves the Atman.

R. The process of giving importance to, say, the Mantra and also to the idea of the goodness of Param-Atman, seems to give them more power to work their wonders. The same idea is at the beginning of the Lord's Prayer of the Christians; "Our Father in heaven, we pray that Thy Name be made holy." Through His Holiness both the Param-Atman and our Mantra have become "holy" for many people and then they work wonders. How can we join more in this enjoyable task?

S. Whenever any single person finds union with any glory in full or in part, the usual wish is to share with others and the same feeling is shown by this question. This is the natural process: whenever one advances on the way, then one likes to have many other people to join one and share what has been made available. But there are difficulties, not because the man who wants to share has difficulties, but those who could share have difficulties. They have certain barriers, and these barriers

have to be broken. For that also there are ways prescribed.

Satsang is one of the ways, it is good to bring people together, and then before them one should describe all the beautiful things, the glorious aspects of the Absolute in such a way that all the barriers in those people can be broken down gradually so that they may respond much more. This is the chief way by which one can do this work. Unless people come to realise, come to know that there is something better, they will not move towards that direction, so this imparting of the knowledge of the glory of the Absolute is essential and people should be brought together where such discussions would be possible.

As for prayer, there are two types. One only describes the glorious aspects of the Absolute, and the poet does it in a beautiful form, speaking of everything, which the Absolute has manifested in different ways in this world. The other way is the way to remove the extension of the Ahankar, and in this sort of prayer one does not speak about the glory of God, but about one's own shortcomings, so one says that one is not capable of doing this, one has done this wrong and that wrong, and asks the Absolute to be merciful and to save one from all these vices. Although there are these two ways, the better way is the first one where one speaks about the glory of the Absolute. Although by the other way the Ahankar is reduced, nothing much positive is put in its place so one always lags behind, not that one is inferior, but the glory does not immediately descend on one. By the first sort of

prayer one says that the Absolute, God, is all-knowing, all-pervading, has all knowledge, has all the forces in the world, has created a beautiful world in all forms, and because one is his son, one would also like to enjoy everything which he has created, and also partake in the creative act, just as the cub of a lion in course of time acts like a fully-grown lion. But by the other way one keeps on saying to the Absolute, as is said in one of the Sanskrit prayers, “I am a sinner, and I have been indulging myself in sinful activities and I am very lowly, would you please be kind enough to deliver me from these things, will you please forgive me for being like that.” Ultimately you see that a prayer which goes towards the glory aspect, is much more positive, much more rewarding.

There was a Mahatma living in a secluded place under a tamarind tree. He did his devotional act of meditation every day. There is a deity known as Narada and he is supposed to be the messenger of the Absolute who keeps on descending to earth and gathering information, so that the Absolute is fully and well informed. He happened to be making his rounds, and he came near this Mahatma and engaged in conversation with him, wanting to know what he was doing.

The Mahatma said, “Well, this is all a drama, and at the moment I am engaged in the drama of meditation, and who are you?” Narada replied that he was the messenger of the Absolute and came to collect information about all the devotees of God so that he could inform him about their well-being. This Mahatma said this was excellent, as he could take a message, and Narada said, “Yes, why not?” The Mahatma said, “Ask him when there will be a meeting?”

Narada went away, and came back after some time to this Mahatma, who asked him if there was any reply. Narada said that there was a reply, but it was rather a bitter one and he would rather not give it as the Mahatma’s heart would sink. The Mahatma said, “But if there is any reply from the Absolute,

my heart would never sink, so don't worry about it, just let me know the answer.”

Narada said, “You look at this tree, the tamarind tree. It has very small leaves and millions of them; as many leaves as there are on this tree you will have to wait the same number of years, after which God will come to meet you; this is the message.”

At this the Mahatma burst into ecstasy and started dancing with bliss, completely forgetting himself. Narada was quite baffled by this man, who, when told he had to wait millions of years before the union could take place, yet was dancing with joy. He said, “Wait – have you really understood what I have said? What does my answer imply to you?” The Mahatma said, “Yes, I heard,” and Narada said, “What did you hear?” and the Mahatma said, “As many leaves as there are on the tamarind tree, so many years will I have to wait and then He will come.” Narada said, “Well, why are you dancing?” The Mahatma said, “I am not going to count the number of years and the leaves, all that matters is that I have had a message from the Absolute, and he is going to meet me; he will never let me down, that is what really matters”, and once again he started dancing.

Narada wondered whatever was happening, and at that moment the Absolute himself descended and embraced this Mahatma and appeared before him. Narada was very disturbed. He said, “My lord, I am your messenger, but don't let me be proved a liar because you said it would be so many years, and that is what I told the Mahatma, and you have broken your word and descended immediately! You didn't even wait an hour and you've fulfilled the promise which was supposed to wait years.”

Then the Absolute said: “These things are for ordinary men; if there is somebody special, then the question of time and space and gunas have to be satisfied and the meeting must be instantaneous.”

The same applies to all these details about people of devotion or people of knowledge, if there is a rare case where there is nothing else – only devotion, where there is nothing but a longing for Truth, then the union could take place without any delay.

6th Audience

Friday, 26th September

R. At one of the Mela talks, H.H. has been quoted to us as saying something like this:

“For different ends there are different means: for Liberation, Knowledge; for Power, Yoga; for Param-Atman, Bhakti. A Bhakta is already liberated, otherwise he could not get started. He is not troubled about either Heaven or Hell. He would be quite content with Hell if he finds Param-Atman there.”

This saying has suddenly seemed illuminating and important to me, but I want to be sure we are not misquoting H.H. It appeals to both my heart and my mind!

S. Usually, there are two ways discourses take place; one is general, and the other is personal. There are occasions when one speaks to the common man, to anyone; and there are occasions when one speaks to individuals. When one speaks generally to anyone, then the knowledge aspect has to be very simple, simple in the sense that the ordinary man does not have much basis from which to respond, so he is given very simple incentives and through these simple incentives it is expected that he will get something and begin moving. The nature of this incentive is that God is certainly available to everyone everywhere and in the most simple way, but the simplicity has been lost so people are separated; not that they are in reality separated, but they feel separated, because they have forgotten the union. It is forgetfulness which comes between the Absolute

and the individual. Otherwise the Absolute is simply available to everyone who desires him.

As far as Bhakti is concerned, the observation made is true and right because whenever anyone goes on the way of Bhakti or devotion, then it seems he is not bothered about anything else except the Absolute, so it does not matter where he is, what he is facing, what is the situation, or the time – he is not concerned – so whether it is Heaven, or Hell or anything else, it would not matter if he feels he is united with the Param-Atman – all are equally good.

The same is said by Tulsidas in his Ramayana. Tulsidas says that Heaven, Hell and Liberation are just the same thing for him because he sees Rama everywhere holding his bow and arrows (the symbols of Rama), and Tulsidas sees him everywhere, wherever he lifts his eyes.

The Muni ('sage' or literally 'the mute one'), or man of Knowledge, is equally similar to the Bhakta. As quoted in the scriptures, whatever the man of knowledge studies, whatever he analyses, he is only looking at the finer aspects of the Absolute. If he is doing that, he is the real wise man; if he does not see this in his enquiry, then he is looking for something else. So the language of the Bhakta and of the Muni or wise man is almost identical, and they both speak a universal language; they rarely refer to the particular, or to the individual.

In the Gita, the same thing is mentioned again and again, and it says that out of the four types one is the Arta type – the one who cries

for the Lord. So one can acquire union with the Param-Atman, apart from anything else, just by crying, if that is the ultimate end of one's crying.

A Mahatma was approached by an ordinary man and asked what he should do – he did not feel he could undergo much discipline, so what was the simplest form? The Mahatma said he could find Param-Atman if he just kept running, and when he fell exhausted he would find Param-Atman.

The man asked, “If Param-Atman could be found by running, why not just by sitting?” “Yes” he replied, “perhaps by sitting, but the question is, what are you sitting for? If you are sitting for the Param-Atman, Param-Atman will meet you, if you are running for the Param-Atman, Param-Atman will meet you there. You can do anything, it does not really matter. The real crux is whether you are doing it for Param-Atman, for the sake of Param-Atman, or for something of this world.” The Mahatma continued by saying that the unity is already there, nobody has to acquire it, but because we have all forgotten our unity, we are only required to give up our ignorance, give up our forgetfulness by any means.

All these Yogas: Raja Yoga, Ashtanga Yoga (not Patanjali's eight-fold system) ... (and there are hundreds of them) are all leading towards only one aspect, that the individual who wants to go by any of these ways has to decide once and for all that whatever he does, he does it for the Absolute, and then he will find this union.

If you try to do anything, however gloriously you may function, but just to fulfil your worldly commitments, then you will find that the union which is already there will not be experienced. So the thing to decide is that one is doing everything – even digging the earth or anything else one likes to do – for the Param-Atman.

In the Gita it says that people should take to this through their own vocation, whatever they are destined to do (or whatever they find

themselves doing is good enough) and that is the way, that is the Yoga for unity with the Absolute; but the only thing is that everything must be done for the Absolute, and nothing should be done to acquire any particular thing except union with the Absolute. One should just surrender oneself, and the feeling of surrender itself is the gate of liberation. A Bhakta is always liberated because he is not bothered about anything except the Absolute; and when there is only this one idea reigning in the mind, the Absolute, then that is liberation. A Bhakta does not necessarily go into Sadhana (under discipline) but he simply lives a liberated life.

R. We had a talk together yesterday, and H.H. has given us so much in the first five talks which we haven't even been able to read through yet, so could we put to H.H. some questions from other people? When H.H. hears the questions, he will say whether he has to answer them or whether, through what he has already transmitted, we can answer them for him.

S. I would like to continue with the first question. Suppose a householder has four children, the eldest has finished his education, taken a training, got a job and is bringing in some money for the general family maintenance. The next child has passed his examinations, but has not yet enrolled in service or employment, and the third is still studying. The fourth one is not even old enough to go to school, so he is just playing around and enjoying himself because he is too small. If one wanted to know which of the four is most loved by his father, it would seem very

difficult to decide. Nevertheless if one is trying to decide one would say that the youngest is getting the most of the love of the father. Because he is helpless by himself, he does not contribute anything, he is not even clever enough to recite any of the learning of the school – and yet he gets the most. The mother loves him, and whenever the father comes home and is given food, the little boy sits on his lap and gets fed by the father. Sometimes the little boy picks up with his little fingers one or two pieces of food and puts them into his father's mouth in response to all that is being done for him. This little offering of a small child fills the father with the greatest joy of his life.

In the same way the Absolute is father of all in this universe, and whether one is incapable of doing anything, whether one is learned, whether one is earning anything or not, whether one is about to earn to repay the debt, it doesn't matter: he loves all of them.

In the Gita the four types of seekers of the Absolute are described: the Ārta, the Jigyasu, Arthasthi, and Jnani. Ārta is the one who just cries because he has no other recourse, he can't do anything and yet he wants to be united with the Absolute and in desperation he surrenders fully, and then he is instantly attended to like the small child of the family.

Draupādi and some other devotees are counted in this category. They always act very much like children – this is the quality which is seen. The acts which they perform are those which one usually associates

with a servant or a slave who is thoroughly devoted to service to his master; not a slave in the wrong way but a servant who is devoted to his master's needs, day and night. This is the quality of the Ārta type.

(A story about Draupadi was previously told – 1974, p.79:

On one occasion she had given a Saddhu a very small piece of cloth. Then occurred the episode when she was being dragged into court to be stripped by one of the Kansavas. That little piece of cloth came to her rescue. It grew longer and longer until those who wanted to undress her grew tired and gave up the attempt. So her honour was saved just by that tiny strip of cloth.)

The Arthriti type are those who want certain things for a certain time and take to certain disciplines, perform certain sacrifices and through all these rituals, sacrifices and penances and other things in the discipline, they get whatever is desired; they do not usually keep it up eternally or regularly.

The Jigyasu are those who are curious, they want to know and they usually work on the intellect. Their enquiry keeps on and they come as a disciple, listen to discourses, ask questions, and this is how they come at some time in their life to union with the Absolute.

The Jnani are those who have attained wisdom and have attained union with the Absolute in the sense that for them the world has no meaning; it is only the Absolute which has all meaning, so they attend to that which has all the meaning and they are never separated. They behave as the Absolute wants them to behave in proper disciplined and dharmic way.

The Absolute is very like an ocean of love and this is available

to everyone, but because of ignorance people do not realise about the ocean of love and keep on hankering after the world and worldly things. It is seen in worldly affairs, that if somebody favours someone, then there is so much attraction for the person. Coming together for certain work, with something good in them, there is a certain attraction and one feels attracted to other individuals. If only people came to know the ocean of bliss and the ocean of love, and if they could acquire just one drop of this ocean of love, their life would be fulfilled.

People from all parts of India come to the Ganges. The Ganges is flowing all the time, but at certain times these people come from far and wide: they have a dip in the Ganges and collect the Ganges water in small utensils, and they keep this Ganges water with them for the year, till they come next time. Whenever they have to perform any sacrifice or similar work, they put a little of the Ganges water (with it) and they feel they are united and that everything is purified for them, and it gives them great pleasure. So one only has to realise that the Absolute is everywhere, his love is available to everyone, and if only one could attach oneself to him entirely, surrender to him, everything would be possible.

R. Does H.H. want to say anything in answer to other people's questions?

S. If they are ordinary questions they should certainly be answered by you.

R. It seems that all these people have slightly different language, but

the material H.H. has given us this time seems ideal for everyone, by judicious selection.

But, for example, I don't quite understand Mr. Whiting's question, his language, although I am very friendly with him.

W. All members of the School of Meditation join together in love and gratitude for the guidance received from H.H. We have been given greater insight through that which is present when we come together to hear his words. H.H. told us that we must take the Witness as guide, but would ask for confirmation on some aspects of his words to us:

It would be good to be clear on Samadhi and Turiya. H.H. said that Samadhi is not just in meditation, Samadhi can be experienced in action, in knowledge, in devotion, in speaking, etc. In practice this seems to relate to the stillness that many people find after meditation and which remains always. Is this right?

S. There are different types of Samadhi. One Samadhi is acquired, or achieved, or culminates after the Yogic practice, the eight-fold system, when the activities of the Pranas have been brought to the minimum and all senses and mind and desires and everything have been brought to a centre – a sort of union where all these things have no differentiation of their own – and then that is known as Samadhi acquired through the Yogic system.

This Samadhi is also of two types: one is Savikalpa Samadhi and the other is Nirvakalpa Samadhi. In Savikalpa Samadhi there is this knowledge of the Absolute, but in Nirvakalpa Samadhi everything is brought

to a still point: there is no desire, there is nothing to be achieved, one gets into the present as it is, without any knowledge of oneself, without any knowledge of what one wants, or without any picture of the Absolute for which the Samadhi has been acquired. When one acquires this stillness in oneself, one should feel assured that there is complete lack of desire in the individual and he is certainly in union with this divine force, the Absolute. All that follows after this will respond to the natural laws.

Apart from these two there is a third type of Samadhi which is a natural phenomenon, available to everyone but not tapped by us, not tapped by people usually. This Samadhi comes after the fulfilment of one desire and before the rise of the next desire. There is a point where there is no desire either fulfilled or unfulfilled. That moment in the life of individuals comes quite a number of times even during each day, and yet people do not realise and do not tap the energy which could be made available at that moment. It is a natural phenomenon but the energy cannot be acquired because people are not aware of its existence. If they could be aware of this Stillness, then the energy would be available to them, like the energy from Savikalpa and Nirvakalpa Samadhi.

There are five states of one's being; the awake state, just as we are experiencing here, and then the Sushupti, when we go into deep sleep and know nothing; then the Swapna or dream state where everything is created spontaneously, which is not of this creation directly; and then

the fourth state is the unconscious state when for some reason someone becomes unconscious and completely detached from all outer or inner connections; and the fifth state is Samadhi. Samadhi is also very much like deep sleep where there is no action being performed and yet consciousness is there – either Savikalpa consciousness or Nirvakalpa consciousness.

Turiya is something beyond this – it is unqualified and since it is unqualified it cannot be called a state of the individual, so it is not enumerated as one of the states. In Turiya there is no notion of any sort: it is the Absolute by himself: that is Turiya, and Turiya simply means singularity – oneness. It is also known as Brahmi, as described in the Gita by Sri Krishna. Turiya is acquired when Sattva is predominant, and it is only through the predominance of Sattva that the stillness is achieved. This stillness can be experienced in action, in Samadhi, in Meditation, in Knowledge, in Devotion – everywhere.

R. The rest of Mr. Whiting's questions have already been answered by H.H., and also those of Mr. Rabeneck from New York, except one thing:

Mr. Rabeneck would like encouragement from H.H. in his studies of Sanskrit because he says that only by this study will he understand certain important words His Holiness uses. The questions about Sanskrit are very technical; we will have to have them translated and put to the right quarter, but could H.H. just give Mr. Rabeneck a word of encouragement about going on studying Sanskrit?

S. It is a good desire to want to learn the Sanskrit language, and I would certainly recommend it and encourage it. The Sanskrit language is the basic language in the world, the prime language, the first language, and it is the purest of all languages. In the course of time, all other languages have evolved from Sanskrit; one can find from an ordinary dictionary that the English language has plenty of Sanskrit words, so have other languages, in India and abroad. Study of the Sanskrit language would certainly help a clear understanding.

