

***AUDIENCES***

***ALLAHABAD***

***September 1975***

***Dr. & Mrs. Roles  
Lord & Lady Allan***

***Translator S.M. Jaiswal***

## *Sunday 21 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.*

H.H. 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 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!*

H.H. 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 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 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 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.*

H.H. 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, 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 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 is 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 Prarabdha 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!*

H.H. 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.*

H.H. 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.*

## *Monday 22 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.*

*R.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?*

H.H. 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 the 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 Kashaya (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 Avarana—it is caused by ignorance, universal ignorance. 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 Viveka, 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, that is one thing, and is it not also helpful to bear the Guru in mind when one is faced with decisions in ordinary life?*

H.H. 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. 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 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?*

H.H. 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 and they are there to put light at particular places and the light spreads and gradually fades from the source, and 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, I have not got it 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?*

H.H. There are two aspects of the same thing—the Prem and the Premaspad—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 Antahkarana—they are already there; although the same thing, in the Antahkarana they are seen as two aspects because of other things involved. Premaspad, 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 dis-associate 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?*

H.H. 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?*

H.H. 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 not inner, and there is not 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 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 these two ways, for one can see that if the discrimination, True Knowledge, the Viveka, 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.

## *Tuesday 23 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?*

H.H. 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 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 enquired 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 establishes 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 have 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.*

H.H. 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.

*R.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?*

H.H. 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!*

*R.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?*

H.H. 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 Joshimath, 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 Pada, 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.

शान्ति