R. We were thrilled to be present at the ceremony yesterday: It was very beautiful and has obviously existed a long, long time, and we were very grateful to have the privilege of being there (Mr. & Mrs. Jaiswal's celebration of the Thanksgiving to the Guru, usually done on Guru Purnima Day, but as they were in England and were going to perform it in Benares it was postponed to Allahabad especially for our benefit) and being able to join in, almost as one family. We still can't imagine how it is conducted when hundreds come on Guru-Purnima Day!

S. Quite a number of couples sit each side simultaneously and the ceremony goes on for more than twelve hours continuously – H.H. just stays there without a break!

R. We were also thrilled by the central light surrounded by the eight lights as H.H. has said, the perfect number, nine.

S. The number nine is the perfect number and the same is seen in the rosary which Indians use; it has 108 beads and it is symbolic and has a philosophy behind it. One indicates the Absolute, and eight on the other side indicate Prakriti, nature; in between, zero, which indicates nothing; when everything is brought together it comes to nine. Whatever way you add the numbers it always turns out to be nine, and nine cannot be really divided – whatever way you divide it, the remainder is also nine – so nine is certainly the perfect number, and all this knowledge, spiritual knowledge, should be brought down to our everyday life and it should be used, so that every action becomes a sacrifice, thus all actions become sacred.

R. The Absolute and the eight-fold path of Yoga?

S. Whatever I have is entirely and fully given to Dr. Roles, and he has almost everything with the help of which he could meet any question in the universe, and he should remember this. There is really nothing more which needs to be added because he is now fully capable of answering any questions arising anywhere in the universe. He is a part of this Holy family, he is a part of the Tradition.

R. Just necessary for him to be a good man!

7th Audience (Dixit translating)

Saturday, 27th September 1975

R.A. Yesterday, H.H. told us that the Absolute was available everywhere, his love was available everywhere, and all one had to do was to surrender. I was going to ask why is it so difficult to surrender when one wants to so much? At the very end I saw that one had to surrender even the desire to surrender.

S. The reason is our attachment to the world. Take the example of the sun and clouds – the sun is always there, but the clouds come and cover the sun and we are unable to see it, although the sun is still in existence – the world and our attachment to it, these are the reasons – this is the chief hindrance to realising the Absolute. The method to overcome this hindrance is prayer, meditation and things like that. When we are able to reduce this hindrance by work on it, then we get some sort of a union with the Absolute and there is joy, bliss.

We cannot have two priorities at the same time, either give priority to the Param-Atman or to the world. As soon as the priority given to the world is given up, Param-Atman is there.

Take the example of the balance; when the two pans of the balance are empty, then the level is perfectly horizontal, as soon as something is put in one side it comes down and the other side rises. Similarly when the mind is not relieved of these worldly desires and things like that, then that side of the balance weighs down.

So, to experience utter bliss it is necessary to free the mind, to

free the balance of the weight we are putting on the worldly side. Worldly matters are due to Rajas and Tamas but thoughts of Param-Atman belong to Sattva, the more we have them, the more joy and bliss we experience.

R.A. H.H. has often, in our talks, mentioned prayer. He mentioned it again this morning, and yesterday he was talking about the two types of prayer – the prayer that glorifies the Absolute, and the prayer in which one confesses one's weaknesses. I would like to ask is there a third type of prayer where one can petition for help and if so could he teach us how to do it?

S. No need, He already knows what you want. It's not necessary.

R.A. We, in London, have the benefit of H.H.'s teaching and of Dr Roles' guidance. On the whole we devote the recommended time to meditation. Yet, for most of us full Self-realisation still seems far off. It appears that to get the best results we must improve the quality of our meditation and of our personal work. Has H.H. any advice?

S. Duration of meditation is not important, but keenness of desire, that is the important thing. As long as no very keen desire is there, difficulty will be experienced. When the desire to meet the Absolute is perfect, pure union with Param-Atman is instantaneous.

Whatever type of prayer we use to reach the Param-Atman, it goes through the Antahkarana.

... just as by light, darkness is dispelled. Take the example of a room which has been shut up for ages, as soon as you open up and switch on the light, it becomes illuminated at once. But the illumination does not clean up the rubbish in the room. As soon as light enters we can see the rubbish and filth lying in the room, then the duty of a good man is to clean the room – this is the thing we have to work on. The difference is that a good man cleans the room, but a bad man does not clean the room and just lives in it as it is. To get union with Param-Atman, with His help we are enabled to see our own weaknesses. Similarly our Chitta is like a room and the light of the Param-Atman illuminates the rubbish, we have to remove it so that the Param-Atman can come and sit in it. The more cleaning up we are able to do, the more enjoyment we will get out of the appearance of Param-Atman.

J.R. May I ask, is this work in which we can all help each other, as well as clearing our own, can we get help from other people in clearing the dirt away, by meditating together and by example?

S. You should clean yourself. You can help others to have light so that they may also do it for themselves, but you cannot do it for them.

R. Just as we have our own study or private room where we retire to after business is over, so the Atman has his own private room, and I think one knows where that is in the Antahkarana. Is it necessary

only to come and sit quietly without making demands, not to disturb his peace? We say, during initiation, ‘The rhythm of the Mantra will take you to this private room, and there your Creator may manifest himself if He wishes to.’ Is that right?

S. Antahkarana is the seat of Param-Atman, it is the place where Param-Atman comes and sits, and it is felt between the throat and the heart. From that the light is radiated to the brain and the rest of the body.

The construction of the Antahkarana has been explained several times at audiences here and also through correspondence. These four divisions, or rather they are not divisions, but different forms – Manas, Buddhi, Ahankar and Chitta. One part, the intellect, thinks, one part desires – like that.

M.A. In his answer to Mrs. Roles, H.H. spoke of ‘making a decision that will not be altered by any other force later on.’ I feel a decision of this strength can only have the required force through Grace: so many decisions become just intentions. When taking one’s marriage vows in Church one asks God’s help. Can one ask help in making such a decision so that it is supported?

S. In connection with the example of marriage, it is common experience that after marriage there are occasions when friction arises between husband and wife, but all these disagreements are temporary; inside the

heart of both there is desire for welfare of each other. Similarly, one could say we are married to the Param-Atman. Param-Atman is calling us all the time and although the individual (the Jiva) has the desire to go to the Param-Atman but the hindrance is this that the Jiva thinks “I am also something.” The obstacle to union is separation in the heart. This state of friction sometimes reaches such a state that husband and wife may even stop talking to each other.

Ghandi (1896-1948) and his wife (she died in 1944) were living a communal life, and she was required to clean the communal commode! She refused, and Gandhi said she should do so because she had made her vow over fire to obey him. Then she walked out of the room and left the house. Gandhi called her back, and asked her how she could leave him when she had made her promises. She said, “I promised to stay with you, but I did not promise to clean for everybody.” In spite of the friction, they actually stayed together their whole life until Mrs. Gandhi died in 1944. She was even allowed to stay with him in prison for her last two years.

This does not mean that the determination to meet the Param-Atman is not there, the determination still exists; we are always ready. It depends on our state of mind, though its changes need not worry us unduly. The root cause of all this is the idea which sometimes takes root and assumes form, the idea that I am also something.

M.A. So the decision has already been taken – one need not worry?

R.D. That is what H.H. means, but the danger is this: the thinking that “I am somebody.”

M.A. So the decision isn’t taken by oneself, but by the Atman? One

hasn't tried to make the decision alone? It has already been made?

S. The person who asks is the one who makes the decision, whether it is Atman or the individual, the one who asks the question is capable of making a firm decision.

R. This, to me, is a very thrilling idea, the idea of the marriage vow between the Atman and the Param-Atman; it seems in ordinary human marriage that if one of the partners is over-anxious and over-possessive it doesn't work. Does the same apply – I suppose it wouldn't? In this other relationship, it is perfect?

S. In the case of Param-Atman, he has already given us plenty of possessions, plenty of rights so that makes all the difference. Param-Atman is very generous and gives everything. Such an attitude would be difficult to find in the case of a human marriage.

Param-Atman has already given whatever he has to the Jiva, as much as it would need throughout its life.

M.A. What H.H. said this morning about light showing what needs cleaning up, and that a good man sets about cleaning it up while the bad man just uses it, this is very helpful because when one comes here, one expects everything to be easier, but very often it seems more difficult, and perhaps this is related to the fact that with the extra light available one sees more of what has to be done?

S. When we are expecting someone whom we love very dearly, then we make all possible arrangements for their comfort, cleaning the room, furnishing it, etc. Something like this is done when we try to think of the Param-Atman. In the first case the person whom we love comes from somewhere else, but in this case of Param-Atman he is already there, he doesn't come from anywhere. There is a feeling, because we realise Param-Atman, yes, he's come, and the joy felt is something like that which we feel when we meet our human guest. There is joy, there is pleasure in the meeting, and if this state lasts for a long time then it becomes natural.

About the preparations for receiving the guest, if we take great delight in all the work, which we do, we don't feel tired.

If you eat in a hotel your stomach may be full, but that food will not fill your heart. But if your son comes home and he takes food, which you have prepared with love and special care for him, it will fill his heart as well as his stomach.

Take an example from the life of Lord Krishna. When Lord Krishna was a child his family had all the conveniences – lots of servants, lots of cows, but his mother, Yashoda, preferred to prepare the curds and such things with her own hands.

Similarly when one tries to meet Param-Atman there is the same pleasure in doing whatever is necessary ourselves. We never get tired.

R. (missed during turnover of tape)

S. Knowledge based on love.

R.A. One gets the feeling of occasional visits by Param-Atman, but to

make the visits more permanent one has to have a more attractive place for him to stay?

S. The preparations which we make for receiving Param-Atman, the perfection with which we make them depends on the relationship we establish between Him and us, so much so that I think we agree there is a feeling of universal brotherhood. In everything, everywhere we see Param-Atman. The feeling you have for your family grows to include your community, then your nation, and then the whole world: from being limited we become unlimited and the whole world becomes our family, and we have the feeling “Everything is mine, and I belong to everybody.”

For example, there is the story of Swami Ramtirtha. He was a teacher at college and he believed in the practice of universal brotherhood. Whatever salary or pay he was getting, he tried to help everyone with it. He used to put it on the table so that anyone who needed money could take it.

His wife said “I have prior right, why do you not put the money in my hands?” But Swami Ramtirtha replied, “It is for everybody, and you are one of everybody; if you need it, you can also take it. I see God in everybody so how can I keep anything back; it is not that I am trying to help others, but because I keep seeing God!”

So in this way we can spread what we acquire to cover ‘the whole universe. Param-Atman can reveal himself in various forms; the universal brotherhood just because it is universal doesn’t mean that everything becomes just the same in all cases. He takes different forms and to each form we have to modify our attitude accordingly. If Param-Atman comes in the form of a child, then we have to greet him with love; if Param-Atman

comes in the form of a servant, we see God in the servant but we should accept his service; if Param-Atman comes as a learned man he needs respect, we have to modify our behaviour accordingly. If we are in the world, whatever our role, it is service to the Param-Atman.

No Audience owing to illness of Jaiswal, Sunday 28th September

8th Audience

Monday, 29th September

J. I noticed that H.H. was having trouble with one of his eyes so enquired if He would prefer the audience cancelled, but He replies that the eye has nothing to do with talking so we may carry on!

R. We want to try to carry with us on return to London the lovely inner peace and clarity of mind which we enjoy in H.H.'s presence. Is there any special self-applied discipline that He would recommend? For instance, control of restless and involuntary movements at times when Rajas comes instead of Sattva?

S. At such times there is only one thing to be recommended and that is love of Atman, love of the Self within. Having achieved love for the Atman, all that which is non-Atman, which is apart from Atman, will be set aside because it will not be so attractive, and if the worldly things which are non-Atman, non-Self, have lost their attraction, then one will find inner peace and clarity of mind and restfulness. Sattva is certainly for the light through which all the energy is made possible, and having acquired some light and energy one must use it in some activity. Having used energy in activity one must also go into Tamas to get oneself charged so that one can begin the next day.

In the 14th chapter of the Gita, there is a shloka which describes the qualities of Sattva: that it is light, it is energy which is made available to the individual, and that Rajas, which activates the individual, must also be used for whatever work is presented to us, and one cannot go on with Rajas all the time, so nature will call us to take some rest (Tamas), and this is the cycle.

We collect and take different types of food and fruit and we cook them to make them ready for our consumption but together with the food we add a little salt to make the whole thing palatable. Salt, by itself, is not a food, but an aid for the food. In the same way Sattva, itself, is not a food as such, it is not for living, but just to help living. By Sattva one gets energy, and if one gets energy one must use it. So one cannot resign from Rajas and Tamas; one has only to learn to love Atman, and this love of Atman will keep everything else at a distance and in its place where it will not have too much attraction. This will give one a vision of the Self, and vision from the Self which will keep everything in proper proportion.

R. Buddhi seems to need convincing that we are always in the presence of the Guru and Param-Atman. After all, in H.H.'s physical presence one is careful to behave properly, and therefore gets inner promptings about what is appropriate to the occasion. There was a saying by a patriarch, "learn to live all your life as if in the presence of a noble guest." Is it to be achieved just with this remembrance?

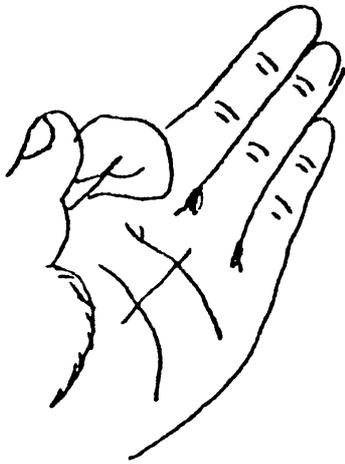
S. In the natural set-up of this creation there is this unity which is logical, which is natural, which is causal. In fact nothing is separated or divided in the causal realm. We can take it on trust that on the causal level there will always be unity. But apart from the causal level, unity can be achieved on the subtle level. Whenever you have a thought it will reflect all the light and words which you have heard here, will present itself in some form, and the Guru will be there – so whatever light, whatever knowledge, whatever promptings come to your heart, even when the Guru is not present in physical form, then you should see that the union is taking place in the subtle level. It is the union of the Guru or the Param-Atman through the knowledge in the individual, which is also immanent and present.

As far as the physical realm is concerned it is also the creation of the Absolute, and the unity is there though it may be difficult to see, and difficult to comprehend, but nevertheless be assured that the unity is always there. Whenever you remember, it becomes immanent. Even if you do not remember, it is still there but not consciously known.

R. During our last visit, nearly two years ago, H.H. gave us a wonderful Sunday morning audience, in the course of which he pronounced both the first Sri Shankara's "Jnana Mudra" (the shloka beginning "Brahma-satyām, Jagan-mithyā") and also how our Mantra, with its three sounds, should be pronounced in a long slow way. We have tried to get everyone to hear this, but unfortunately our recording was interrupted by the loud striking of the

Ashram clock! Would H.H. please pronounce them again (at any time he wishes as long as the clock is not striking)?

S. First the Jnana Mudra (which we can safely pronounce again now, since the clock struck five minutes ago). As has already been shown to all of us: the thumb is joined to the next finger, and the other three are left separate. This indicates that the thumb is taken to be the root of all, it is the Brahman; the next finger is supposed to be the Jiva, the individual: and there is shown the unity of the Brahman and the individual.



The three fingers indicate the Prakriti governed by the three Gunas which are illusory and temporal. So they have their appearance in time and space and multiple combinations, but in reality it is the existence of the Brahman alone and there is no difference between the Brahman and the Self at all.

This is what was said by the first Shankaracharya as “Brahma ... Brahman is the Truth and the World is not Truth and there is no difference between the individual and the Brahman.”

There is a shloka (we have only had half of it) and the complete shloka reads:

ardhashlokain prarakshyami grantha – kodhibhi

Brahman satyang jaganmithyā, Brahma jivaiva nāparah.

The meaning of this is: “In half a shloka I am going to describe to you the Truth of the whole universe which has been collected in millions of books; and that half shloka is this:

‘Brahman is the Truth ... etc.’ ” This is the half shloka in which the wisdom of all the books is enshrined. Whenever this shloka was being given to his disciples Sri Shankara used to demonstrate it by the Jnana-Mudra (hand-sign).

As regards the Mantra we have been given to use during our Meditation, this Mantra is not to be pronounced aloud. It must only be within the mind, so when we sit for meditation, collect ourselves, close our eyes and lips, then we recite the Mantra within ourselves and this repetition has to be done in such a way that gradually the Mantra fades and lengthens, the time of each repetition lengthens. After some time you will see that one doesn't hear anything of the Mantra itself, but has the consciousness of the Mantra. So even the mental repetition is brought down to the inner consciousness, where there is no differentiation of the Mantra, or the Meditator or the Act of Meditation.

A. I have a very simple question which sometimes causes me a little

trouble: we are told that the Mantra, the Meditator and the object of Meditation become one. When I think about this I am never quite sure what the object of Meditation is? I feel it is to be united with Param-Atman; how does one achieve this unity of Meditator, Mantra and object of Meditation?

J. Were we given that there is an object of Meditation? Wasn't it act of Meditation?

R. Well, we have also been told several times that the object of Meditation is Param-Atman.

S. The three factors in Meditation are the Mantra, the Meditator and the Act of Meditation. But before such an act of meditation can be done it is necessary for the individual to acquire some convincing ground, so that he may embark upon the activity. If he does not know the reason why he does something, he will not love it. It is only in relation to this that it has been explained again and again that the whole meditation system is for the unity of the individual with the Param-Atman, but as far as the actual meditation is concerned, the threefold parts remain these – the meditator, the mantra and the act of meditation.

A. If one finds oneself with fewer burdens in ordinary life which demand one's time and energy, and one wants to devote that extra time and energy to the spiritual life, how should one do it?

S. Whatever you have cherished and acquired in your active life, and whatever seems the best achievement of your life should be given to others so that everybody else could share it.

There are two ways of doing this sharing – one is by speech, by explaining to others about the goodness of life, or the goodness of existence – that is by precept. And the other is by living according to those principles – by example. Example goes much deeper, it makes more impression than just words, so to give people example has much more potential, it is much more effective. But again, words have to be used because it is in the nature of things that they must be explained in a precise and simple way so that people can be convinced of its goodness, and then they can be brought towards it.

In everyday life people go to their offices, and on Sunday they get all the odd jobs done at home, and they find certain pressures because they only have Sunday to get these jobs done, since one will not get another opportunity for the next six days. The same will happen when one retires: one will find that there will be many pressures, pressures to educate, pressures to share whatever one has achieved in life – you will find if you are aware of these things that you are never without work at all.

The thing to learn is that whenever a great man appears among us we drop all our activities and go to pay our respects or try to help the great man who has come among us. We need the same sort of feeling towards

the unity of the Brahman with the Jiva, the Wisdom, and we should try to bring it into our lives, leaving aside all unnecessary activities, make our life an example so that people get attracted just by one's presence, and then they will start respecting and following you.

R. Thank you very much for your answer: we were a little nervous that Lord Allan might be wanting to go and live in a cave and meditate all the time!

A. I was tempted to do that!

S. The Himalayan cave is within each one of us; that is where we need to go, and whatever the demands of the outer world, we can come out from the cave within us and perform our activities, and then go back again, one does not need to go to the physical Himalayas!

All ways in the world are for experiencing bliss, but they all add up to two main ways of experiencing bliss. One is to experience it alone by oneself, and the other is to experience it together with others. In India there are two types of people: one who likes to go into a Himalayan cave, or any other mountainous cave and practice their meditation, or whatever their solitary practice is; but the Acharya, the system to which H.H. belongs (Acharya is teacher, Shankara-acharya), they, having experienced the inner peace, they come out and establish a platform where they share everything with the ordinary man. It is exactly in keeping with the

drama of The Absolute who created this universe only to find and share the pleasure with the whole of the universe.

Those who belong to the tradition of finding liberation and bliss just by themselves and for themselves are thought to be on an inferior way; the superior way is the one in which one has to find experience of liberation and bliss and share it with others.

A. In the Shankaracharya tradition, does the person have to find the bliss and knowledge in solitude first and then come out into the open?

S. At the earliest stage it seems essential that one must have more seclusion for practice of the meditation, scriptures and other disciplines. H.H. himself did visit the Himalayas and stay there for some time and even here, in the plains, he would stay aloof more of the time than with the people. But having achieved this inner peace in a mature way then it is not necessary to go back and live in the Himalayas as he used to. Now H.H. stays in the Himalayas only for a short time and also is not alone there, because even there he attends to the needs of a lot of people.

So the question is: when does one become mature? One should allocate some time for oneself and one should do the meditation and then go into the world and see one's relationship with the world, notice how much it attracts, and how much detachment has been acquired. When you find yourself in the world without any attachment, then you are mature and you can act anywhere, but as long as you don't feel mature, when this inner peace is

not a natural phenomenon in the individual, then some seclusion is certainly necessary, and one must find some secluded time for oneself and the meditation.

M.A. Is this daily seclusion, not a long period?

J. Yes, just daily seclusion.

S. The nature of man is such that he can live in the multitude much more easily, and it requires a discipline of practice to enable him to learn to live alone by himself. Those who are not prone to live by themselves, if they are put in a lonely situation their mind very soon becomes agitated, and they will not in fact be at peace at all, so they must be brought back into the crowd again. H.H. himself, on many occasions, arranges everything here in the Ashram and then disappears for a week or two somewhere in a secluded place where nobody knows his whereabouts, and he stays in a hut all the time except for the calls of nature and to bath. He goes out for half an hour, and then returns and stays there in one place all the time; but this has been achieved by practice through the years, and for an ordinary man it would be very difficult and much pressure on his mind will follow if he tries to separate himself, cut himself off from society.

R. I feel that H.H. might like us to draw this visit to a close and if that is so I would like to say that every time we come, H.H. says everything

in a new Way; it is never an old teaching, and we will try and preserve the newness of the approach. Yet, with all this newness, it gets closer and closer to the simplicity of the original Shankaracharya's Advaita. I would also like H.H. to find before long the seclusion that he might like, but meanwhile we wish him all success on his tour of India.

J. Apart from your thanks, in translating I also added a wish for his blessing, on completion of our talks.

S. Dr. Roles is now very much like granite and fully supplied with the material. He is equipped now to guide any number of people anywhere. Although there is really nothing fresh to be given, yet it is in the nature of spiritual living also that the disciple and the Guru keep on meeting, and there is nothing wrong in meeting and this simply goes on as long as one lives. As far as H.H. is concerned he doesn't have any desire to do any particular thing, but he has placed himself inside and outside at the mercy of the Absolute, and whatever the Absolute wants him to do at some place, he simply responds and fulfils that. He does not know what he will be doing next, he does not intend to keep his knowledge stored in any particular way, to speak it or spread it in any particular style. He expects the same from Dr. Roles, Lord Allan, Mrs. Roles and Lady Allan – that just as a tape-recorder receives the sound and then it is played back without any interference for the enjoyment of the one who records and the recipient, so like tape-recorders with this knowledge of the truth and the

experience of the Self we should play it back to the common people in your country so that they can also enjoy and make use of the eternal knowledge; we are nothing but simple instruments of the Absolute and he blesses all of you again and gives his blessing so that you can do all that with firmness in your country.

R. Without being a burden to H.H. we would love to keep in some sort of physical contact.

S. It is in the Will of the Absolute also that we keep connection on the physical level.

January 1976

Hearing that Maurice Pickering would be given audiences in January, it was arranged that his friend Nolan Howitt from Wellington, New Zealand, should make a second visit at the same time and bring his deputy in Auckland as well. This produced some very practical discussions, but with Rlal Dixit translating some of the English equivalents of important Sanskrit words differed from those used by S. M. Jaiswal.

The remedy for this recurring situation is to follow H.H.'s advice by trying to understand the idea expressed through putting it into practice, rather than debating the different alternative meanings.

1st Audience

Sunday 18th January

P. All questions arising seem to contain their own answers. The mind keeps coming back to the Shloka of the first Shankaracharya, “Brahmansatyam jaganmythya” – (‘Brahman is Truth and world is illusion’), Brahmanjivaiva napoorah – (Brahman and Jiva are not different). How can this be made more full? What will increase the inspiration, deepen the devotion and make the being more useful? What am I? Why am I here? and, what is function? In Truth I seem to know nothing and so need to find the proper question.

S. We should respect the Truth and try to know the Truth. The more we do this, the further we will progress. The words of this Shloka were spoken by the original Shankaracharya. If a piece of rope is lying rolled up on the ground, we sometimes mistake it for a snake – we fear that it is a snake. With more light we see that it is only a piece of rope and not a snake, and so all the fear and mental burden disappears. As soon as we know the Truth, that Truth is Param-Atman and Param-Atman is Truth, then in that case, the body, including our actions, thoughts and so on no longer appears to be a burden. All burden is removed – we are playing a game and knowing it is a game and nothing else, then it doesn’t appear burdensome at all.

Similarly, when we know the Truth about the world, then the world does not seem to be a burden to our mind. Our role in the world seems to be quite an easy affair. So this is the attitude we should acquire, and with it we should go on performing our duty.

P. It is that we have some experience of this ‘not burdened’ attitude, and it comes and is good, and then it seems to go again, and so with this coming and going. We wish to strengthen so that there is more continuity with the good attitudes.

S. Until we get ourselves accustomed to a certain thing, we have no stability. When it becomes natural to us, then it does not become a burden to us even if we forget. For example: We know we are human beings, and even at those times when we are not thinking about it, it doesn’t worry us, but if someone should say ‘you are not a human being, but a beast’ immediately our thoughts are aroused. So we should get accustomed to thinking this sort of thing – that we are the Truth. When we get used to this idea, then it becomes our very nature, and the feeling just expressed – that the good periods do not last, that will not happen. It is all a question of becoming accustomed to it by practice. In some cases practice is long, in others short practice is enough.

P. We understand this and thank you. The need for more Sattva is so evident in the degree of burden that we see in

the world around us that we wish our own being to manifest more Sattva and thus to strengthen and help the whole of the world. So this is the reason for wanting the sattva to be strengthened.

S. I would like to emphasise this point – the little Sattva you have got is much more important for you than all the drawbacks, difficulties and troubles you see in the world.

Iron is a cheap metal and gold is a precious metal. There may be a lot of iron lying about but a little gold has more worth to it than all the iron; that little piece of gold, say an ornament, you keep in a beautiful case, you don't worry about the iron at all.

Here is another example:

A certain person had to go ten miles on a dark night; he had a small lantern in his hand that threw the light only a few feet ahead, He was standing there thinking that his journey was ten miles long and that the light he was carrying lit up only a few feet. 'How can I cover that much distance?'

A Mahatma came that way and asked him what he was worried about. He explained to him the difficulty, 'My path is very long and the night is dark whilst my light covers only a few feet,' The Holy man told him, 'As you go ahead with this light, as you move forward, this light will move forward also. Even when you have completed the journey this little light will still remain because it is light.'

Similarly, the little Sattva that you possess is already more than all the troubles of the world. We should not consider it to be little. It is much more useful than all the world you see around you. This idea will hold if we

really love the Truth. Loving the Truth, even a little, will help us through the journey of this life.

P. So, it would seem to be a way of working in which we should respond always to this inner voice of the Truth, of the Param-Atman, and be guided only by that?

S. You are quite right, because it is directly connected with Samashti. I would like to explain a little further the idea of Samashti: Just as our body consists of five elements, in Upanishadic thought the human body is said to consist of five elements. Similarly, the entire Universe is also composed of its own elements. There is an intimate connection between the elements which constitute our body and the elements which constitute the universe, So that means this body is very intimately or rather inseparably connected with the rest of the universe.

P. And Samashti is the connection? Is that right?

S. Samashti is not the connection, Samashti is just the combination of all that. When the sun's light enters a room through a ventilator and falls on a mirror, that mirror reflects. The light you see reflected by that mirror is intimately, inseparably connected with the light, which the sun is giving out. In the same way the light of Samashti is being reflected

by our Antahkarana, and the light of our Antahkarana is connected just as intimately with the light of Samashti or Param-Atman. There is no connection between darkness and light but there is a connection between light and light.

C.P. May I ask His Holiness about my own meditation? On many occasions after sitting down and starting the recitation it just is an interplay of thoughts. This goes on for a while until there is some external noise, a bird call or a car engine etc. This seems to provide a shock of energy. From then on the mind no longer drifts. It seems to start to climb, as it climbs it takes the body with it until a point is reach where the Mantra seems to be pulling hard and something seems to be stopping further movement. Then for no apparent reason the Mantra starts to fall and gets finer and finer, the body is released from its upward pull. The Mantra is very fine, and it is here the attention seems to get very slippery, it appears to be very difficult to hold onto the exact sound of the Mantra, it feels like another barrier. How can I move through these two barriers? How can I learn to let go?

S. During the meditation there is always a conflict going on and there are two parties to this conflict: one tries to keep the mind steady while the other tries to create a state

of unsteadiness. All the time we attempt to keep it steady. To make the mind steady for twenty minutes during thirty minutes of meditation is quite enough. For example: If two men start quarrelling, one for truth and the other for untruth, then in the end it will be Truth that is victorious. Throughout all these tussles and turmoils going on during meditation the idea of Truth will prevail. The other things that divert your attention are bound to fail. The moments of steadiness are important for they give you more strength. They are also more meaningful than the rest of the things that divert your attention. You should not worry about those turbulences.

C.P. In Auckland we seem to have a difficulty with meditation in that for some of the people much of the joy of meditation has gone for the time being, it has become mechanical. These people are anxious to return to the joy of meditation, so that the work can proceed. Can His Holiness help in this respect?

S. It seems that the source of love has become blocked and only the external actions are going on.

C.P. Is there some way we can free this flow?

S. Increase the quality of love for the Atman, and stop attaching so much importance to the external aspects of one's life. These external features of practice have increased and they are causing an obstruction while the internal love – that is, the love for Truth – has decreased. Before you sit down to meditate you should have some sort of holy music so that the mental attitude becomes more purified. If you sit down with a dispersed mind, then the mind starts running this way and that very easily. You should first collect the mind, which has become dispersed. There is power in sound. The mantra, holy songs, all have the power of collecting the mind. In the beginning or in the middle, whenever you feel the difficulty, just follow this method. In this way the mind will be able to recollect. Just as a magnet attracts small pieces of iron, similarly sound has got the power of attracting thought.

N.H. How can we know for sure which actions lead to purification of the heart, so that liberation may be obtained through Self-realization and those activities which are merely refined Karmic actions, leading toward reward on a higher plane only?

S. That action which gives us joy in the beginning, in the middle and at the end, that action is Sattvic. This

kind of action would be such that we would not need to hide it from anyone, and we shall never repent of it. Such an action is good in worldly as well as spiritual fields. We don't approve of the attitude of devoting ourselves to meditation only and by doing this adopting an escapist attitude from worldly activities. It can create the misunderstanding that meditation makes a man lazy and that should not be our attitude. Meditation gives us energy, it makes us able to do our worldly duties more efficiently. What an ordinary person can do in ten hours, through meditation we can do in half the time. So we must express this attitude to people who think that meditation is for lazy people and is not meant for active people.

N.H. Is meditation one of the main causes of the purification of the heart? Does meditation in itself purify the heart or does one have to do physical actions as well?

S. Actions also, those actions which we need not hide from anybody, they are necessary. Actions relating to your family or country, those actions which are devoid of narrowness and which we need not hide from anybody. Actions related to those who are very special to us, who are near to us and who are connected to us.

2nd Audience

Monday 19th January

C.P. Could His Holiness explain further what He meant yesterday about the two parties in the mind during meditation?

S. One of the Parties is divine and the other is worldly. The divine one is called Daiva in Sanskrit, it is what belongs to the Atman. The other is worldly and is called Assuri in Sanskrit. Assuri is a special word in Sanskrit appearing also in mythology in relation to gods and demons. (Mr. Dixit explained that in literal translation the word 'Assuri' means demons, but he prefers to translate the word as 'worldly' as this is more intelligible to the western mind.)

C.P. His Holiness said yesterday that in meditation the sources of love have become blocked and that too much attention has been paid to external details. He has given me a way to help this problem in meditation. Could He advise further in regard to daily life? Does this unblocking of love have to do with the purity of action and the purification of the heart?

S. For strengthening the feeling of love an emotional attitude, essential for love, is required. Purity of thought is necessary in order to strengthen the emotional feeling. We should make ourselves as liberally-minded as we can.

Emotional attitude is essential while purity of action lends a helping hand.

In your case it seems that there is a curiosity to know and a particular inclination for following that line; but when your practice in meditation develops, this curiosity will subside. As long as the curiosity does not subside then the internal struggle to know will block the passage. Here is an example:

Suppose there is a man for whom we have great respect. The more we become acquainted with him the greater will be our love and respect, and as this process continues your love for him goes on increasing. Your love does not diminish with increasing acquaintance. In this case the man is the Atman. To know something about the Atman is necessary because, unless we become acquainted with the properties of the Atman, love cannot exist. When the acquaintance becomes full then there is satisfaction. Certain knowledge about the properties of Atman, such as how Atman behaves, is necessary for the development of love. For this the Sanskrit word 'Shraddha' is necessary – Shraddha is a form of respect.

C.P. It would seem that the curiosity His Holiness speaks of is curiosity to find out about love; but the word that I

would like to use would be a sort of yearning, (knowing that this is something just there, and one hasn't reached it), which is to do with love. In English 'curiosity' would be something that is a bit idle, an idle thought. It is much more than this.

S. I have used the word 'curiosity' in a good sense. At this point I have ascribed to you what you have said, 'yearning to know'; in this case it is 'yearning to know something about the Atman'. I have used it in this sense. Dirt is written so long in the world that people have learnt to love things other than their own selves. Now the question has arisen: 'how to love the Atman, our own Self?' What is the Atman? How is it? As long as we do not know the Atman, we will not understand, so our love for the Atman will not increase. To gain the knowledge of Atman we require a steady state of mind. The more our mind is at peace the more will we know about Atman. Mind can be looked at in different ways.

This time I will take our mind in the sense of Antahkarana and its four functions of Manas, Chitta, Buddhi and Ahankar ; in which Buddhi takes decisions about an act, Chitta does its recollection, Manas makes a determination, and Ahankar regards this five-and-a-half to six-foot body to be 'I' – That is Ahankar.

It is actually the Atman which is the motive force behind the three bodies. I say this in order to throw some light on what Atman is and how it keeps the functions of this body going. This body is like a replica or model of the Atman, and in relation to this it is Atman which gives power to this body. When we make our mind steady then we come face to face with the Atman.

Through some easy method we have to settle down in meditation in order to arrive at a steady state. Manas, Chitta, Buddhi and Ahankar , all four are very, very restless, always moving on to this side and that. So meditation is nothing but to bring these four forces to rest. When this has been achieved then we are able to see Atman.

If a mirror is covered with dirt you will not be able to see your face as it actually is. On account of our past – Sanskaras – the mirror of our mind has become dirty, so we are not able to see the picture of Atman correctly, and as a result the mind becomes bored. This boredom drives you away from meditation. When you begin to clean the mind you start to see Atman, and then you will start to derive pleasure in meditation. In this case the question of boredom or running away will not arise. This cleaning of Chitta is essential for glimpsing the Atman. It is cleaning the mirror.

This is only achieved by meditation. The steadier the mind the cleaner the mirror, and the clearer will be the image of the Atman. Then you will begin to derive pleasure in meditation. Without this pleasure the mind will get bored.

P. There is a question here. What do we say to people who say to me ‘There is too much dirt, I cannot remove it’? You understand the question? What can one say to them to encourage them more?

S. The steadiness will remove it – making the mind steady. It takes some time for a piece of cloth to get dirty – it may take several days – but it can take only ten or fifteen minutes to wash it clean. In the same way the dirt which has accumulated on our mirror for ages and ages needs only a little meditation for its removal. So people must not lose heart.

Take the example of a room, which has been kept shut up for a number of years. In the course of all those years much dirt and dust has accumulated there. When we enter that room and switch on the light, we see that it is dirty, so we start cleaning it. As soon as we press the switch there is light, but we can not clean it all at once – it takes some time.

What is this light? It is the light provided by meditation!

Most worldly people with no light in them live without knowing of the existence of dirt and dust. Meditation gives you the light to see the dust, so that you can then take the necessary action to remove it.

P. It seems that as one proceeds with this, so finer things, finer particles in the way appear to become bigger. At the beginning the gross things you remove, as you would in a room – to take all the big things out, and then gradually finer and finer until you're removing tiny specs of dust and that is important still to remove.

D. I am not able to decide how to put this idea to His Holiness.

P. In the beginning there are large particles to remove and later there are small particles, finer particles to remove, and when at that stage, that fine particle seems as big as the large particle did before.

S. As we continue with the process of cleaning, the magnifying power increases, so that we notice smaller particles more readily than before. But when the dirt is completely removed we don't see any dirt either inside or outside. And so the smaller particles look bigger due

to the increase of the magnifying power.

P. It seems very important not to be discouraged by the magnified particles.

S. That's right. It is not a question of becoming discouraged because it is the magnifying power which makes them look bigger, Actually they are not bigger, they only appear bigger, so we need not be discouraged.

N.H. During meditation the mind is taken by the mantra and drawn into what seems to be the heart. All desires for external things have fallen away. There is the state of blissful peace whenever the mantra seems to have gone, yet one still does not enter the state Your Holiness spoke of during my last visit, where "the meditator, the meditation and the object of meditation merge together into one" so that we are no longer conscious of their separate existence. Could I have guidance from H.H. on this?

S. Your meditation should become natural. Ultimately in the course of practice this will become natural; so practice is the thing required.

N.H. Is there any particular emphasis or particular guidance with meditation that I can follow while I am here?

S. We have to remove from our mind, Sankalpa and Vikalpa. That is, doing this and not doing that. You must watch this sort of thing. We should settle down in ourselves as much as we can. Give up the notion of past and future and concentrating on the present. Settling down in our own selves with this sort of attitude – renouncing doing this – not doing that.

N.H. Is it a man's Sanskar that determines the particular forms of desires to do this or not to do this in meditation?

S. A remembrance of what has happened in the past – a recollection of those past events and the desire to do such a thing in the future – 'this has happened in the past' or 'I will do this in the future'. So give up these things and settle down to the present, in your own Self.

In the worldly life we work in our offices and factories, and when the work is over we come home, talk with our family, do what we do at home. Then finally we go into our own room with the intention of taking rest. All ideas about what we were doing in the factory or office are dropped. We make up our mind to take rest.

Similarly, when we sit down for meditation we should cut off our connection with the past and future and settle down in

our own Antahkarana.

N.H. I notice that when that peace is there and the mind is completely at rest and joyful, there come ideas in relation to how one can go deeper into the joy. Should these ideas be dropped?

S. That depth will increase but there should be no thought about it. Just as you don't have to think of love, you have to submerge yourself in love.

P. We have to give up desires in order to know Atman completely.

S. Acceptance is knowledge. Knowledge will come with acceptance. We desire to get a thing before we get it; when we have got it the desire to get it vanishes. Similarly, on realizing the Atman, the desire for Self-realization vanishes. During the scarcity the desire to acquire more should exist. As long as there is scarcity the non-existence of the desire to get more should not be there.

3rd AudienceTuesday 20th January

The opening question of this Audience stemmed from a question of Dr. Roles.

Q. On Sunday, His Holiness agreed that we should respond to the inner voice of Truth of the Param-Atman and be guided by that. In English the word for this is 'conscience' and this is very close to 'consciousness'. This is a matter that Dr. Roles raised. Could His Holiness advise us as to how this connection works, and help to distinguish between the True Voice and the false.

S. When Sattva predominates in Buddhi then it gives us correct advice. When Manas and Buddhi are both Sattvic whatever is advised by Buddhi will be readily accepted by Manas, but if Buddhi is Sattvic and Manas is not then in that case there will be a conflict between the two. The purity of Buddhi is not liked by Manas. This causes a lot of trouble. Ideally, both Manas and Buddhi should be Sattvic, and then when this is the case, Buddhi's guidance will be readily accepted by Manas.

N.H. In the sattvic state is the Buddhi guided by reason?

S. Reasoning is of two kinds, good and bad. When reasoning is good we can say that it is of the nature of

sattvic Buddhi and is healthy. The bad kind of reasoning is harmful.

N.H. I would like to ask just a little more on reason itself, if H.H. could define reason in Man?

S. An effort to understand is one kind of reasoning, and an effort to contradict is another kind. Both the effort to understand and the effort to contradict may be called reason. So reasoning can be good or bad. It can also be contradicting a good thing and that is also called 'reasoning'.

P. What we need is to learn to be more precise in distinguishing between that impulse which comes from the Truth of the Param-Atman – from the Devas – and that which comes from the Assuras, and how to sharpen that tool to distinguish between the two.

S. When the Buddhi decides that the Devic properties are definitely useful to us, and that we need them, then the Assuric ones – the worldly ones – they are to be shunned. When there is a firm determination on this point then this power is sharpened. Here is an example:

Suppose a man is very hungry and some food is set before him which he knows contains something harmful – poisonous – then however hungry he might be he would not touch it. The knowledge that this thing contains some harmful ingredient will at once prevent him eating it.

Now what is this knowledge? It is derived from sattvic Buddhi; sattvic Buddhi is the devic Buddhi. The inner voice which we spoke of in Dr. Roles' question, this is devic.

P. It just appears, sometimes, that the Assuras dress up and masquerade as the Devas and so one needs a very sharp knife to distinguish between the two.

S. When Assuras come masquerading as Devas, the masquerade is very temporary and the Truth is soon revealed, because they are not the real thing and soon their mask is removed. They have nothing which is permanent.

N.H. I would like to hear more about 'settling down in our own Antahkarana' that His Holiness spoke about. When His Holiness says 'we come face to face with the Atman' does He mean we (the Atman) see the reflection of our true Self in the Antahkarana?

S. I mean separating ourselves from that which is not ours. We cannot see our own selves, and when we try to mix up

things in our own Manas, Buddhi and Chitta and try to look at ourselves in that light, then we get confused and go wrong. When we separate ourselves from all these and remain nothing but our own selves that is 'seeing our own selves'. We clean our bodies and put on nice clothes and think, yes, now we look very nice. That means we are confusing ourselves with those things. The clothes look nice because of our own self. We give something to something else and then it looks nice, but it is due to ourselves that that thing looks nice; we are not looking nice on account of that thing. It is a great illusion to think that external things, which we have obtained, make us look beautiful. It is the other way round, the other things are looking beautiful on account of ourselves. So 'settling down in ourselves' in that sense is realizing one's own self, that is, seeing our own self as it is, coming face to face with it.

N.H. What is the mirror? Is it the still mind?

S. Yes.

N.H. What I was meaning was, does the mirror reflect Self – that is the Self as the observer. Is this the way to understand that the Self is the observer and what is in the mirror is only a reflection?

S. This is right.

N.H. And the same reflection, when this reflection of the Self appears in the pure Buddhi, then it is the knowledge of the Self?

S. The image which you see in the Buddhi should be steady and undisturbed, in which case there is total absence of desire or aversion, 'I want this', or 'I don't want this'.

N.H. And that is Self knowledge?

S. Knowledge of Atman cannot be separated from the Atman. Learning cannot be separated from a learned man, one is an inseparable part of the other. Similarly knowledge and Atman are two components of the same thing; Knowledge is its light and the source of Knowledge is Atman.

N.H. What I am not quite sure of is this. One understands that Self knowledge is one with the Self. So what is the knowledge that man receives from the pure Buddhi?

S. The pure Buddhi itself is knowledge. You don't get anything through Buddhi. Buddhi itself is the knowledge.

N.H. This is a new understanding. Previously we had been led to believe that Buddhi is an organ of mind and one had

thought of it as an instrument that receives knowledge.

S. Impure Buddhi is ignorance and pure Buddhi is knowledge. Sattvic Buddhi is the name for knowledge, and Buddhi which is not Sattvic, also has a name and it is 'ignorance'. A cloth, which is dirty can be cleaned and washed as the dirt did not belong to the cloth – it was acquired and so it can be removed.

P. Does not the mistake come in thinking of the Antahkarana as 'my mind'? when in fact there is one mind – the universal mind – which controls us all? This is the same question as between Chit and Chitta. If I say 'my Buddhi', that is ignorance, because the Buddhi is not mine, it is everywhere.

S. When there is dirt in the Buddhi, then it is we who feel that we are separate from the universal mind (Samashti); if there is a fault in the cable between our house and the power house, then we don't get any light. The same is the connection between Samashti and Vyashti. When the Buddhi is cleansed, then there is constant flow from the universal source, but we receive only as much as we need.

C.P. Would you ask His Holiness, He has spoken of Buddhi as being pure knowledge, would He speak of chitta?

S. Chit is power. Chit is a synonym of Buddhi, chit – the power – indicates Samashti. And chitta is a part of the Antahkarana, which does the function of chintan. Chit is not power but that power in which all powers are concentrated. Chitta can only think of what Buddhi tells it, nothing else, like a storeroom which goes on storing the facts.

P. We have previously understood these four functions of the mind as organs in a hierarchy, in the order Ahankar, Chitta, Buddhi, Manas. But now it seems that His Holiness says they are not so much organs and not in a hierarchy, but functions, each having a different place, so we have to change our thinking.

S. Atman is only a viewer, and what it views is knowledge. It is with this power that the Manas does its work of Sankalpa and Vikalpa, Chitta does its chintan and Buddhi gives its decisions. What the hand of our body, the eyes of our body, the nose and ears of our body are doing are actions; when our eyes see we think that ‘I am seeing’ but the body is seeing. Similarly, with chit power – absolute power. When it descends into the body it divides itself into four channels and without that power nothing can be done. It appears as Manas, Chitta, Buddhi and Ahankara.

All these functions of thinking, taking decisions, etc., take place in the Antahkarana only, not in the Atman. Atman provides the power with which these four work; the power coming from the Atman into the Antahkarana divides itself into four streams which ultimately do Manan, Chintan, taking decisions, and identifying ourselves with the physical body. Until we get the power of chit neither Buddhi can give decisions nor Manas do its work, nor Chitta etc. Thus we are getting three entities – one is absolutely pure Atman, second is taking the form of Chit – we may call it universal Buddhi or Samashti, and third is that portion which is providing light (power) to the Antahkarana.

One part is pure and unmixed – unpolluted – call it Chit. When it comes into the Antahkarana it divides itself into four parts. The portion of that light which decides, we call by the name of knowledge. That portion of the light which thinks of doing this and that, we call manas; that portion of the light which does chintan (thinking) is called chitta and that portion which makes us say ‘I am this, I am that; I am black, I am white’, is called Ahankar.

Here is an example of a car; when the car is in perfect working order its various parts are all working well. The car won't run until the driver actually activates the battery,

and then it starts. Similarly, the current exists there, but until the switch is pressed it won't work. In this case the power is Chit power coming from the Absolute. Now when that power activates this machine of the body in that case it is Vyashti. The whole universe – that is Samashti. Atman is the driver. What is Atman? I will explain. Atman is that thing which we cannot separate from ourselves; it is defined in various ways; and in this context I give another way of finding out what Atman is. Atman is that thing which we cannot separate from ourselves. Other things we can separate, but Atman we cannot.

D. His Holiness thinks this subject is not quite clear to you.

N.H. In the West this whole area is in confusion, and this is why we would very much like to get it clarified.

S. If you are not yourself satisfied, you cannot satisfy other people in the West.

P. Could His Holiness explain the relation between Atman, Param-Atman and Chit?

S. Param-Atman is Samashti (universal) and Atman Vyashti (individual). Vyashti descending into the Antahkarana manifests itself according to the sanskaras stored. The raindrops that come from the cloud are pure water but when they come

in contact with the ground they become contaminated by the dust. While the water is uncontaminated we can drink it and it will keep us in good health, but when we use it without purifying it, it becomes the root of illness. Similarly, when the Chit power descends into our Antahkarana and combines with good sanskara it uplifts and benefits us. But by intermixing with dirty sanskara it causes our downfall.

N.H. Is Chitta what we ordinarily think of as the heart?

S. Yes, we think of it as power. Karan means 'instrument', Antah means 'inner'; Antahkaran means 'inner instrument'.

P. We think that it is important that that which is received from Chit should be passed on, should not only be received but should be transmitted to anywhere and everywhere. It is important not to block it but to allow it to flow.

S. We cannot prevent its flow. It is automatic. We should rather think whether it is spreading rightly or wrongly when it gets mixed up with the sanskaras stored in the Antahkarana. It flows out taking the colour of the sanskara. If these three things are clear to you, then all your doubts will be removed.

NOTE: During this session the following questions and answers took place but were not recorded owing to the faulty functioning of one of the tape-recorders.

N.H. What effect does the knowledge received externally from His Holiness have on the individual Buddhi?

S. It strengthens the Buddhi of the individual.

N.H. Can this be understood as realization?

S. Yes.

N.H. Then, on a world-wide scale education is related to Buddhi?

S. Education is of two kinds, knowledge and language.

4th AudienceWednesday 21st January

We started this Audience as we had done with all the others by meditating with His Holiness for about ten minutes. When we finished and in the quiet that followed Mr.

Pickering asked the following question:

P. Why does it take so long for the mind to fall still?

S. Due to wrong practice.

P. What then is right practice?

S. It is the length of time necessary to remove the effects of bad matters and bad sanskaras. The length of time necessary for this removal is not so very long. Yesterday I explained that though it takes a long time for clothes to get dirty, we can wash them clean fairly quickly. It doesn't take that much time to clean dirty clothes. Similarly the length of time taken in the establishment of sanskara is considerable in comparison to the time needed to remove that effect.

P. It is not quite clear to me. I understand the simile of the clothes and the time taken to wash them. I want to know more about the method of washing.

S. Bhavana and Vicha. Bhavana is thought and Vicha is emotion, emotional attitude of mind; these are the two things which can do it. It's not like some sort of machine. We cannot use any machine for it.

P. A little patience is needed; I say this because at the end of yesterday's audience His Holiness said, 'These three things which if understood, would remove all doubts'; and when we made the transcription it seemed there were not three but thirty and so the mind is moving more rather than less. So, it seemed very important to remember that this area of work about the Chit, Chitta etc., was in the subtle world, which is very big and very moving, and that it is contained in one world of the Spirit, and to keep direction to that, is essential in order to understand about the Chit, Chitta and Sanchit.

S. You speak about keeping the direction. When we know the direction the labour is not so much. When we have lost the direction, when we do not know the way, then in comes the trouble. Here is an example:

A certain villager who didn't have much intelligence wanted to go to his father-in-law's place. Anxiously he went to the railway station. On account of the excitement he forgot the name of the town in which his father-in-law lived. He just said to the booking clerk, 'Give me a ticket to my father-in-law's place'. He couldn't remember the place so he just asked for a ticket to his father-in-law's town. The clerk asked, 'What is the name of the town?' He just couldn't remember. 'First go and

and find out what the name of that town is and I can give you a ticket.’ When we know the place we wish to go to and the route to it, then our journey becomes easy. If we do not know this then we experience a lot of difficulty.

Chit is the source of power while Chitta is merely a subtle organ forming part of this assembly – Manas, Chitta, Buddhi, Ahankar. Chitta itself is something in us unable to do anything, just like a dead body, unable to move. When Chit provides power, then this inert thing called Chitta is energised, begins to function. Is the concept of Chit and Chitta more clear now?

P. That is clear.

D. Need we go further into the details or shall we go on with other questions?

P. Yesterday you used the word ‘function’, today you have used the word ‘organ’, which appears different to me.

D. To make this point clear I shall explain in the hotel.

S. I will tell you something, which does not appear in any other of the discourses – the location of Chitta. Now this cannot be taken as the exact physical location. It is in the space between the middle of the throat and the heart; it is in this region that the energy being radiated by Chit comes and does its work for it. This is a very deep concept.

Ahankara and Buddhi, these two things are connected in the brain and Chitta and Manas are connected with the throat and heart area.

The power coming from Chit manifests itself as Ahankar and Buddhi in the head, and between the middle of the throat and the heart manifests in that space as Chitta and Manas. That is why great importance is attached to Chitta because it is situated in this space between the throat and the heart. Surgeons tell us that if the heart fails then death is instantaneous, clinical death takes place, but if the brain fails the heart goes on beating for some time, so failure of Chitta is something very important.

C.P. Can I ask just one thing? In English the heart and this that you speak of is associated with either true emotion like love or bad emotion like rage, it is in this area. Could you ask His Holiness if there is something about this Chitta and Manas and how this works?

S. In Hatha Yoga, this concept of Yoga recognizes the existence of six centres, so the word used is 'Kosh'. The heart in the sense of Hatha Yoga, not the physical organ which is beating on the left side, is exactly in the centre.

P. Remembering the story of the father-in-law at the railway station, I wish to have confirmation that we are proceeding in the right direction.

S. You are trying to go in the right line. I am only going into details and explaining things at great length so that you may be able to locate the right way. There are only some four or five things, which have to be understood thoroughly, and the other things are much easier. The necessary things are – the Antahkarana, Manas, Chitta, Buddhi, Ahankara, Atman and Param-Atman.

D. His Holiness has said He will give these things to me in writing;

N.H. I understand Param-Atman to be Absolute. I also understand Atman to be Absolute, yet His Holiness speaks of Param-Atman as Samashti (Universal) and Atman as Vyashti (individual). Surely there cannot be two Absolutes.

S. The difference is in nomenclature only; there is really no difference. The difference arises from the point of view of the body.

It is the same thing which occupies the whole Universe as Param-Atman, and that occupies this body as Atman. The

images of the sun falling on large or small vessels are images of the same sun. Difference comes only in the consideration from the view point of the body. The one which is permeating the entire universe, is called Param-Atman while the same thing permeating our body is called Atman, otherwise they are not different at all.

N.H. We were told that the Atman, which is unlimited, descends into the Antahkarana, which is limited. How can that which is unlimited enter into that which is limited?

S. When the light of the Sun descends, the sun does not descend, yet we cannot separate the two, the sun and the light of the sun! In the same way the Atman descends into the Antahkaran.

N.H. It seems with the Sattvic state the four components all work for the Self in their own way. As we are we are working most of the time in ignorance. Is there a precise procedure in the Holy Tradition from which to start and what plan of action is necessary to clean the Antahkaran so that it seeks Truth? This I ask so I may help the people in my group in New Zealand.

S. We have to cleanse the Antahkarana. There is dirt in the Antahkarana due to the Gunas – sattva, rajas and tamas. We remove this dirt by providing light. What is this light? Is it the light of the sun, the moon, electric light, or something like that? No, none of those. The light is the light of Atman.

We can see the image of the sun in the water, but when there are ripples in the water then in this case the images appear to be quivering. The quivering is in the water, not in the sun!

If the water is dirty to a certain extent the image is not clear, but the dirt exists in the water not in the sun.

What are the methods of purifying and, clearing the Antahkaran? I will explain in detail, though some are already well known. Good Action, Holy Action, Holy thought and service, considering everybody to be part of the same Param-Atman, treating other people as our own selves. Remembering that the same pure Param-Atman permeates all the living beings which we come across, as a universal brotherhood. These are the things which purify the Antahkarana and provide light with which the Antahkarana is purified.

Sun, moon, fire, electricity, stand for four of the sources

of light. A fifth source is Knowledge, which activates everything. It is not a physical light – vibrations in ether – like the light emitted by the sun, moon, etc., but it is a thing, which enables us to know. We can call the light of Knowledge a light but it is unlike the light we get from the sun. It is simply that which enables us to know.

Knowledge has two faces – one is yes, the other is no. Acceptance/rejection. Whether it is so or whether it is not so. If we sit in a dark – completely dark – room where we can see nothing, we shall still see one thing and that is our own Selves, the Atman. So sitting in a dark room that which knows something like ‘I am here’, that is knowledge. That knowledge is to be joined up with this physical light by which we are seeing all things. The joining of these two results in our worldly progress. Unless that sort of knowledge we possess sitting in a dark room, ‘that we also exist’, joins up with external knowledge then action cannot take place.

All other lights become powerless in the absence of the light of knowledge.

The eye by itself cannot see anything, there must be light, the brain, just the intention of seeing the thing we are looking at. We may be looking at a thing and not be seeing it. We can also see a thing but not understand it; that is also no good.

Seeing and understanding both become possible with the power of Chit.

Knowledge is the giver of light to light. It provides light to worldly light but even if the worldly light does not exist, the Light of Knowledge does.

N.H. The words of a Realized man seem to bring this light of knowledge to the darkened Antahkarana.

S. The Realized man is not putting anything into the mind of the unrealized man. There is no transfer of anything; the words of a Realized man only awaken a thing which already existed in the mind of the other person. Here is an example:

In the darkness a piece of rope looks like a serpent. Is the serpent in the Antahkaran or in the rope? It was in the Antahkaran, so the removal of wrong ideas, that is, the imparting of knowledge, that is all the words of a realised man do.

P. All is made so clear and simple; I wonder why we make it so difficult for ourselves?

R. (question about Atman and Jiva-Atman)

S. Really speaking, there is no difference between Atman and Jiva Atman both are the same thing. Take for example a family. The head of the family is called by the wife, husband;

by the son, father, yet the person is the same. Similarly the Atman and the Jiva Atman are the same. A finer distinction of Jiva Atman is to understand it as that which is afraid of death. Atman itself being eternal does not know what death is, when the same Atman becomes afraid of death then it becomes Jiva Atman.

5th AudienceThursday 22nd January

P. We would like to devote this audience to questions from various members of the groups both in London and New Zealand.

D. makes reference to missing portion of tape, Audience 3, about education.

S. The two kinds of education (Siksha) are Vidya and Avidya. What is Vidya? and what is Avidya? Avidya is language (Bhasha). Language is that which we use in the course of our ordinary worldly dealings. That is language. Vidya is that which we use for the spiritual uplift, and which enlightens us about what is Atman, what is Param-Atman. That is Vidya. When language is used for worldly matters it remains language only, but when language is used for enlightenment on subjects related to Param-Atman and Atman it takes the form of Vidya.

F.H. (London) With reference to the injunction to “express what you feel, do what you say”, in my experience what initiates and determines what I do seems to a great extent to be governed by emotion, or more precisely “what I am now” reacting to the situation I find myself in, and seems natural enough.

Years of training to act from what 'I know', and in accordance with reason and logic seem to interfere with what I do, somehow robbing or diverting the essential power needed for activity, with the result that I have little or no faith in my actions, which of course renders them inefficient. It appears that the heart and the intellect are divided and often antagonistic when it comes to decisions concerning the executive faculties. The question is:

Does what 'I am' not include what 'I know', and if what 'I am' includes what 'I know' why does what 'I know' seem to separate and disruptive? How can these two poles be brought into harmony to serve the Absolute Will by augmenting rather vying with each other for power? This question is asked in terms of the individual but we see the answer may also be relevant to the state of the world at this time where the same disruptive forces are manifest.

S. What 'I am' this is a function of Ahankar and what 'I know' is a function of Buddhi.

P. Does one contain the other?

S. It is contained.

S.L.(London) We were told that the key to opening the heart is gratitude, How can one 'give without reservation'? Can we remain

open to every human being, and not just those we hold nearest and dearest? Is there any exercise that will tune up our awareness of the divinity in all of us so that we may care, give, administer to the needs of the Spirit in man.

S. We can show this readily to those who are near to us. How can we show it to those who are away from us? For those who are distant from us we ordinarily express our gratitude through feelings and those who are near to us we express our gratitude through action. The preparation for this is the purification of Chitta. When that is done we discover we are already joined up with Param-Atman. It is a delusion that we are separate from him. The preparation for this is a purification. When the purification is done we realize at once that Param-Atman is already with us.

R.S. (Auckland). How can I learn to attend to the present moment?

S. We should take recourse to our own sacred natures. A natural solution has a sweetness of its own while a forced solution does not.

B.W. (Wellington). I find a growing desire to help others both materially and spiritually in their various circumstances. The

desire comes spontaneously from within and according to the need.

At such times the body seems to be an instrument, yet there is that which is watching it all happen. Could His Holiness suggest how one can 'stand aside' more and more and so be of further service?

S. The viewer is always separate from the thing viewed, what is there to ask about it?

R.D. (Wellington). Several years ago I experienced a flash in the mind in which I was shown the way to liberation of the Householder. I find it hard to formulate all that was shown in that moment, but here seem to be the key points:

Firstly, one should think of at all times.

Secondly, one should conduct or spend one's life as though watching a show.

These two statements appear to contain the essence of the Way of the Householder.

I have practised total acceptance of each moment as it unfolds. Letting go ideas as they arise in the mind in certain situations and letting go of fear when the mind gradually becomes empty of thought, a state of not knowing.

Can discussion of actual experiences to remember Param-Atman in small groups help? Could His Holiness give guidance

on all that I have said?

S. Not knowing is also knowing. He does not seem to have been able to express himself exactly. It seems he wants to do good to others while keeping himself separate from them.

NOTE: At this point His Holiness asked to have his question repeated and He listened carefully to every point and then gave the following answer:

S. This is right; these two things contain the essence of the Way of the Householder. It is also right about the total acceptance of each moment, however I would like to throw some light on this aspect. Happenings can be of two kinds, good and bad. The good happenings come from the side of the Atman or the Param-Atman while the bad ones come as a result of our previous Sanskar. I emphasise the point that we should accept the good happenings and we should show our indifference to the bad things. We should accept the good things and be indifferent to the bad things; by bad things I mean those things which appear to be misfortune and the like.

Experiences relate to that which has already happened, so discussions won't help. We can do nothing about them. What has happened cannot be undone but remembering Param-Atman is good in all circumstances whether alone or in groups. Here is an example:

A learned man went to a gathering to give a talk. The first sentence he said was, 'Does this audience here present understand me?' Everybody raised their hand in the affirmative. He said, 'Alright, since everyone understands me, there is no need for me to say anything else.' Next day he repeated the same question, 'Does everybody understand me?' Everybody said, 'No'. 'Since nobody understands me, there is no need to say anything else.'

This is about group discussions and happenings. When a good thing happens – good experiences – they are the result of Atman or Param-Atman, because they are incapable of doing anything bad. Whenever anything bad happens it is the result of our own sanskaras.

Modern man gives undue thought to what has happened in the past. From a spiritual point of view this is useless, we should rather think of how to behave in the future.

P. I keep on saying to my groups that the individual life is a very tiny thing, soon passed and that the facts, events, will not change whatever we do – but it is the attitude – the inner attitude towards these events – which is important for us in the spiritual world.

S. Keeping ourselves separate from what has happened and considering ourselves as a viewer of what is happening, that reduces the burden on the mind. This is what is called seeing a drama. In every performance there are good and bad scenes, we should treat both as unreal. In a play there are prizes for crying as well as for good music and singing, but both

these items should be considered as belonging to the dramatic performance only.

D.S. (Wellington) Often, when looking at a bird or other creature, flower, tree, moving sky, sea etc., when the mantra comes to the surface and I feel at once very close and very detached from what is in front of me, it seems as if we are all vibrating together. Could you explain this please?

S. There are two things, drastha and drayshya; one is the viewer and the other is what the viewer is viewing. What the viewer is viewing is always changing but the viewer remains the same. Ultimately it is Atman which is the viewer and the world is the thing being viewed. The two things are separate. Now, I am seeing you and you are seeing me, for me I am the viewer, and you are the viewed and the same thing in your case; for you I am the object being viewed and you are the viewer.

D.S. (2) Recently, having been to several gatherings of people where there is a lot of conversation, food and drinks, I found that quite naturally I sit apart and do more watching and listening than participating. Since we lead the life of a householder, do you think that this may be unnatural? Although I felt very contented everything around me seemed not at all real!

S. It is due to one's own habits, some people like to participate and some people don't like to participate.

R.M. (Wellington) To me one of the most meaningful sayings in the work is that of Vyasa, 'I have made a critical study of the Vedas and the Shastras several times. The gist of all that as I have found, is that we should think of the Param-Atman at all times.'

I would like to strengthen this thinking of the Param-Atman at other times as well as during the meditation. However, I felt that the mind needs something more positive to consider than just the concept 'Param-Atman'. That aspect of the Param-Atman which appeals most to the mind, is that of Consciousness. The over-riding desire is to do some positive work on the way.

S. The name of Param-Atman is the best thing.

N.A. (Wellington). The world is unreal, a mirage; then, what is Man? whose mind is so vast and yet who seems to require the body for his existence?

S. Man does not require the body for his existence; whether the body exists or not, Man does exist.

N.A. (2). Who hears the Mantra?

S. The one who asks.

N.A. (3) Who ceases to hear the Mantra?

S. The same one.

N.A. (4) Also, who desires?

S.(laughing) Same answer to all the questions.

N.A. (5) What does His Holiness mean when He says we should pray? I have often felt the need to pray but what does His Holiness intend?

S. If we think that we have done anything bad then we should pray, and if we think we have not done anything bad then it is not necessary for us to pray.

Whenever we feel any deficiency in ourselves then we need some recommendation for the removal of that deficiency. Prayer is trying to obtain that recommendation, it is an effort to obtain that recommendation for the removal of the deficiencies in ourselves. Param-Atman does not pray, it is the imperfect Jiva-Atman which prays. Param-Atman does not need to pray as Param-Atman is perfect. Because Jiva-Atman has deficiencies it therefore becomes necessary for him to pray. (Dixit) The 'meaning of the word 'recommendations' is the same as that for prayer. It applies to one who feels some deficiency in his own

Self and he feels it necessary to pray for the removal of that deficiency.

N.A. How should we pray, in words, in intention, in desire, in silence?

S. Prayer may be done by all these methods as long as there is sincerity. There should be a feeling of prayer in everything. All prayer can be done by any of these methods, through words, intentions, desires and silence, but there should be a free feeling of prayer; the value of feeling is important for without it prayer will be useless, it will not be prayer at all, it will be ineffective.

All these are forms of actions – when we pray through words, it is an action. If we intend to pray, that is also an action if we desire to pray that is a form of action; even silence is a form of action, but the underlying thing however should be the feeling.

B.H. (Wellington) May I offer my most sincere gratitude to His Holiness for His guidance, from which the following questions have arisen;

(1) Recently, I found great solace in the strong memory of His Holiness' present in the mind as a very real 'Presence'. This first occurred during meditation, and appeared to take over

from the Mantra, bringing to mind for the first time a peace and certainty and an overwhelming gratitude. I have tried over a long period to bring the concept of 'Param-Atman' to mind but have found myself unable to hold it and the concept of Param-Atman now appears in the Person of His Holiness, as an awareness of a Universal Presence in the heart, and this has awakened a great hope that, in this way, I might eventually find the way to stop the established habit of trying to use the mind to find peace and so never finding that Inner Peace with oneSelf so urgently desired. This unsettled nature of the mind causes much misery as the uncontrolled mind pulls one so hard to find solace in the wrong direction – in satisfaction of every changing personal desire and habit from the past. Previously, the 'giving up' seemed like an annihilation of myself and I found great difficulty in meditation.

S. Not annihilation of herself, but the annihilation of that which is separate. No one can annihilate one's own Self. (laughing)

B.H. (cont.) Now I know in experience that that which lies beyond is ever present, universal and of the substance of Love itself. How may I best strengthen this knowledge and begin to take it into my daily life as a Householder, so that my work and relationships with others may not be marred by old patterns of wrong thinking?

S. Recitation of the Mantra in the beginning, in the end, during work and in meditation, at due times, that is the method and ultimately her difficulties will be resolved by this. The name should be recited methodically. The method of taking the name is that the lips should be kept shut and the sound heard in your ears, Of course there will be no sound to hear through the ears for the sound will be in the heart. The Manas should be realizing all the time that the recitation of the name should be going on.

N.H. When you say 'name' do you mean the Mantra?

S. Yes, RAM is also a name, and a Mantra.

B.H. (2) I am very aware of a strong sense of right and wrong, as regards everyday behaviour – thinking, speaking, ordinary activities – it seems to be an acquired conditioning from childhood and does not really seem to be my own. It seems to be discrimination but related to worldly values, to the difference between things and does not lead to the growth of understanding and compassion.

How can the True Discrimination which unites through love for and recognition of that which is the Same be awakened and strengthened so that it permeates one's life in the community as a householder opening the channels for the manifestation of that true Love which sees only the Good?

S. Discrimination is not natural. We became acquainted with it since we began understanding things. Before these things – prior to them, is the one who knows. That knower was always there and always will be. All these good and bad things have come up in between, but they come and go like the waves in the ocean while the ocean ever remains the same. Atman is like the ocean.

Nothing is good or bad; it is due only to our sanskaras that things appear good and bad. If the attitude to see is good then everything appears good. Intrinsically, considering the fundamental nature, nothing is good or bad; for example: one man likes food, another man does not like food. So whether a thing is good or bad, the root of this kind of discrimination lies in the mind of the person, not in the thing itself. As regards Atman, what is the thing that is good or bad for the Atman, liked or disliked by the Atman? Everything can be good for it, everything can be bad for it. For example: take provisions, whether when cooked they will produce good or bad dishes depends on the cooking. Provisions themselves may be good, but if not cooked properly they will not appear to be good, so the result will depend on how they are cooked.

(D) I told His Holiness that I am fairly tired, but explained that I am enjoying this sort of work. His Holiness said that

everybody is enjoying. His Holiness is happy, you are happy and I am also happy. His Holiness says that He considers there can be no better service than this, that through Him somebody attains peace or elevation.

6th Audience

Friday 23rd January

N.H. His Holiness said yesterday that Manas should be realising all the time that the recitation of the name is going on. This is a new idea about Manas to us, could His Holiness say more about this function of Manas?

S. The function of Manas is not external, it is internal. The same as the function of inhalation and exhalation, these are going on but we don't make any conscious effort, we don't even feel these functions are going on. In the same way Manas goes on working.

There is a natural way of reciting the mantra. We realise the recitation is going on in manas. The lips are not moving but the recitation is going on in manas and we feel it. All the time our hearts should be able to listen. Aradaya – heart – should be able to listen to the sound of the mantra although the mouth does not produce any sound. As long as we feel that the recitation is going on then we are deriving some benefit from it. If we do not feel that the recitation of the mantra is going on, the benefits are not occurring. Manas should know we are reciting.

N.H. For the concept 'I' His holiness has used the two words, Ahankara and Aham.

Could He explain how we may understand their relationship to the Atman?

S. Ahankar is related to the body and Aham is related to Pure Atman.

N.H. His holiness said mind could be viewed in two ways –one of which is Antahkarana.

Could He explain the other aspect of mind?

S. The place of Buddhi is the head and the place of thinking is Chitta. Ahankar and Buddhi originate in the head, Chintan and Sankalpa-Vikalpa (let me do this, let me not do this) originate in the heart; the space which we spoke of the other day.

The vibrations related to Manas and Chitta take place in the heart and the vibrations related to Buddhi and Ahankar take place in the head.

N.H. His Holiness spoke of Knowledge as acceptance and rejection. With the acceptance of an idea such as 'Param-Atman contains all creatures' and the corresponding rejection of narrow concepts such as 'I am this small body' is the acceptance and the rejection of powerful ideas passed on to

the Chitta? What effect does the acceptance of such knowledge have on Ahankar and manas?

S. The negative ideas take us towards the Atman, 'not this, not this.' The positive ideas such as 'it is this, it is this', take us toward the world of the universe. Negative ideas mean rejecting worldly ideas by saying 'not this'. That takes us towards Atman. Atman cannot be rejected.

N.H. After meditation I was sitting down with the eyes closed; the still mind was everywhere, small thoughts flickered across the surface of the mind. A strong love of the Param-Atman flowed. I knew that everything belonged to Param-Atman. The hope was that He would make use of one's heart, mind and body. Could His Holiness shed some light on this state?

S. This is a state of Chitta. Good thoughts and feelings arise in the sattvic state. They are all sattvic thoughts, entertaining Holy ideas. To have such feelings and considerations, that 'Param-Atman is pervading everything', these ideas belong to the sattvic state of the mind.

P. Concerning meditation – I understand that there are some obstacles to the deep dive and these are: torpidity, distraction and Bliss.

S. How is Bliss an obstruction to the deep dive?

P. I will explain. There is this state where everything is enjoyed. There is everything there to be enjoyed and one stays about in that state and hesitates, waits to take the deep dive into what I believe is called Turiya, where there is nothing. This blissful state is like floating; everything is there, one is aware of existence, the body, the world, everything, but it is nothing. One fails to take that further step to nothing. One is still aware of the body and surroundings as well as at the same time the Bliss.

S. One thing is Mal. Things like laziness which constitute Papa* (sin) which means defects, impurities and other undesirable things. Vikshepa is not Mal but thoughts of past and future. We are sitting still but the Chitta is running very fast, this is Vikshepa. Kashaya is a kind of forgetfulness, which is neither Mal nor Vikshepa. Emptiness means: "I am neither remembering anything nor imagining anything but am feeling vacant" (A Vismriti meaning inability to remember (Smriti = memory: Vismriti = loss of memory)), – Sunyata, I am not remembering anything, I do not even know that I am meditating. Ananda is losing ourselves in Joy and forgetting even what is ours and not ours. The Joy is so intense that we forget what we are, what is ours, even what is Atman and what is Param-Atman, that is Ananda. Kashaya is due to wrong

* Dictionary: Papa – Sin; a wicked action; evil; demerit.

Sanskaras , the mind does not stay steady.

P. Is it distinct from Mal?

S. Mal is such a defect that meditation cannot begin at all on account of it. Not feeling a sort of joy in meditation. Kashaya is a middle stage between Vikshepa and Sunyata.

Kashaya is the inability of the mind to enjoy meditation. A middle stage which is neither emptiness nor Vikshepa, an inability to realize what is real. Rather we should say it is as if when some people say that they have understood while they have not.

Sunyata (an absolute lack of knowledge) is under the influence of Tames (inertia).

P. Is it like sleep?

S. The blankness of sleep is total Tamas; but this is a stage with a mixture of Tamas Guna. Holy actions remove the defect of Mal (dirtiness). Kashaya, is not understanding while understanding. Take the example of a light. Around the light there is always darkness – the light is surrounded by darkness. This is Kashaya. It is light, covered by a curtain of darkness or a curtain of darkness covering the light. That curtain can be removed by Dhyana. Through Dhyana and steadiness. Removal of Kashaya is by concentration

(Ekagrata – one pointedness). Sunyata, (Sunya = void, vacuity) to lift the mind off Sunyata you take it towards Ananda. As soon as Sunyata comes you think of the Mantra.

The sign of Sunyata is that the body inclines or bends. During Dhyana the body remains perfectly vertical. We enter Ananda even if we do not feel it. It has got so much power that it does not let the body bend this way or that. Time spent in Sunyata is wasted time. We should remove the mind from this state of Sunyata and take it towards Dhyana. Ananda is coming but it is not apparent. One kind of Ananda is this – we like a thing and we get it. Another kind of Ananda is that which is not separate from us and we come to know it only after we have got it. One is the Ananda of having a thing – fulfilment – while the other is of not having a thing. One is external the other internal.

One form of joy, is created by a thing while the other form is not created by anything. That Joy which is not dependent on anything is the natural joy of the Atman. Atman is separate from this joy (Ananda). It is enjoying and is not the joy itself. Ananda it is revelation. The joy is coming to us but we ourselves are not the joy, we are the knower of even Ananda. The viewer of Turiya is the Atman. Ananda is a state while Atman is not a state.

Take the example of a banana: – Fruit is a banana, but if we put the question to someone, ‘what is banana’, they will say, ‘it is a fruit called banana.’ The skin, the pulp, the root, the leaves of banana all these are of banana, but not banana. What is banana? The final answer we are going to get is that banana is a fruit. A delusion of words, and all the names belonging to it.

All these five – Mal, Vikshepa, Kashaya, Sunyata, Ananda, are due to the Gunas. Some to Rajas and some to Tamas. Who is it that is experiencing the Ananda, Sunyata etc.? The thing to which all these things are happening is the Ahankara and the thing to which nothing is happening is the Atman.

P. It is mostly a matter of having signposts during meditation?

S. When the four things are finished, Mal, Vikshepa, Kashaya, Sunyata and only Ananda remains there comes a sense of extreme gratification and we wonder where to find a place that can accommodate that great Ananda which we have got.

P. His Holiness has said that Atman observes Turiya. Now this is two, so how is there then to be one, total unity? What is the next step?

S. I have said nothing yet about the view of Turiya. Therefore I will explain that there is an increase of power during

Ananda which spreads and we take a dip in it. We are the viewer and master even of this.

For example: when we have got a huge amount of money we have no feeling of poverty. We feel ourselves to be masters of that wealth, but we are not the wealth itself. With a learned man we certainly have the feeling of being learned.

When we analyse Atman and Ananda then we feel we are the absolutely separate and extensive Atman. We feel ourselves even more powerful than Ananda, not even more powerful – totally powerful.

I will say more about Ananda. Suppose we have a heap of currency notes and we think that we are very rich, then we do not experience the feeling of being short of anything. Then if we wonder whether I am the riches or the riches are mine, we will reach the decision that the riches are due to me, it is mine and I am not the riches. If I am not the riches then am I poor? The riches are mine. I am rich and I am also separate from the riches.

D. What else lies further?

S. Nothing else lies further. Therefore despite all that is happening, that is the various states, conditions, incidents, that go on taking place or changing, still our existence remains. We should not have any sorrow or attachment with them. There

is a flow of love and in love meeting and separation are both possible. Then our practical or worldly life would be full of love. It would be not love, any false attachment or any enmity (feeling of opposition) then our position will be something like a play on the stage where there is a prize for weeping as well as for laughing.

N.H. This state that His Holiness speaks of as the cleansing of Ananda sounds very much like Samadhi.

S. This is the final stage of Ananda. A state in which the joy is so intense we are not able to experience (feel) it and where the joy and the Atman become 'inseparable'. Then we are feeling, yes joy is coming, then that is a kind of Turiya state, that is with the state of separateness. When joy and the person receiving the joy become one, – that is Samadhi.

I don't like too much of Samadhi because in Samadhi the whole universe goes into Samadhi. The whole universe – the play comes to an end. Everything comes to an end; this play, the sun, moon, stars, all these living things. Everything loses its existence.

P. There is one more thing. People come to a threshold, a door, and seem afraid to go on because they think that they may not come back. Yes, fear of annihilation. How can one

assist, strengthen them to have good faith, that it's alright they will come back to existence?

S. (laughing) None of these states are eternal, they are all changing. After sleep we wake up, so there is no reason why one should feel like that.

Samadhi is due to Sattva guna and sleep is due to Tamas. That state from which one cannot be aroused is due to excess Tamas. It is dangerous. But Sattva, – Samadhi, that will come to an end during sleep, when sleep is finished we wake ourselves up. There is none to awaken us like ringing a bell or creating some sort of sound. So we need not be afraid of that sleep from which we can never wakeup. If there is still any doubts about any of the five states of Chitta please ask so that it might be removed.

N.H. I would like to ask one thing. Does the purification of Chitta bring about the ultimate cessation of the round of birth and death?

S. There is no such thing as birth and death; it is all like a dramatic performance, death is being enacted, birth is being enacted. Actually there is neither birth nor death. If the Atman dies then how would it feel the occurrence of death? Birth and death relate to the body, not to the Atman.

C.P. His Holiness said, if I remember rightly, ‘Knowledge is the removal of deficiencies’, in that case what is the role of the teacher in the work?

S. He emanates knowledge through words and the learner catches it, – whatever he is giving out the learner is catching it and so the ignorance is removed. Take the example of various oil lamps put side by side; by means of one lamp we can apply its light to each of them so that all of them will start burning. The one lamp, which lights all the others, is the Teacher and the others, which start burning, are the pupils. That one lamp will not refuse to light another lamp. You can go on lighting as many lamps as you like.

P. His Holiness has given us plenty to last for a long time and we look forward to seeing him again in three days time.

7th Audience

Wednesday 28th January

N.H. There are obviously a number of stages of meditation from the original desire to sit down to meditate to that situation where the mantra finally dissolves into Atman. We, whose task it is to look after the meditation of other people would find it helpful to receive some simple framework upon which to relate the experiences of our people. For example: we were advised to sound the mantra as loudly as we can then to decrease it gradually until it settles down into a condition where no effort is being made, then eventually it moves to its root, the Atman. It would be helpful to understand the role of the Antahkarana and its various aspects, and the roles they play in the stages of meditation.

S. The method which has been given to you earlier is correct but in spite of that, interruptions do occur and whenever an interruption occurs we have to repeat the same method again with a sense of deep love and with a peaceful mind we try and take the mantra inside again. During the journey from outwards to inwards there are several stages which are an entirely internal affair and cannot be explained externally. For example: if a man dives deep into water he can only be told the methodology of coming out. While he is still in the water he will get

nothing if you tell him anything. Mantra is the only support and help to reach that state. If the disturbance is excessive we have to resort to prayer.

P. The problems are not so much with the method as with ourselves and they come in two sorts: one is confidence to go on and keep on with the practice and that has to be increased in some way. And the second problem, which we have to deal with, is in the nature of refusal. People refuse to acknowledge for some reason that the meditation is working.

S. The benefits of meditation are perceived by the meditator himself. There is no question about it. He himself experiences the benefits. For example: a man who has been running for some time feels tired. If we let him sit down he experiences rest; rest is another name. In this world whatever we get we can also be deprived of, but this rest is that which we cannot be deprived of. Deep rest is nothing but meditation or rather meditation is another name for deep rest. When a doctor advises rest to a patient he does not give anything for rest is not a thing which is given. When we release a person from jail to give him freedom, actually we are not giving him anything.

There are some ideas which entail something like a negative meaning. We say that we are giving something when

actually nothing is being given. In the same way about this idea of rest – when asking a man to take rest we are not actually passing anything of ourselves to him. Suppose we give everything imaginable to a man, but we tell him that he is not being allowed rest. He may be able to carry on with everything we have given him for a while, but after having had no rest, after a few days he will cry out ‘No more, take all these things away, I want rest!’ He wanted a thing which cannot be given and refused those things which can be given. It – this applies to the rest of Tamas.

What, however, of the rest which is due to Sattva? This is the rest which is due to Sattva and that is known by the name Dhyana (Meditation).

P. It is like a man who keeps going to the edge of the diving board and turning back – refusing to take the deep dive. They cannot be pushed.

S. They are afraid – they don’t know, it is due to ignorance. Once they jump and take the leap then their courage will increase.

P. Then there is another sort who takes the dive – has gone in – comes out rested, but says, ‘No, not me, I have still much more to get, so much further to go – what is all this talk about Ananda? It does not apply to me, they say.’

Having taken the dive they refuse to admit it and say, 'I am too small, ignorant and weak.

S. This is a sort of inferiority complex, but the reality is not like that. All of us are the children of Param-Atman and have the same rights. Everybody has the full right to experience joy. In doing our worldly activities we go on using up our energy but this utilized or spent energy has got to be recouped. If you go on spending and don't earn then very soon you will become poor. This Yoga of Dhyana has a double function: – it recoups energy and it takes us towards the Param-Atman.

N.H. Will His Holiness say more on the recouping of energy?

S. I will take two examples: The first one is that of a man who does not meditate and attends his worldly duties in the ordinary way. His energy goes on being utilized without being recouped.

Another man also attends to all his worldly duties but he also does the meditation. With meditation he is provided with Sattvic rest. Sattvic rest is more powerful than the rest due to Tamas, which also recoups energy to a small extent but not to the extent that the Sattvic rest gained in meditation does.

For example: – in the case of Tamasic rest even when he has had his fullest sleep, 7, 8 or even 10 hours even after that he is yawning and his eyes don't open properly as if he still needs more rest, as if he hadn't rested fully. This is not the case with the one who has enjoyed the sattvic rest. Even a little of it is more powerful than the Tamasic rest.

N.H. Is the energy that is gained in meditation – need that be expended immediately or is this finer energy stored?

S. By adopting a daily sattvic attitude the utilization of energy cannot be too much and that which you obtain – and that which is being obtained – fully compensates for the energy which is being used in our daily activities and there is even more left over for subsequent utilization. A lot of our vitality is spent in Rajasic activities, yet even more is spent in tamasic activities. For a man under the influence of Tamas, even when he is resting you will find that he is breathing heavy. Then where is the rest he is gaining – he is not getting any rest. The person may even be sleeping but his breath is that of a restless man, so he is under the influence of Tamas. Such a person is getting hardly any rest.

You make a man sit down and let a doctor check his heart beat and respiration and there is a marked difference to these functions before and after rest. So compare meditation to that

rest. Meditation has made a big difference to things like heart beat and respiration. In the same way with Sattva, Rajas and Tamas and meditation influence on our minds and bodies.

P. Is it just a matter of bringing Rajas and Tamas into balance so that there may be sattvaguna, or are the gunas transcended?

S. It is not a question of balancing but of suppressing Rajas and Tamas. If you suppress them reduce them what is left is Sattva.

C.P. Will you ask His Holiness what effect meditation will have on the function of mind, like memory and intelligence?

S. Meditation refreshes them,

P. Is it any good in the long run to meditate for rewards of this sort?

S. We need not desire them for we get them automatically. This is also a way of fulfilment of desire. We don't desire anything, by becoming desireless that also leads to fulfilment of desire.

C.P. I have heard that the sound of one's own mantra must

not be heard by other ears, or else it loses its power. Is this correct?

S. This only applies to ordinary people. The person who initiates will give the Mantra to a large number of people but when he tells the recipient 'keep it secret' then the idea is that the feeling of keeping it in his mind creates a feeling of importance for it, and that is helpful. We should not go on proclaiming that we are reciting this Mantra – otherwise it becomes a mere word of language. Its sound should be internal not external.

Mantras are of three kinds, in the case of ordinary people, when they are given a mantra they are told not to give it to anybody. There is a purpose behind this; it is to bring depth and profundity to it. Those who give the Mantra put it into thousands of ears because they have many disciples not just one. Therefore it does not apply to him but ordinary people.

When we sit down to meditate reciting a mantra, other people do not know what mantra we are reciting. The mantra should be heard within not outside.

C.P. His Holiness has shown us great riches of knowledge but even greater riches of happiness and love which he has shown us to be available – we had forgotten. To help us and

those in our groups would His Holiness approve of this practical plan of action:

1. Offer every action to Param-Atman, that is, to hold the memory of Param-Atman, as a husband holds the memory of his wife.

S. We should be greatly benefited by doing what is meant by offering all actions to Param-Atman. (For example a son whatever money he earns from outside, he puts the whole amount in the hands of his father. The father then decides what the necessities of his son are and fulfils them very gladly. It is the same with Param-Atman.) Here is an instance from real life.

There was a boy who had lost both his parents. He was very poor and wanted to join a school to study. To do this he needed money for school fees and stationery but he had no money to buy them. All this caused him considerable worry. By chance he met a Mahatma and he expressed his difficulties to that man. The Mahatma gave him some advice. He told him to write a letter to Param-Atman, 'Write this letter like this: Oh, my father, the absolute Param-Atman, please help me, I am very poor, my parents are dead, I have no money to pay my school fees, buy books or continue my studies.' 'How shall I post it?' he asked. 'Address it to the Param-Atman,' the Mahatma told him. He did as he was told writing the letter and addressing it simply to Param-Atman. He then put it in the letter box. The box was cleared and the letters taken to the postman who sorted them. He said, 'Where is this place that Param-Atman lives?' They presented this to the Postmaster who asked them to bring the boy to him. The boy was brought to the Postmaster, who adopted him and looked after all his expenses. The boy had the highest education, eventually becoming a judge. The judge himself told this story to His Holiness.

In the same way if we offer all our actions to Param-Atman, dedicate all our actions to the Param-Atman then in that case Param-Atman fulfils all our necessities and those who are connected with us.

Offering all our actions to Param-Atman doesn't mean that after earning some wages we throw them away as an offering to Param-Atman. It is just mentally that we offer our wages to Param-Atman. The money is yours and if we use it afterwards that would become something like a gift from Param-Atman. We should adopt that attitude. Having learned that we should treat it as belonging to Param-Atman, then use it as a gift from Param-Atman, not as our own.

Here is an instance of the joint family. The custom of joint family was universal in olden times but today this tradition of joint families is breaking up. The idea was that each member of the family made whatever he had available to the family and the head of the family looked after his requirements afterwards. Whatever requirements arose in respect to that person, were fulfilled by the head of the family. In the case of someone who did not earn and did not deposit any money with the family no one worried and he would still receive his requirements. The same applies to offering all of our actions to Param-Atman. If we dedicate our actions to Param-Atman then our worldly requirements are seen to by Param-Atman.

C.P. (2) To read that which directs the mind to Truth, and to read looking for Truth in it.

S. Reading books to get assistance is good and I certainly approve of it, but the mere reading of books will not always suffice. For example: you have a map and you want to go to a certain place with the help of the map. To some extent the map will be helpful but if there is an obstacle on the way the map will not be helpful. A person who has travelled along that path will be able to tell you better. The map itself would not be able to remove the difficulties we might encounter on the way but a living man who has actually travelled on the path would be more helpful in removing your difficulties.

C.P. (3) To listen to Holy sound (i.e. sound) and music that directs the mind to the experience of Truth, and to listen to that sound in everything.

S. That is alright. We should not however, make ourselves accustomed to hearing the sounds, but use the sounds for concentration for bringing or collecting the mind to a point.

C.P. (4) To speak with love for Param-Atman and its creation, sounding in the voice.

S. That is alright as long as you do not express a false

attachment (Moha). Moha has got a vast meaning; in two words I might say, ‘false attachment’. We must discriminate between Love and false attitude. When we love a person it is not in order to derive any benefit from that person. Benefiting others is Love, and taking benefit out of others is attachment.

C.P. (5) In Meditation be firm. Bring the mind back from its wanderings however much it enjoyed them.

S. Or else, don’t think of anything else – making the mind steady is one thing and not thinking of anything else is another. Attaining a steady state of mind is one thing and not thinking, thinking of one thing only, and not thinking of anything else is something else. The best is not thinking of anything.

N.H. Here is a problem experienced by some people in Wellington. In meditation a point is reached where the mind has stilled and the mantra has refined. There is an awareness of each repetition of the mantra but it does not run or flow by itself. Rarely do they experience the joy of the mantra. They seem to stick at this point where they are aware of the mantra being repeated. The meditation has gained some depths but they are unable to move forward from the situation. After meditation

they are quiet and often happy but feel something is not quite right. How can these people be helped?

S. When a man is very hungry you give him one morsel, when he enjoys that one single morsel, his appetite will not be satisfied, naturally he will want more. You halt at the stoppage, the person says he seems to be stuck at one point and he wants to go further but is unable to, let him halt there for some time.

N.H. He should stop there?

S. He should stop there for some time. This stopping is to bring benefit, don't try to go further, which means don't force your way ahead. Take it easy.

N.H. Is this where the Intellect (Buddhi) interferes with the meditation?

S. Yes, you should renounce your intelligence; just as we have our rest room in our own house and we don't have to ask anyone, for we just go there whenever we like. In the same way with the help of the mantra we descend into our Antahkarana and all these obstructions and difficulties to meditation will be removed.

N.H. When the mantra is running of itself in a rhythm what

aspect of the Antahkarana is operating?

S. This knowledge that the mantra is going on, that the repetition is going on, this should also stop.

N.H. I am not asking from my own point of view of meditation. I am asking from the point of view of knowledge of the process of meditation to help my students – it is from a practical point of view.

S. As long as there is no steady state in the Antahkarana there is always some sort of curiosity there. That curiosity should not be there, no vibration should be there. Absolute peace should be there. We have to try to attain that state.

N.H. His Holiness has cleared up a lot of points. The trouble with many of my meditators is this idea that something is going wrong in meditation, and ‘what should I do to put it right’?

P. We are very satisfied and thank His Holiness for his patience in answering these questions which he must have answered many times before.

S. It is one of the duties.

8th Audience

Thursday 29th January

P. There are a few questions from the hearts of individuals which we should like to take back answers for.

D. I was telling His Holiness about Mr. Pearce and that you are leaving today. I also told him that you come from a town called Auckland in New Zealand. I will also tell him about your occupation.

I was telling His Holiness just now of a feeling that arose in my heart, that just as an infant playing in the lap of its mother is thinking of toys all the time and not of the love of holy thoughts that are coming from the heart of the mother, we are somewhat in the same situation – devoting all our attention to the world – the Maya – which is just like the toys. We are not thinking anything at all of the boundless love that is coming from the Param-Atman.

P. In a letter received yesterday was the following question from a lady in despair at the failure of her marriage. ‘I am only comfortable when I feel I act in Truth. I wonder if a complete understanding of Self enables one to completely understand the Truth of one’s motives. I am often so confused about what I do and ‘am I trying to punish?’’ All this makes me feel that there is more than one Truth when one tries to

apply it to practical situations.’ It is a question which many people ask. A few words from His Holiness on this question would be valuable.

S. There is an internal and external connection. The worldly connections are all external. Internal connections can only be one and it is with Param-Atman. We should maintain this internal connection because He will never get angry with us, he can never be separated from us. The misleading thoughts, which come into our mind, are due to Tamas and this makes us unable to decide whether what we are doing is right or wrong. For this we need sattva. Then sattva increases, then decisions which we take are right and we get satisfaction with the actions we perform. For example: if we are in a dark room and see something like a zig-zag line. We don’t know what it is. There are hundreds of thoughts and feelings, which come into our mind. It might be a snake, a rope, piece of wood, it might be this or that, we can imagine hundreds of things. But once we see it in the light then we know what it is. If subsequently we see it in darkness all those feelings will not arise about what it is. So the sort of conflict which this lady went through will not arise. What is this light? It is the light of Sattva – Truth. After having seen things in the light of Sattva such conflicts do not arise in the mind. Before starting an action

she should listen to the inner voice. The first words of the inner voice are correct and the ideas that come later are merely after thoughts. They are polluted by other things, but the first words, which come from your inner self, represent the Truth. This lady should feel that she is surrounded on all sides, left, right, North, West, South, East, up and down by a supreme power which is pervading all space like a magnetic field. It is always looking after and protecting her. That supreme power is her real husband.

K.J. (1). 'Brahmacharyaparigraha yamah' (Patanjali)

Conflict has arisen for the ordinary man whose life is centered on earning a living, loving a wife, raising a family, because of teachings, which say that "women and gold" are an obstacle to spiritual development. Would His Holiness kindly explain the Patanjali quotation? What is brahmacharya for a happily married couple whose four children are nearly grown up?

S. (D) His Holiness has not said it explicitly but what I think he means is that we should lead a codified sexual life in which the husband and wife are equal partners, think alike, so that these actions should be done with deep thought. One should not expend oneself thoughtlessly. So the observance of such rules while leading our ordinary life as a householder also

amounts to Brahmacharya. This is the second kind of Brahmacharya. One is for non-worldly people while the other is for worldly people – for householders living according to set rules – not going wild. The five things are:

1. Yama, 2. Niyama, 3. Astaya, 4. Aparigraha, 5. Brahmacharya.

His Holiness explains all these five.

1. amounts to discipline and 2. observance of rules, 3. not hiding anything, 4. not holding anything beyond our real necessities and 5. Brahmacharya, with which we began.

K.J. (.2). How is Aparigraha to be applied to worldly success? I have sometimes tried to avoid worldly success because it frightens me, and I feel that worldly failure would be more beneficial in the long run. Christian teaching tends to make one think like that. Ought one to avoid worldly success, or is it sufficient not to spend money on oneself except for essential things?

S. I confirm this view that it is sufficient not to spend money on oneself except for essential things, our requirements should be reduced to the absolute minimum and we should spend money on that only.

K.J. (3). Who is the Teacher or the Guru? Would it be right to look upon His Holiness as the Teacher, or must the Guru be

someone you are in flesh and blood contact with? I feel that I have had a number of Teachers in this life, who have helped me forward, starting with my headmaster at school (who was born in India, was a noted Pali scholar, and a university lecturer in Sanskrit) and including Maharishi Mahesh, Dr. Roles and Mr. MacLaren.

S. The contact in flesh and blood is not important, mental contact is important. You have given a list of teachers, you can include me in the list. There can be many Gurus that impart knowledge, (really they are just teachers) but the Sadh-Guru is the true Guru, that which imparts the spiritual knowledge. Such a Guru cannot be a person. It is your Atman. The way to find him is to try to act according to its orders, the orders coming from our Antahkarana.

K.J. (3a) But I feel that probably there ought to be one Teacher, whom one can trust all the way, and to whom one should devote oneself throughout life. Is this right? If so who is he? How do I find him? Is it correct to think that changing teachers is a sign of weakness?

S. For ordinary knowledge we can always change the teacher. If we forget the way and suddenly ask the correct way from someone then according to the practice which prevails here,

then even that man who is telling us the way – he is considered as a guru – but we only thank him and go on our way. Sadh-Guru is that with whose help we can get rid of worldly bondages and attain happiness.

K.J. (3b) Above all, can I look upon His Holiness as my Teacher, although I have never met him?

S. I have nothing to say on this aspect. I am not insisting on any particular attitude. I give no decision of my own but if his inner voice tells him to recognise me as his Guru he is at liberty to do so – not in the form of body – in the form of Atman.

K.J. (4) Further about the Guru: What should I do to help my children find a Teacher? They all have a leaning towards spiritual things. Two are devoted church goers, and read the Christian scriptures daily without fail. But they need help to find Truth. How can I, and my wife, help them?

S. I recommend that they read the Gita and Upanishads. The Bhagavad Gita is not restricted to any particular religion but it is for everyone and provides methods for freeing oneself from worldly bondages. It is not meant for Indians only but for all Mankind. About educating the children you should educate them by considering it is your duty to do so on behalf of Param-Atman.

K.J. (5) There have been suggestions that one should only meditate for two half hours a day, except in special circumstances (which have not been specified). Because of this I have given up meditating three times a day at holiday times, as I used to. May I meditate three times a day when time permits, or is this just a useless ‘escapism’?

S. These instructions to sit for meditation only twice relate to those people who have not time to do more. It really means at least twice. It doesn’t mean only twice, but at least twice. Ideas such as considering it useless, or what will people think, should not deter us from meditation; but it is necessary that we always keep one point in view and that is that the meditation doesn’t interfere with our worldly obligations, otherwise a wrong idea will be spread about what spiritualism means, such as taking people away from their worldly business.

N.H. Reading the words of His Holiness it seems that everything may be studied from 9 points of view – Tamas, Rajas and Sattva; Gross, Subtle and Causal; Waking, dreaming and sleeping. Could His Holiness confirm or deny whether this is so?

S. There is a known principle, which is signified by the word ‘trikotu’ (triad) – combination of three things. This principle is found very commonly in the universe – three things, e.g. Rajas, Tamas and Sattva; Gross, Subtle and Causal;

waking, dreaming and sleeping. There are many other groups of three like this in nature. The observer of these three is the Atman. With the help of these three we understand a thing, just as we can go down a well with a rope. We put the rope into the well, catch hold of it, then we gradually go down. While coming out of the well we also take recourse to the same rope. Similarly, these three things function like a rope going in, and then coming out. Present, past, future and creation, maintenance and destruction – like that, they are all Trikotus (Triads).

N.H. As we are concerned with caring for the meditation of others could His Holiness explain meditation from these 9 points of view for it seems this would clarify the subject of meditation?

S. Now these groups of three as I said in the previous question – there are just so very many of these triads and they are all related to the world; none to Param-Atman. So we dive deep into our Antahkarana just to get rid of these triads. There is that which is always viewing when we look at these things and that observer is Atman or Param-Atman. The object of meditation is to get rid of this triad which means getting rid of the world. Good, bad, indifferent. It is always like that so just complete liberation from working. The original

Shankaracharya laid down that all this world is false and only Brahman (Absolute) is Truth.

Translator's Note: His Holiness does not explain the word Mithya but since this word occurs I am explaining it on my own behalf. About the word Mithya there is often some misunderstanding. Mithya does not mean a non-existent thing, Mithya means a thing which exists but which appears different. It is not what it appears to be. Asatya is a thing, which has no existence, but is not what it looks. This 'Trikotu' is Mithya, Atman, Param-Atman, they are real.

P. It touches on some point, which has occurred in an earlier audience. His Holiness, in the definitions he gave, says that the Antahkarana belongs to the causal world and also that Chit energises or powers the Antahkarana which we can say means that Chit is the cause of the Antahkarana so there appears to be a contradiction.

S. Chit is not the cause of what happens in the Antahkarana. Chit is only a power – power of Atman, power of Param-Atman. The power is not separate from Atman or Param-Atman. Antahkarana is like a store. The causal body consists of ignorance because ignorance resides only in the Antahkarana and it is only in the Antahkarana that ignorance is removed.

Atman

itself is pure and all-powerful – that which enlightens knowledge and lack of knowledge – both. For example, when we say ‘I do not know’ there is also a knowledge of the fact that I do not know. This is also a kind of function of the causal body.

N.H. Could I clear up one other confusion. We have been told that Manas, Chitta, Buddhi, Ahankara belong to the subtle world and now we hear that the Antahkarana belongs to the causal. Is this so – that Manas, Chitta, Buddhi, Ahankara in fact belong to the causal?

S. On a dark night through the light of a torch we see a beam of light and in that beam of light we see certain objects. That beam is like the Chit power. The objects that we see in it are like, Manas, Chitta, Buddhi, Ahankara and the darkness surrounding the beam of light is ignorance. So the causal body is made up of, consists of, ignorance and it is the Chit power which illuminates it.

N.H. How may we understand then the causal body from the point of view of universal and individual?

S. Causal body is the house where Jiva-Atman lives. There is another room in the house where he meets people, holds consultations etc., the room which is only meant for the

living of the Jiva Atman is the causal body. The room where he meets people, discusses things and holds consultations etc., is like the subtle body, and then there is a chamber into which one goes for actual work, after having taken decisions. The external world as it appears to be in our waking state is like a factory in which we work. What is subtle body? It is like a building. What is the causal body? It is that in which we go and rest.

N.H. What is the subtle body?

S. Subtle body is a state in which no action takes place. Between the day-time state and the state of Susupti (deep sleep), for a brief period we go into the dream state of the Subtle body. But we sometimes get into a state which is neither sleeping, nor waking, nor dreaming; we are in a condition of not knowing anything. Until we wake up we do not know what belongs to us or to others or what is what. Here in the causal body there is nothing except rest; nothing is destroyed – we only get some rest, that is all.

I said earlier that the causal body consists of “ignorance” and has to be enlightened by chit power; and that Manas, Chitta, Buddhi and Ahankar also need enlightening.

“Ignorance” means inability to realize things but not in a bad sense:

Take the example of a king; he has his kingdom, yet he has also his audience chamber and his residence. There is light over his kingdom, his audience chamber, and his residence, in which is the room where he takes his rest. There is light at all three places, but the same

light is being used for different purposes entirely.

Similarly, the same power in different room, in different conditions, lights the three states of sleeping, waking and dreaming. Dreaming is the kingdom of Mind.

D. For dreaming His Holiness uses the word ‘Mano-rajya’ the rule of the mind; while in day-time state we do our work with the physical body. In this way the three kinds of body, causal, subtle and physical perform their actions,

His Holiness feels you are not understanding this.

P. That’s right.

S. The word ‘causal’ – that seems the root of the trouble. One kind of ‘causal’ is a part of this triad – causal, subtle and physical – and therefore not the ultimate cause.

N.H. This area of causal body etc. is also different from what we have been taught before. This seems a different concept.

S. There is the root cause and there is the cause that stems from a given situation. This latter cause is relative to the situation in which we find ourselves; and is therefore different from the Ultimate, the Cause of causes, the highest Cause.

P. So the first cause is not the causal body? It is as though Apra Prakriti is the causal body waiting for the light of Brahman, is that right?

S. Param-Atman that is the cause, the root cause. The root cause is one thing and the cause of the Antahkarana is another. This is a question of language. In Sanskrit there is a word Sendhavam. It means common salt, and it also means a horse! So we give the meaning according to the context. Similarly, with this word Kaaran. In one context it means one of the triad, physical subtle, causal, in one sense it means this and in the other sense it would mean the root Cause, the supreme cause of the whole universe. So we have to discriminate between these two. Do you see the difference between the root cause and this other cause?

The word 'causal' in relation to causal body has been used in an entirely different sense, 'causal' as used in the words 'causal body' has no connection whatsoever with the ultimate Cause.

N.H. May we understand then 'causal' as used in the combination of causal, subtle, gross bodies – in this sense it is causal in relation to the subtle and gross bodies rather than the ultimate cause. In other words, does the causal, Sanskaras , hold the causes of this particular embodiment? Does the Causal body

in man hold the record and determine how his physical embodiment comes about?

S. Absolutely correct.

N.H. What then would be the relationship between Atman or Param-Atman and the sattvic Causal body?

S. Sometimes we feel that 'I do not know anything'; now while we feel like that we recognise that there is the existence of something called 'I', because 'I do not understand'. In another case, 'I do understand.' In the first case it was not sattvic while in the second case it was positive, 'I understand' and that is sattvic knowledge.

N.H. In the Upanishads it says – the Self dwells in a space in the heart shaped like a lotus, – is that the causal body where the Self takes its rest?

S. What is said in the Upanishads is correct and the causal body is actually that described. I have already explained that earlier. The space between middle of the throat and the heart is called by the name of Akasha (space). In the Vedas it has been termed Deshangula. It is here that one can get a perception of the Jiva-Atman and the Param-Atman. It is from here that the entire body is operated. It is also the

causal body and the Antahkarana (Yogic anatomy).

D. Is this not the physical body?

S. Yes. The Antahkarana is not outside the physical body. Antahkarana consists of two syllables: Antah, inner and Karan, implement or the organ in which we are having the perception of the Atman and the Param-Atman. It is called Bradaya kamal – heart lotus or lotus heart. There is life energy in our hands, feet and other organs of the body; so that we can feel any part of it. This is an all-pervading power.

Wherefrom can we have realisation of this power? Answer: from the same Antahkarana. Manas and Chitta being related to Antahkarana are situated here. Whatever all these realisations are, or the absence of them, both happen in the Antahkarana only. This is the Antahkarana whose place (location) is between the middle of the throat and the heart.

N.H. So in our normal state that body (causal) is in ignorance or darkness.

S. Yes.

N.H. So that the causes of all our trouble are hidden from us.

S. Yes

N.H. And it is from there the orders are given for the rest of the body to operate. So that the causes of all our actions are hidden from us. Because this area (Antahkarana) is in darkness it means that the causes of all our actions are hidden from us, so we see only the effects.

S. All these things are taking place within a circle. Within a circle, means in a restricted place. Both positive and negative experiences. All those are restricted to a certain place and that restricted place is the Antahkarana. We do not know what is happening in the Antahkarana of another person. If the Antahkarana was limitless then it would have joined up with the Antahkarana of another person and then we would know what is happening in the Antahkarana of another person. We have got our own limited Antahkarana, another man has got his own limited Antahkarana, so they are not connected.

This space, the 'bosom' or 'heart' is very important. For example, a person whom we love very much comes to meet us, then there is a natural desire to press that person to our heart; or when an extremely dangerous situation arises the hand again goes to the heart. The hand does not go to any other part of the body.

N.H. So in caring for our people we can understand what is in their Antahkarana by what they surround themselves with,

their habits – their homes. This is an outer manifestation of what is in their hearts or Antahkaranas.

S. Just as when the reel of a cinema machine is moving then whatever is in the reel is seen on the screen.

Final message from Jo Channing-Pearce.

S. I give my blessings and good wishes so that you may make further progress in the Holy efforts you are making. I will exercise my subtle power for this.

9th Audience

Friday 30th January

It was necessary to keep this audience short, as the next day was the Magh Mela a big Hindu festival, which brings over a million people into Allahabad. When we arrived at the Ashram we saw bedding piled very high in several of the large rooms next to His Holiness' audience chamber. I wanted mainly a confirmation from His Holiness that my understanding of the meditation, which I had gained on this trip, was correct. The following question was how I put my present understanding of the meditation but it was really the essence of what he had shown me on this visit. I realise practice will be necessary to fully clarify the process and set it out more fully.

N.H. His Holiness has given me during this visit a new understanding of Meditation. His words have destroyed many false ideas about meditation. His Holiness' answers keep showing we continually forget Param-Atman and ask questions about Maya forgetting the observer of it all. Would His Holiness confirm the following:

As I see Meditation (Dhyana) now it is a method by which the Antahkarana is stilled. The power (Shakti) that man (Jiva Atman) receives from Atman is concentrated at a point (in Chitta) where is the name of Param-Atman (Mantra). I (Atman) remains as the witness. There is nothing but Atman.

S. This is absolutely correct.

N.H. There seems to be no external measure of Meditation. The meditator alone can measure success or failure.

S. You say 'the meditator alone can measure success or failure'. It is not a question of measure – it is a question of making a decision. We do not measure but we take decision; final decision. It is not a question of measuring but of coming to a definite decision. A thing, which is measured, is separate. Meditation and action, the act of meditating and the object of meditation these three combine and produce a 'king of feeling'. During the depth of concentration they do not appear to be separate but become one. That is in the depth of meditation. When we get up we get a feeling that we have had the greatest joy possible.

N.H. The curiosity of the mind (Buddhi) causes movements in the mind (chitta). When the Antahkarana becomes completely still it is a mirror in which nothing is seen but the reflection of oneself (Atman).

S. The Antahkarana becomes both still and clear.

N.H. Do I understand Meditation (Dhyana) correctly?

S. Yes, it is correct.

N.H. In Meditation it would seem that the strengthening of the love (prema) for the Param-Atman and the remembrance to offer one's actions to Param-Atman will cut through so many of the obstacles of mind produced by Tamas and Rajas and Sattva in my people.

S. There are two special points about it. One is your own effort and the other is the Grace of Param-Atman. Here is an example: lime powder is white, Haldi powder is yellow, and when the two are mixed a red colour is produced. So by analogy, our own efforts and the Grace of Param-Atman when combined produce a new thing – a red colour. This red colour is an indicator of our sincerity and affection. This is the new thing produced out of our own efforts and the Grace of Param-Atman. They create a feeling of sincerity and affection for Param-Atman. And this is the thing that takes us to further progress.

N.H. It seems that my people must learn not to use their intellect (Buddhi) in meditation for purposes of trying to correct their meditation or work out how and where the mantra should be and what path it should follow (vikshepa). Is this correct?

S. (confirms it) This curiosity (buddhi) is quite natural but it creates a tendency only to find out things and to do nothing, that is the harm about it. Whatever is absolutely essential – we should require an understanding of that only. When we become Antar – looking inside – when we look inside then we will ourselves get a feeling of joy.

P. His Holiness has upset some concepts and given us some new concepts but it seems to me there is something more important than concepts. You recall the incident of the man near your house who sent me the flowers because I had photographed him; he was so pleased to be noticed that he made this gesture of thanks and it seems we all are playing this game wanting to be noticed, but only because we forget the Param-Atman; and so remembering the Param-Atman as father and the reflection of Param-Atman in the earth as the mother. Would this not be a principle guiding our thinking, actions and concepts, everything? Remembering the Param-Atman as the Father and the reflection in the earth as the Mother?

S. Yes!

His Holiness says that poor people when they appear before us, they show their littleness before us (humility), so from this we should ourselves learn a lesson. Now, they seem to remind us that when they appear before us, they seem to think

that on account of some mistakes in the past Param-Atman has made them like that. So we should not act like that otherwise we should also become like them. The worst thing in the world comes before us to warn us and not to excite a feeling of contempt or hatred towards them. These beggars and lepers which you see sitting along the roads give us an object lesson; they are there to teach us that if we do not act correctly then ultimately we will also share the same fate. Therefore part of the show is staged by Param-Atman to teach something to us; the correct attitude is not just to hate them but to take this sort of lesson, they are meant to teach this lesson to ordinary people. By looking at them we will learn something. We should form the habit of learning something from each and everything we see in the universe. The greatest advantage of this is that the result of our holy actions will be safeguarded, will not dissipate and the results of bad actions will be removed. If we think of faults of others, then in that case without even our making any effort those defects will be coming and getting into us. So seeing people in those conditions even if we want to help them, then we should help them with the idea that it is our duty to help them. Param-Atman has made us capable of helping them and this Grace which Param-Atman has invested upon us, making us capable

of helping anybody we should exercise it, with the idea that we are only doing our duty, which is put on our shoulders by Param-Atman.

P. This is clear to me and I accept the burden of responsibility and pray for help to carry it.

N.H. I have seen how after hearing the words of His Holiness the essence of the meaning of them goes deep into the mind. It is as though many words and illustrations (like his stories) suddenly condense into a point of understanding.

Later when I am asked about this subject the point is the centre from which the meaning may be manifested most fully.

What is this process?

S. His Holiness says that it is correct that these things get centred in your mind and it is from that centre that the thoughts, which you give to your people, radiate. What is the process? One of the things is remembrance of what you have heard here (Ashram) and as you proceed with that idea and proceed with the Meditation, then some questions will arise in your heart and they will be automatically answered. These questions will be answered in your heart. In this way there would be an automatic process which will come into action enabling you to transfer your thoughts to your people in the

correct way. Your own inner feelings will guide you. When will they guide you? When you keep this thing in the view. Antahkarana is the store where the points are kept.

N.H. It has been shown through experience that there are two aspects working upon a man. There is that side which appears as habit and stops reason then there is the other aspect which is full of good intention. Now it seems that there is arising from the two a third point which I have come to understand as the threshold, coming with this appreciation is a feeling of unity, wonder, awe, different qualities arising as it were for each new occasion. Is this threshold the real me? or the way to who I really am?

I tender this question to His Holiness with love and I am truly grateful that through the world of everyday one is reminded of his devotion to Mankind.

S. In the sanskaras of a man there are two things, good and bad. When sattva is active good intentions spring up; when bad sanskaras arise and become active, then bad actions are performed.

These come about naturally. For those who have practised them, Sattva guna comes more frequently. When there is excess Sattva guna then it is like this: when there are

two lights in the darkness, the space between two lights does not appear to be very prominent. In this way, in the case of a man who has practised, good thoughts radiate from pure Aham and it becomes his habit to undertake only good actions, but these are formed by Holy company, satsang.

Satsang is of three kinds. One of them is the company of Atman, which we have already; the second one is the company of holy books in which Atman and Param-Atman and such subjects are explained; third is the company of good people. The effect of this company is that something like subtle particles are radiating from them and strike us. (Translator: His Holiness has used the word 'Paramam' meaning 'atom' – but not atoms as in the sense of modern science – but we can take it that these are very small particles emanating from the Holy Man striking and affecting us).

N.H. Do these particles accumulate in people?

S. They enter into his Antahkarana.

N.H. And would they attract him to sattvic manifestations?

S. Yes, they will also destroy bad feelings.

N.H. I was just wondering if He could say in a few words to help this person – what true or real poetry is and what would

be the function of a true poet?

S. One whose mind is free from burden. In that mind good feelings and thoughts arise. The act of expressing that thing in a literary fashion is poetry. The important thing which we should always bear in mind is this, that under any circumstances whatsoever a poet should not allow his mind to be burdened. Mental happiness should be the predominating attitude.

A poet has got the talent of helping a man who is in trouble by pacifying his mind and making him forget his trouble. He does this by making him cheerful, making him laugh.

Here is an illustration:

There was a very busy doctor who was so busy serving his patients all the time that he didn't care for his own person. So much so that he used to get frequently into trouble with his wife. Many times she scolded him – 'You don't take any care of yourself!' But the doctor who was a man of jovial temperament always pacified her with his jokes.

Now very late one night, the doctor, having finished at the clinic and attended to all the patients, returned home and just as he was sitting down to dinner, which was being served hot, at that very moment, a telephone call came asking him to go to see a very serious case at once. He left the food on the table, and going to see the patient, returned in an hour. By that time the food had become cold. As usual, his wife scolded him taking him very seriously to task. The doctor picked the bowl of soup up and placed it on her head; she said, 'Are you going to joke with me even at this time?' to which he replied, 'You are so angry and hot and the food is so cold that I am putting it on your hot head to heat it.'

So this is how poets work, just solving intricate worldly problems in such a way that it gives pleasure to people who are living in this troubled world and experiencing its pangs.

The main function of poetry is that you should keep your mind light.

N.H. That is the opposite to the west. The poet there is terribly burdened and writes about all the problems of the world.

S. His Holiness does not call them poets – they are commentators!

N.H. Words without feelings.

P. I think we should take our leave now. My heart is full and the tongue is not very good, but at this busy time we are so graciously received and this is a beautiful thing. Our thanks and those of our people are important to convey and for myself I hope perhaps I may be asked to come again.

D. His Holiness expresses his best wishes and blessings towards your good self and to members of your groups, and it is his desire that the ideas you have gathered from him might be used in giving something to the people in your country. There is nothing in the world better than this no other duty better than this.

N.H. I wish to say the same. Many of my people have found that His Holiness even enters into their dreams sometimes and helps them. There is this growing feeling of devotion, and they find the remembrance of His Holiness and his words comfort them very often in times of difficulties.

S. His Holiness says that surely he is connected with the inner world – dreams are due to that. Although physically from the point of view of body there is a great distance, from the subtle point of view the distance does not exist at all.

N.H. My people have felt that very much – they know it to be true.

P. So – our good wishes for His Holiness and all the people here, and yourself to be included.

Paper from the Shankaracharya

Each one of us lives in three kinds of bodies, viz. physical, subtle and causal. The inner organ of mind belongs to the causal body. Functionally, the inner organ of mind consists of four parts; Manas, Chitta, Intellect and 'I' thought, but this inner organ of mind is one and the same thing which, on being activated by the supreme power called Chit or Chaitanya, assumes any one of the four functions and thereby acquires the corresponding name.

MANAS is that which thinks 'I should be having this' or 'I should be having that'. It acts like an office secretary whose job is merely to put up various papers or files before the boss and his duty ends with this. The rest is not his concern and belongs to the realm of other departments of the inner organ of mind.

CHITTA is that which thinks over what Manas presents, what would be favourable and what would be unfavourable.

INTELLECT is that which takes decisions. These decisions govern actions.

'I THOUGHT is of two kinds, pure and impure. The impure is that which makes us believe 'I am this physical body', 'I am great or small', 'black or white, rich or poor, learned or ignorant,'

etc. Pure 'I' thought is that which identifies itself with the Atman or the Param-Atman.

Everything is only that, and yet it is neither this nor that. For example, the banana is a fruit, but we can neither call its skin, pulp, tree, stem nor leaves a banana and yet a thing called banana is there. Similarly, 'I', am neither the hand, feet, head, nor even the whole body which is made up of all these. Hence 'I' which is separate from all these is pure Ahankara or Aham.

PARAM-ATMAN is in each and everything and yet is neither the whole world nor anything it is made up of. But it is all Truth, all power, all joy. 'Sat-Chit-Ananda' – this is as far as words can go.

ATMAN is a part of Param-Atman, possessing all the attributes of Param-Atman, just as water in a drop is a part of the ocean and is endowed with all the properties of the ocean water.

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